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THE CHOEPHORI

OF

AESCHYLUS

WITH CRITICAL NOTES, COMMENTARY, TRANSLATION
AND A RECENSION OF THE SCHOLIA

BY

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TO

SIR RICHARD JEBB, M.P.

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE

AND

EDITOR OF SOPHOCLES

THIS BOOK IS DEDICATED

IN GRATEFUL RECOGNITION OF MUCH LUMINOUS TEACHING

AND IN ADMIRATION OF A HIGH EXAMPLE

PREFACE.

So long as literary studies are earnestly pursued, the final word on Aeschylus will remain to be spoken. There are, and must always be, large gaps in our knowledge, not only of historical and social facts, but also of the facts of language. Nothing less than the recovery of an immense body of Greek literature now lost could supply the materials for the completion of the mosaic. With Aeschylus in particular the difficulty of attaining to a perfect comprehension is intensified, and that doubly.

In the first place his own style, at least in the later plays, is exceptionally condensed. Its specific gravity is extraordinary, and—though in a sense other than that meant by Aristophanes—his line, when weighed against those of the other dramatists, will make theirs kick the beam. He does not yield all his thought at the first reading, nor at the second; even at the twentieth the student need not be surprised to discover that he has all along been missing the full force, the precise tone, the exact point of a word, a ῥῆμα, a line, or a passage. Over and above this weight of primary meaning packed into a given number of words, it is recognised, though perhaps not so generally nor so fully as it should be, that the style of Aeschylus is peculiarly allusive. While saying one thing, and saying it with power, his language is apt to be highly charged with metaphor, of which the full contents only become φωνᾶντα συνετοῖσι as the reward of prolonged study. In a word which at first sight appears to bear a simple 'dictionary' meaning there is apt to

run a parallel thread of reference, of a religious, political, social or 'literary' bearing. If Aristophanes, however much he may be speaking with the playful captiousness of comedy, makes Aeschylus ξυμβαλεῖν οὐ ῥάδιος, the modern reader must assuredly share in the difficulty of comprehension. It would, however, be well if the modern student attributed the difficulty to its proper cause, which is not the grammar of Aeschylus, but this extraordinary compression of thought into the smallest receptacle of language.

In the second place the text of Aeschylus has for the most part come down to us in a much less satisfactory state than that of the other dramatists. Doubtless between the fairly sound *Prometheus* and the almost hopeless corruptions of the *Supplices* there are gradations in the condition of the text. Doubtless also the degree of corruptness is often greatly exaggerated by critics, and the Medicean text of the *Choephori*, for example, is in reality much sounder than is usually supposed. Nevertheless no scholar doubts that every species of vitiation, from a simple misreading to an unintelligible and unmetrical jargon, has its place in the codex upon which, almost alone, we depend for the *Oresteia*.

These considerations should make it unnecessary to apologise for the appearance of yet another edition of the *Choephori*. It is no disparagement to the learning or insight of previous commentators, who have contributed their more or less considerable portions to the correction of the text and to its exegesis, that they should be followed in their turn by one who has laboured for no few years to understand Aeschylus and to gather competence for dealing with his text and its interpretation. It will not, I hope, be considered egotistic in a preface if I premise that, since the appearance of my edition of the *Supplices* in 1889, my reading has been largely directed towards further work upon Aeschylus, which I might undertake after fuller preparation *pour mieux sauter*. I see no reason to modify in any important respect the critical principles set forth in the introduction to my earlier work; but in respect of the stringency of their application I trust that the interval has not been without profit. The present edition is primarily exegetical. For this

purpose a revision of the text was inevitable; bu
criticism will be found to be regulated scrupulousl
needs. The result is that the text here offered is
conservative, provided that 'conservative' is take
much adherence as is reasonably possible to the
and not to any familiar printed text such as
Paley's, one or other of which has for a generation
average English student as a *textus receptus*. But
is conservative in this sense, as compared wit
Hermann, Weil, Paley, or even that so judicio
for school use by Mr Sidgwick, it does not atte
emendation in the too numerous places where
unavoidable.

There has been no such neglect of the *C*
the *Supplices*. In preparing this edition I have
particular Blomfield, Klausen, Paley, Hermann, Co
Wecklein, Sidgwick and Verrall. Campbell's tran
Oresteia and his text (in the Parnassus Libra
been in my hands. Suggestions made by Mr
cannot fail to be well worth discussion, but I r
recent contribution of Aeschylea to the *Cla*
appeared too late for me to make use of it. The s
said of Mr Warr's translation of the *Oresteia*. T
under which every student is laid by such a work
Aeschyli Fabulae (1885), with its collation of the te
by Vitelli and its exhaustive *apparatus criticus*, is t
estimated. The labours of Vitelli, thanks to th
compass, are not superseded even by the recent
the handsome facsimile, *L' Eschilo Laurenziano*,
Prof. Rostagno under the auspices of the Italia
Public Instruction, a production which is quite in
editors of Aeschylus, and of which the introductio
is as helpful as it is lucid. The facsimile has b
throughout as the basis of the present text, both o
and its scholia.

Of the larger studies of the play there are t
desire to offer a special tribute. They are those
and Verrall. Dr Verrall's edition is one whic

stimulate by its freshness and independence. As is the case with all those who honestly study his work upon Aeschylus, my respect for his commentary increased with its use. In several passages when, after long and repeated meditation, I have arrived at a conclusion which I believed to be new, but none the less inevitable, I have found the point already made, substantially or in part, by the keen insight of my predecessor. Wherever an obligation to him has been direct, I have duly acknowledged it. Where I differ from him, I would be understood to do so with the greatest respect for a scholar whose originality has done so much to rejuvenate comment on Aeschylus. The work of Conington must always lend much solid help. Its dimensions are modest, but no work could evince a saner method of comment or more judicial criticism, grammatical or literary. It is with Conington that I prefer to use the form *Choephori* rather than *Choephoroe*.

It will be observed that I have not followed the practice of many modern editors of Greek drama in supplying a complete metrical analysis of the lyrics. This omission is not due to lack either of study of the subject or of recognition of its importance. In these matters there is still much to be learned, and I agree with Dr Verrall (*Choephori* Appendix II.) that there is at present too great a tendency to argue in a circle. Wecklein appears to be of the same opinion. The arrangement given by J. H. H. Schmidt in his *Kunstformen der Griechischen Poesie* (1868) is too much bound up with arbitrary alterations of the text to command the assent which I could wish to give it. While, for example, the reading of M in vv. 77 sqq. *δίκαια καὶ μὴ δίκαια | πρέποντ' ἀρχὰς βίου | βίᾳ φερομένων κ.τ.λ.* is perfectly unobjectionable on grounds of grammar and sense, Dr Schmidt's scansion concerns itself with an imaginary *δίκαια καὶ τὰ μὴ δίκαια | πρέποντ' ἀρχετᾶν βίᾳ | φερομένων κ.τ.λ.* Despite all laudable attempts at formalising metres I do not discover that we have gained an appreciably surer footing for criticism. We still have scarcely more to go upon than the facts that (1) in the more subtle lyric metres the strophe and antistrophe do beyond doubt *shew* a remarkably exact correspondence, (2) the obvious and *universally* received corrections of obvious and universally

acknowledged corruptions in MSS regularly resu
the places in which they occur into closer metrical

The highly gratifying, because unanimous, app
to the translation of the *Supplices* has encourage
the same principles in rendering the *Choephori*.
should, first and foremost, be faithful. But a b
version is as unfaithful to the poet as a loose pa
the purposes of a work like this it appears impe
to the best of one's ability in language which, t
is not *ἄρρυθμος*, and, though *σαφής*, not *ταπει*
seeks to give the precise shade of meaning in a
identical with the original as English prose will a

In the commentary it has seemed better to er
fulness than in the contrary direction. Apart fro
the recognised difficulties and vexed questions ar
experience proves that explanations of substan
tions of idiom cannot be stinted with impunity.
competent scholars are generally glad to see th
of grammatical and other remarks which are w
all. In *Supplices* 125 (= 146) I ventured to
ἄσεμνα in the sense of 'wicked union,' but suppl
Inasmuch as no less finished a scholar tha
(*Hermathena* No. XVI.) questioned whether the
Greek, it is obvious that a note should at least h
Ant. 1209 *τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς*
another finished scholar, Prof. Housman, doub
Opis which I there assumed, I ought manifestl
the authority, concerning which that critic
declares himself to be satisfied. Since it is sel
find a satisfactory medium for answering even th
criticisms, it seems best to anticipate them wl
conceivable. *Les absents ont toujours tort.* Pa
the case with a student in Australia, whose n
at all, must necessarily be so much delayed
purpose.

It is, of course, to the example set by Prof.
indebted for the general shape of this work.
ledged in its place a special obligation to hi

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INTRODUCTION.

I. GREEK DRAMAS OF ORESTES THE A'

A. THE PRE-EXISTING MATERIAL.

§ 1. ARISTOTLE in the *Poetics*[1] lays down the rul tragedy that *τοὺς μὲν οὖν παρειλημμένους μύθους λύει λέγω δὲ οἷον τὴν* Κλυταιμνήστραν *ἀποθανοῦσαν ὑπὸ το καὶ τὴν* Ἐριφύλην *ὑπὸ τοῦ* Ἀλκμέωνος, *αὐτὸν δὲ εὑρ καὶ τοῖς παραδεδομένοις χρῆσθαι καλῶς*. The pri been sufficiently recognised by the dramatists. Orig tion of legend and eclectic handling of existing varia along with a marked faithfulness to the main eleme tradition. Clytaemnestra must be slain, and by th Orestes. For the rest the device by which the killir achieved, and the circumstances attending it, can be i pieced together by the poet in such ways as he d effective. Io must be metamorphosed into a cow an wander to Egypt. This much the legend demands. *Supplices* it is enough for the purpose of Aeschylu shall wander across the Hellespont and through A whereas her introduction into the *Prometheus* require shall proceed north of the Euxine to the Caucasus. much the tragic writers may have regarded themselv regarded, as specially *σοφοί* in religious and legendar however much they may have undertaken the *rôle* of of the public in these matters as in ethics, they were instance playwrights. While they did not 'undo' t plot, they recast its details at their pleasure.

[1] c. xiv. § 5.

It is an error to suppose that novelty of situation counted for little with the Athenian audience. Aristotle does not dwell upon ἔκπληξις for nothing. Human nature was much the same in that respect, and though the Greeks were only working towards the completely original invention of plot exemplified in Agathon's *Antheus*[1], they preferred at least to have the old tales newly told. If the spectator knew the general outline of the story he was at once on terms with the piece, but the question how the poet would impart freshness to the treatment was of great interest to a people who loved καινὰς ἐπινοίας, and to whom δὶς κράμβη was death.

Despite the difference of title, the *Choephori* of Aeschylus, the *Electra* of Sophocles and that of Euripides have the same subject-matter, the vengeance of the loyal children of Agamemnon upon his murderers. These three extant[2] dramas of Orestes the Avenger afford an excellent example of what can be done in the way of diversifying a plot, thanks to 'inventing for oneself' and 'artistically handling,' while not 'undoing' the story[3]. The precise amount of absolute originality in the details introduced by Aeschylus, Sophocles and Euripides respectively cannot, of course, be ascertained. Literature and oral tradition supplied many a variant. Homer, the *Nostoi*, Stesichorus, Pindar, popular story-telling with its usual accretions and confusions, all contributed something to the material which was distilling in the alembic of the playwright's mind. It must, however, be remembered that even if no incident or situation in the piece is in itself unequivocally novel, a much deeper 'invention' may be shewn in the use of that which is old. Aeschylus did not invent the robe in which Agamemnon was entangled and murdered. Such a conception might belong to any man. But he did invent the intensely dramatic conduct and the profoundly impressive speech of Orestes as he unfolds the garment in the *Choephori*. The originality which

[1] Arist. *Poet.* ix. § 7.

[2] There were other plays on the subject. Arist. *Poet.* xiii. § 5 νῦν δὲ περὶ ὀλίγας οἰκίας αἱ πλείστας τραγῳδίας συντίθενται, οἷον περὶ Ἀλκμέωνα καὶ Οἰδίπουν καὶ Ὀρέστην κτλ.

[3] Compare also the *Phoenissae* with the *Seven against Thebes*.

contrives thus to intensify the tragic pleasure, a time compel our sympathy for the hero after a deed, is of an order which only genius can c the less it is of interest to determine what comm in the ordinary sense of that term, lay at the three tragedians, and how much of it was c essential to the story.

§ 2. An analysis of the three plays will elements of the Orestean legend common to all as follows. Care must be taken to assume no m in particulars than is here stated.

> On his return from Troy Agamemnon had b treacherously murdered by agreement betwee Clytaemnestra and Aegisthus. The guilty pair throne and reigned for several years, to the gr the citizens. Meanwhile Orestes, having in the f in some way conveyed to the care of Strophius exile, and is a natural cause of anxiety to the Electra lives in Argos in humiliation and in a st her mother and Aegisthus, upon whom she is c down vengeance for the father whom she never Orestes, grown to manhood, and accompani Pylades[1], makes his way secretly to his own intention of avenging his father, in accordanc of Apollo. His first step is to perform a cerem including the dedication of a lock of his hair, tomb. It is next brought about that Orestes and 'recognise' each other, and the plan of veng joint undertaking. In the end the death of bo and Aegisthus is effected by stratagem.

These are the only 'constants.' Yet in the their details and in working them into the plot t a point in which all the three dramatists agree. T in which Agamemnon was murdered, the precise r

[1] That Pylades is the son of Strophius is not stated in any of t detail belongs to the *Orestes* of Euripides, where also (as in the the friendship of the two young men receives the idealisation now *Or.* 1014 and *I. T.* 498.

Orestes was consigned to Strophius, the subsequent course of his exile, the measure of communication between him and Electra, the exact treatment of the latter at home, the exact nature of the oracle which sent Orestes back, the manner of the 'recognition,' the plan and execution of the vengeance—in none of these particulars are Aeschylus, Sophocles and Euripides all at one. If the *Electra* of Sophocles touches the *Choephori* more closely at certain points, at certain others it more closely touches the *Electra* of Euripides, and so we may go the round.

It may be assumed, therefore, that these few items—which, except for the introduction of Pylades, the dedication of the tress and the ἀναγνώρισις, are of an entirely general nature—formed invariable constituents in a legend otherwise much diversified. An alternative would be to suppose that the Aeschylean piece, being rather more than a generation older than those of the other two poets, had itself fixed these as portions of the plot. But such a surmise is contrary to what we can gather of the legend from other sources, and is also *a priori* improbable. In Euripides the part played by the tress is unimportant and irrelevant to the development, while in Sophocles also it belongs to a mere episode. It would hardly have appeared in each and all of the three writers unless for a peculiar consistency in the popular tradition, which rendered it practically indispensable. In all likelihood it was a prominent feature in the Stesichorean[1] story and known to 'every schoolboy.' Moreover, when one drama already existed on a subject, the later playwrights would deliberately seek for variations rather than copy a predecessor.

§ 3. Here then, before the age of the tragedians, was the bare and simple outline of the *Oresteia* as universally adopted. The large scope offered for the introduction of details on the part of poets, λογοποιοί, vase-painters and others was not neglected, and, before the dramatists took the theme in hand, the legend had already evolved many variants. Something will be said immediately of the amount of actual knowledge from other sources which we possess concerning some of the contents

[1] See below, §§ 6, 7.

of the pre-dramatic *Oresteia*. There is, however, a tc criterion to be found in the dramatists themselves, b can mark off certain particulars as no invention of th as simple adoptions.

Bearing in mind the desire for originality on playwrights—a desire which appears to have been aln in the case of Euripides with his αὐτουργός and the elements in his *Electra*—we may reasonably believe two of the dramatists agree in the use of some v circumstance, device or incident, and still more i assumption of such a circumstance or device, they a not upon their own invention, nor yet one upon th upon material which was already available, though current forms of the story.

Now, within the outline which we have discov constant for all the three tragedians, we find that and Sophocles agree in introducing (though in different ways) a disturbing dream of Clytaemne induces her to send χοαί to the tomb of Agamer same two agree in employing a false announcem death and inurning of Orestes as the device by avenging party gain admittance to the palace. O hand Aeschylus is at one with Euripides in Agamemnon as having been slain in a bath whil by a πέπλος, in mentioning only Orestes and Ele surviving children, and in causing Orestes to be frenzy and pursued by the Erinyes. Sophocles an in turn, jointly dissent from Aeschylus when the Orestes as delivered by a faithful retainer from t of Aegisthus at the time of Agamemnon's murder introduce such a retainer into the plot; neither says *threats* on the part of the oracle in the event of non-f the vengeance.

We must not, of course, argue from the silence of on a particular point that it was therefore a part of

[1] At least this is the case in the *Electra* of Euripides. In t Chrysothemis is named. The differences between these two plays f the point made above (§ 1 *init.*).

unfamiliar to him, nor that he was unacquainted with more than one version. The first consideration for the playwright would be the adaptability of that element to the construction of his piece. Taking, however, the points of agreement as they can be collected from the two *Electras* and the *Choephori*, we are justified in assuming that the body of the *Oresteia* already at the command of the fifth century dramatist included at least the following details and variants.

> Agamemnon, on the day of his return from Troy, was slain, either at Argos proper or at Mycenae, by Clytaemnestra and her paramour Aegisthus. Some say it was at the hands of the pair, others say at the hands of Clytaemnestra, though all are agreed that both shared in the plotting. The murder was effected by treachery. [According to some, Agamemnon was slain at the banquet-table[1] with blows of an axe; according to others] his wife, who was tending him as he took the bath prepared for the weary traveller, cast about him a heavy and encumbering robe expressly contrived to hamper his movements, and then she (or both together) slew him, either with an axe or with the sword of Aegisthus. After the murder the corpse was mutilated and afterwards buried with ignominy, without the customary lamentation or other ceremonies. Aegisthus then, usurping the place of Agamemnon, became despot of Argos, sharing his rule with Clytaemnestra, and behaving in this matter, as in that of the crime, to the great disaffection of the people of the country. Meanwhile Agamemnon's children were made to suffer. Orestes was dispossessed and in exile. The common story (though it is not the only one) states that he had been saved at the time of the murder and carried out of reach by an aged retainer loyal to Agamemnon. In any case he had been put into the hands of Strophius in Phocis and had either remained with him or subsequently wandered in various parts. As he grew to manhood, Clytaemnestra and Aegisthus lived in constant disquietude at the prospect of his return. During all this time Agamemnon's daughter Electra, remaining in the power of the ruling pair, was at open feud with both Aegisthus and her mother, perpetually bewailing her father and invoking vengeance, which she naturally looked to Orestes to accomplish.

[1] That this was 'available material,' and not the invention of Sophocles, is known from the *Odyssey*, not from agreement with another dramatist.

> For this adherence to her father's cause she was ill-tre
> ill-clothed; and, to prevent the possibility of a ch
> becoming the avenger of Agamemnon, she was del
> wedlock. Ultimately Orestes comes to manhood an
> ance with an oracle of Apollo, returns clandestinely to
> on the deed of vengeance and on the recovery of his
> is accompanied by his friend Pylades. At the out
> the sepulchre of his father, to offer thereon a lock o
> token of mourning and respect. The usual version h
> the previous night Clytaemnestra had been visited by a
> which was interpreted to spring from the anger of h
> spirit, and that on the day of Orestes' arrival sh
> propitiating χοαί to the grave for the first time since
> Electra (according to the common account) is the l
> χοαί, and, finding the tress upon the tomb, with other
> visit of Orestes, she is convinced that he has retu
> (partly by this and partly by other means) a 'rec
> brought about between brother and sister, who the
> their forces against the common enemy. The main p
> plot is to get it represented to Clytaemnestra and A
> Orestes is dead and that his ashes have been inurned
> who naturally offers them to the relatives to whom th
> Argos. Disguised as messengers to this effect Orestes
> are to gain entrance to the palace, while Electra i
> design in such way as circumstances allow. The p
> and both Clytaemnestra and Aegisthus are slain b
> of Orestes. As a consequence it is generally told
> is harassed by visitations of the Furies, who drive h
> from place to place, until he finds ceremonial puri
> Apollo and judicial justification from the Areopagu

§ 4. That current legend contained all this m
conclusion supported by other evidence than that c
We are not in possession of the poems, and still less
tales, which were known in literary and popular circl
in the fifth century B.C. But it is possible to gathe
considerable from the literature still extant and fro
tations of the legend in art-works anterior to
Though this will hardly, from its fragmentary cond

matter corresponding to each and every detail in the foregoing summary, it goes very far towards so doing.

In the Odyssey.

§ 5. In the Homeric story of the vengeance, which belongs to the *Odyssey* and not to the *Iliad* (to which, indeed, there is no reason why it should belong, since there was no occasion to anticipate events), it is nowhere distinctly stated that Orestes, when he slew Aegisthus, slew Clytaemnestra also. Thus, in the *Telemachy* (*Od.* I. 29 sq.),

> μνήσατο γὰρ (sc. Ζεὺς) κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο
> τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.

Similarly *Od.* I. 298 sqq.

> ἦ οὐκ αἴειν οἷον κλέος ἔλλαβε δῖος Ὀρέστης
> πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
> Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;

and III. 195 sqq.

> ἀλλ' ἤ τοι κεῖνος μὲν (sc. Aegisthus) ἐπισμυγερῶς ἀπέτεισεν,
> ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
> ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτείσατο πατροφονῆα,
> Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.

The matter is more fully narrated in III. 304 sqq.

> ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης
> κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ·
> τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
> ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
> Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
> ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι
> μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο.

The scholia record some question about the genuineness of the last two lines, and ἀνάλκιδος only agrees with ἀμύμονος (of I. 29) if the latter be taken of physical beauty, although on the other hand it suits very well with the mention of his living εὔκηλος μυχῷ Ἄργεος (III. 263) while the heroes were at Troy. If the lines are retained, it is still not certain how Clytaemnestra met her death, albeit it is plainly implied, as Aristarchus observes, that συναπώλετο Αἰγίσθῳ ἡ Κλυταιμνήστρα, while, as the same critic adds, τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου ἄδηλον.

All that we can gather from the H
is that Aegisthus was both the prime con
and also the murderer, and that it is he
the vengeance of Orestes. The punishme
altogether a secondary matter. Not but
also bore her share of guilt. She was
(III. 272), and a partner in the murderous s
ὡς Ἀγαμέμνων | ὤλεθ' ὑπ' Αἰγίσθοιο δόλ
Indeed in one place (IV. 91 sq.) the plot is a
to her (τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε | λ
οὐλομένης ἀλόχοιο). If this is really in co
usual account in the same part of the *Odys*
303, and particularly IV. 529 Αἴγισθος δολίην
with the context), the inconsistency is to be
facts that the lines are not all from the sam
accounts of the precise behaviour of Aegist
mnestra respectively already varied somewhat
to emphasise the part played by Clytaem
enormity, was already growing.

The version of Agamemnon's murder given
(*Od.* XI. 409 sqq.) might seem to illustrate a la
tradition[2]. While in IV. 529 sqq. it is Aegisthus
said to invite Agamemnon to a banquet and set
slay him, in the later passage the words run

> ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον
> ἔκτα σὺν οὐλομένῃ ἀλόχῳ κ.τ.λ.

and it is Clytaemnestra δολόμητις (422) who slays Ca
whose part is brought into prominence in the words

> ἡ δὲ κυνῶπις
> νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο
> χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσα

[1] In the *Electra* of Euripides Aegisthus is a much more important pe
in the other two tragedies. Euripides was, however, probably influenc
at a tragic situation and his repugnance to the matricide, rather than
Sophocles is nearer to Homer, both in his conception of the manner o
death and also in his air of complete approval of the vengeance.

[2] There is, however, no agreement as to the relative ages of the several
the composite *Odyssey*. According to Kirchhoff it is the
later addition.

ὃς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς·

. . . . . .

οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,
κουριδίῳ τεύξασα πόσει φόνον.

In *Od.* XXIV. 97 the murder is Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο.

It is this greater prominence of the wife's crime which leads to her greater prominence in the retribution. The question how she was to be treated in the τίσις of Orestes would naturally force itself forwards, until the fact had to be clearly realised that Orestes slew his own mother as well as Aegisthus. Such a deed might possibly pass without much comment in primitive Greek society; but in a society more informed with religion and νόμος its justification rose into a problem.

The elements of the Orestes-legend which appear in the Homeric poems then are these. After his treacherous murder of Agamemnon with the connivance and, in some shape, the aid of Clytaemnestra, Aegisthus reigned as tyrant over Mycenae for seven years. In the eighth Orestes 'returned from Athens[1],' when he had grown up and yearned for his own land (*Od.* I. 41 ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης), and, as avenger of his father, he slew Aegisthus, and thereupon gave a burial feast to the Argives over Aegisthus and his 'wicked mother.' The deed is represented as the commendable performance of a true and dutiful son.

§ 6. Between the earliest form of the Homeric story and the body of Orestean legend which has been enucleated above as available for the tragedians, lay some five centuries of development. Unfortunately the connecting links still discoverable are few and slight. They are set forth with his usual judicial lucidity by Prof. Jebb (Introduction to Sophocles *Electra* pp. xi sqq.), working upon general literature and upon

[1] It is noteworthy that the Athenian tragedians, who are never slow to introduce a reference to their own city, give no hint of this tradition. With each of them it is Phocis, not Athens, which is the place of exile. This fact lends no countenance to the unlikely emendation of Zenodotus ἀψ ἀπὸ Φωκήων in *Od.* III. 307, but rather suggests that none of the dramatists went immediately to Homer for the legend, but to those fuller and later sources which supply the remaining details.

Carl Robert's essay on 'the Death of Aegisthus' known *Bild und Lied.* Much the same ground, ho be traversed for the *Choephori*, and certain modifi new considerations may be offered without presum

The epics of the Cyclic poets have perished. great lyric *Oresteia* of Stesichorus, except for a fragments. What can be gathered of these, an Pindar, and the evidence of one or two works of are too early to owe anything to our dramatists, co materials from which the development of the sto followed, so far as it can be followed at all.

Of the Cyclic poems the *Nostoi* (circ. 750 B.C.) a butes one new element, in the introduction of Py *Oresteia* of Stesichorus (circ. 590 B.C.) is unanimously by scholars to be of the first consequence to the tradi Stesichorus, who is placed by Simonides (frag. 53) Homer as the singer of legends 'for the folk,' must h classic text-book among Athenians seems clear fr phanes *Pax* 775 sqq., where verses of his *Orest* scholiast informs us) appear without any mention o but, of course, with all the more certain an assumptio would fall on ears to which they were familiar[1].

I would add to this passage the allusion to Elect recognition of the lock of hair in the *Clouds* 534 sqq.

νῦν οὖν Ἠλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία
ζητοῦσ' ἦλθ', ἤν που 'πιτύχῃ θεαταῖς οὕτω σοφο
γνώσεται γὰρ, ἥνπερ ἴδῃ τἀδελφοῦ τὸν βόστρυχ

The point seems to be that the clever comedy will r clever kin among the spectators by ever so small a t scholiasts not unnaturally refer this to the *Choephori* the Juntine, however, struggles to fit the allusion to of Sophocles). But Electra does not in the *Choep* seeking,' and it is doubtful if the play was so famili the source of popular knowledge concerning Ἠλέκτρα it is otherwise allowed that Aristophanes was intimat Stesichorean *Oresteia* and that it was a popular wor Athenian public, there is perhaps more reason for bel

[1] Bergk (fr. 36) attempts to restore the exact words.

[redacted]

only μάντις but also ἰατρός, in his relation of purifier to Orestes after the murder, and of defender (ἀλεξητήριος) from the Furies. The introduction of Pylades in the *Nostoi* shews that this connection was in some degree established by the early part of the eighth century B.C. Whether there was or was not a 'Delphic epic' embracing the whole of this matter cannot be decided on any substantial evidence. But what appears to be tolerably certain is that, with the increasing prominence given to the problem of Orestes' justification, there arose a solution in the teachings of that religion of Apollo—Seer, Deliverer and Purifier—which grew up later than Homeric times. If a 'test case' was required to illustrate the power of this Apollo, none better could be found than in the person of Orestes, so peculiarly polluted with the blood of matricide. No doubt there were some threads of legend already connecting an Orestes with the Delphian neighbourhood, but, however slender these might be, they were enough to be turned to account in shewing how an oracle should be obeyed[1], and how the giver of the oracle can both justify his response and also purge the case of almost hopeless-looking blood-pollution. Whether there existed a 'Delphic epic' or not, there was strong Delphian influence upon the story, and almost indisputably that story had been shaped into some literary form accessible to both Stesichorus and Pindar.

We are not, however, to suppose that Stesichorus in his long *Oresteia* would confine himself in any timid manner to his original. A certain amount of transformation of the material would take place as it passed through his hands. It would be abridged here, amplified there, varied by some trick of invention. It was not only the dramatists who might 'invent for themselves' while not 'undoing' the tradition. And again, if we consider Stesichorus the chief source for the dramatists, we need by no means consider him the only source. The points in which, of the three tragic poets, all will agree, or sometimes

[1] A vase-painting reproduced by Baumeister *Denkmäler* p. 1110 represents Apollo sitting on the ὀμφαλός, holding a lyre in his left hand and in his right a branch of laurel, with which he touches the sheathed sword of Orestes, evidently dedicating it to its work of vengeance. Pylades, equipped like Orestes for travel, stands behind the god.

A with B, sometimes A with C, and finally B only are enough to shew that the Homeric version, the Cyclic the Stesichorean, and probably some Delphic account, available for dramatists of the fifth century, whose bu was to look afield for plots and modifications of plots[1].

B. Comparison of the Three Plays.

§ 10. Now if the above account of the pre-existing is approximately correct, we have considerable data termining the degree of original invention, architector and power of characterisation which each dramatist po as well as for discerning his ethical attitude; for these are in no small measure revealed by his selection fr constituents of the legend, his emphasis upon this element, his omissions, additions and alterations. A particular survey of the structure and characters of the three plays may now be made, with a view to ex such comparison as may put the special genius and Aeschylus in a distinguishing light. We may begin w respective plots.

§ 11. *The Electra of Sophocles.*

The time is early morning, the place Mycenae. Orest with Pylades and the Παιδαγωγός, who had been his p He relates that he went to Delphi expressly to ask how h avenge his father, and that the God bade him comp vengeance by craft. It is arranged that the Paedagog gain entrance to the palace and find out what is passin Thanks to lapse of time[2] he will be unrecognised, and t he may safely represent himself as a Phocian sent by Ph

[1] For a point of divergence in the legend as to the manner of the Agamemnon and the weapon employed by Clytaemnestra see Appendix

[2] As a matter of fact only seven years have passed, and the old man is to have changed much in that period. Athenian audiences were not, howev critical in such details.

the friend of Clytaemnestra and Aegisthus. He is to swear[1] that Orestes has been accidentally killed in a chariot-race at the Pythian games. Meanwhile Orestes, as bidden by the oracle, will visit his father's tomb and offer libations and a lock shorn from his hair. Afterwards he and Pylades will return with the urn which, they will pretend, contains the ashes of Orestes and which they have prepared and hidden. The lamenting voice of Electra being heard within, they all withdraw.

Electra enters and chants a θρῆνος ἀπὸ σκηνῆς, telling of her unceasing lamentations, in which no one shares, for her father's shameful death. She appeals to the nether powers for vengeance and implores them to send Orestes.

The Chorus (of Πολίτιδες of Mycenae) enters, the *parodos* taking the form of a *kommos* with Electra. The women are motherly in their sympathy, they recognise the abominable wickedness of Clytaemnestra, but they feel that Electra should restrain her hopeless opposition to the powers that be; she must wait for the help of Heaven and Orestes.

Electra replies that she has no choice; it cannot be allowed that a parent should die and be forgotten. Moreover there would be no check on sin. She describes the intolerable situation, with Aegisthus on her father's throne and in his bed. Clytaemnestra even makes a festival of the day on which her deed was done; she also curses Electra, and especially for having saved Orestes.

The Chorus is endeavouring to console Electra with the assurance that Orestes will keep his word[2] and come, when Chrysothemis is seen approaching with ἐντάφια in her hands. On entering, Chrysothemis declares that she also grieves, but finds it policy to yield. Whereupon Electra reproaches her with forgetting her father for the sake of her own comfort. She herself will accept no such terms. She is prepared for the worst, even when Chrysothemis warns her of a new punishment in store.

As Chrysothemis is about to proceed on her mission, Electra asks for the explanation of the ἐντάφια and learns how Clytaemnestra has dreamed[3] that Agamemnon returned to life, and that his sceptre, planted upon the hearth, sent forth shoots which

[1] The false oath is justified in the δόλος enjoined by Apollo.

[2] The Sophoclean Electra had been in communication with Orestes abroad.

[3] Clytaemnestra was overheard 'telling the dream to the Sun' according to the situat. In Aeschylus she makes no secret of her vision.

overshadowed all Mycenae[1]. Encouraged by this news, E enlarges upon the wicked audacity of a woman who could such tribute to the husband she had murdered, declares it w for Chrysothemis to offer it, and exhorts her rather to Agamemnon to come up as avenger. To this Chrysotl yields, but bargains for silence.

The Chorus believes that justice is coming, and bewail woes of the house of Pelops.

Clytaemnestra, with an attendant, now comes forth to sac to the Apollo before the door. She rebukes Electra for abroad and speaking ill of her. 'I do not deny the slaying ἡ Δίκη νιν εἷλεν, οὐκ ἐγὼ μόνη. He had no right to sacrific child Iphigenia, and I had the right to avenge her.'

An *elenchus* of the forensic kind follows, and Electra cli it by urging 'You admit you slew my father. Could any fession be more disgraceful, whether you had cause or not? fact it was Aegisthus who tempted you. Agamemnon ha choice but to slay Iphigenia. In any case you had no right t because of a killing; else you must be killed in turn. It is pretence. Is your living with Aegisthus part of a just retribu or your treatment of *us*?'

Clytaemnestra rejoins with threats, and then proceeds her sacrifice, praying Apollo for a propitious outcome o dream, and hinting at wishes which she will not speak alo

The Paedagogus now enters. He tells Clytaemnestra th brings 'pleasant news'[2] from Phanoteus—that Orestes is The shock to Electra is great; but Clytaemnestra is all eager and the old man describes in a powerful ῥῆσις the imag death of Orestes in the Pythian chariot-races. Certain Phoc he says, are bringing the ashes to Argos.

Clytaemnestra rejoices in a sense of relief[3] and taunts El with her discomfiture. The messenger is led in, and Elect left without to lament her helplessness. In a *kommos* with he Chorus attempts consolation: 'Despite the death he died,

[1] The dream is evidently borrowed from an Oriental source, cf. Herodot. I VII. 19.

[2] In Sophocles the hostility of mother to son is thus publicly recognised. taemnestra defends it (*El.* 775 sqq.).

[3] It is true she cannot help some maternal regret (767 δεινὰ μέν, πάθη δ context).

spirit of Amphiaraus is still great beneath the earth.' 'Aye, but' replies Electra 'he had a son' left to avenge him.'

Chrysothemis reappears in agitation[2]. She declares that Orestes has come, and describes the proofs in the shape of the tress and other offerings. 'It could be no one else[3].' Electra treats her conviction as folly, 'for Orestes is dead.' She urges her sister to join her in the noble deed of slaying Aegisthus, and, when Chrysothemis calls the attempt vain and foolhardy, she casts her off in anger.

The Chorus deplores the situation and belauds the nobleness of Electra.

Orestes and Pylades enter with attendants. They come bringing the urn from Strophius. Electra obtains leave to hold the urn, and over it she breaks out into a passionate ῥῆσις of affection and ruined hopes. All this, spoken in Orestes' hearing, moves him powerfully. He expresses keen pity for Electra's state, and, when she asks if he can be a relative, he is willing to tell 'if those present are friends.' Assured as to this, he avows his identity, shews his father's ring in proof, and the 'recognition' is achieved[4].

In a μέλος ἀπὸ σκηνῆς Electra is full of joy and excitement, while Orestes seeks to check the dangerous display.

The Paedagogus comes out and urges caution and despatch. Clytaemnestra is alone, and they should enter. This they do, but immediately afterwards Electra reappears, describing how all goes well for the plot. She herself is to watch, lest Aegisthus should surprise them.

The cries of Clytaemnestra are heard from within, so uttered as to reveal the progress of the deed; and then Orestes and Pylades come forth. Orestes, whose hand bears the stains of blood, has 'done a good deed, if the oracle was good[5].'

At the sight of Aegisthus approaching, the two friends re-enter.

[1] Alcmeon, whose story was much like that of Orestes and a favourite theme in tragedy, v. Ar. *Poet.* xiii. § 5.

[2] An episode to enhance the εὐγένεια of Electra, but no organic part of the play.

[3] Note for the 'recognition' in the *Choephori* how readily it is assumed that no one else can be thought of.

[4] Any summary must necessarily misrepresent 'the delicately gradual process which leads to the recognition' (Jebb).

[5] I see nothing in the tone of this to indicate doubt. That attitude belongs to Euripides.

Aegisthus appears, asks for the strangers, and savage
Electra. After a stichomythic passage full of double
Aegisthus, being informed that 'the corpse' is within,
doors be opened for all the people to behold how vain h
their hopes. A shrouded corpse is disclosed, with Ore
Pylades standing by. Aegisthus is bidden by Orestes to
the covering from the face, so discovers that it is Clytae
and realises his own fate. Orestes will give him no
but forces him to go inwards, 'to be slain where he s
memnon'[1].'

The Chorus declares that the house of Atreus is n
from its troubles.

§ 12. *The Electra of Euripides.*

The time is before sunrise; the scene is in the Argiv
near the borders. A peasant farmer (αὐτουργός) tells
prologue how, since the murder of Agamemnon, Aeg
king. Clytaemnestra, wedded to him, has borne other
Orestes, saved from death, is abroad, with a price upon
Electra, wooed by nobles, has not been allowed to marr
them, for fear a child might avenge Agamemnon. A
indeed, wished to slay her, but Clytaemnestra (ὠμόφρων
too much fear of the odium attaching to such a deed.
end Electra is given in marriage to this peasant, who,
shrinks from consummating the union.

Electra in pitiable attire enters with a ewer upon h
She is not, indeed, compelled to draw water, but sh
heaven to see the cruelty of Aegisthus.

Her husband goes to his work, and she to the well

Orestes enters with Pylades[2] and attendants. He h
stealthily, in accordance with an oracle of Apollo, and ha
in the night visited Agamemnon's tomb and made a sac
the same time dedicating a lock of his hair. He has lear
his sister is in these parts, and he has not yet ventured
city of Argos. His party ambush themselves at the si
woman approaching.

Electra returns, and in a θρῆνος ἀπὸ σκηνῆς laments h

[1] A particularly neat device to avoid slaying upon the stage—a thin
mitted.

[2] A κωφὸν πρόσωπον.

and prays for her brother's advent. She tells how she bewails Agamemnon loyally each morning.

A Chorus, consisting of friendly country-women, comes to invite Electra to join them in a festival to Hera. They tell her it is vain to weep and neglect the Gods; but she protests that she can do nothing else but lament and brood upon vengeance.

Hereupon Orestes and Pylades emerge from their hiding-place, and, when the women would flee, Orestes holds Electra back and declares that he brings tidings of her brother, and that he is to carry back information concerning herself and the tyrants.

We then learn that Clytaemnestra sits bedizened among the slaves and spoil won at Troy, while Aegisthus rides in Agamemnon's chariot and holds his sceptre. The tomb of Agamemnon is dishonoured, and Aegisthus in his drunkenness even stones the monument.

The peasant here returns and offers hospitality, with some moralising about the poor man and nature's gentleman. In order to provide the ξένια, Electra sends him for the old man who nursed Agamemnon and his family, and who happens to be shepherding near at hand.

The Chorus fill in the interval with an irrelevant ode mainly describing the shield of Achilles[1].

The loyal πρέσβυς arrives with his gifts. He could not refrain from visiting Agamemnon's tomb on the way, and shedding a tear and making a small offering. He there saw the traces of someone's visit, and believes it to be Orestes—a fancy which Electra flouts[2]. While the discussion is proceeding, however, the strangers appear from the cottage, and the old man, after eyeing Orestes keenly, declares that he knows him by a scar upon his brow, caused by a fall in childhood. The 'recognition' being accepted by all parties, the aged man warns Orestes to expect no help, but to depend upon himself. He then relates that he has seen Aegisthus close by in the country at the ἱπποφόρβια, preparing to sacrifice to the Nymphs. He has with him none but slaves. If Orestes walks past he will be invited to take part in the sacrifice, and can then act as circumstances direct.

[1] See Arist. *Poet.* xviii. § 17. The only connection of this ἐμβόλιμον with the piece lies in the tag at the end: 'the lord of *such* men didst thou slay, Tyndaris!'

[2] For the spurious passage here attacking the ἀναγνωρισμός of the *Choephori* see the discussion of that 'recognition' in this Introduction § 22.

For the death of Clytaemnestra Electra has a plan. man is to go and tell her that Electra has borne a c beyond doubt the mother will be so far moved by the h of her daughter, as to come and visit her.

There follows an appeal to Zeus, Hera and the Agamemnon, and all betake themselves to their respec in the plot.

Meanwhile the Chorus sings of Aerope, false to A how the sun changed his course in horror.

Shouting is now heard in the distance, and one o attendants as ἄγγελος reports the slaying of Aegisthus b when the latter, pretending to be a Thessalian traveller to had been invited to assist in preparing the sacrifici They are bringing the dead body with them; and, arrive, Electra exultingly crowns Orestes and Pylades, upbraids the dead Aegisthus and taunts him with his in his wife. The body is then removed.

Clytaemnestra is seen coming, and there arises some on the part of Orestes. He shrinks from slaying his mo though Phoebus has bidden it. He distrusts the wisdo an oracle, and, when he goes within to wait, he d luctantly—θεοῖσι δ' εἰ δοκεῖ τάδε, ἔστω.

Clytaemnestra enters in a carriage and attended handmaids. She alights ostentatiously, and Electra s acts the slave in assisting her.

The mother proceeds to defend her actions. Agame no right to slay Iphigenia. It was not to save his count the sake of Helen and Menelaus. Moreover, he came Troy with a mistress. 'Ought I to have killed Orestes if had been tempted from home?'

Electra accepts the offer of παῤῥησία. 'Your plea is Your natural lewdness was to blame. Before Iphigenia you were bedizening yourself. You rejoiced at news successes. And even if Agamemnon did slay Iphig harm had *I* done, or Orestes? If bloodshed is to pur shed, Orestes and I should kill *you*.'

Clytaemnestra replies that Electra must be forgiven born to love her father most. She herself is not so ful what has been done, and, if she does not recall Or because she is frankly afraid.

Electra explains why she sent for her mother; the slaves are dismissed, and Clytaemnestra goes within.

The Chorus sings that the retribution is just.

Soon the cry of Clytaemnestra is heard, and (by the device of the eccyclema) the interior of the house is shewn, with Orestes and Electra standing by the corpse, both stained with blood (for Electra has helped to thrust the sword), and both in a state of intense grief and remorse. The Chorus can lend little comfort at this change in Electra's mood, which comes too late.

[At this point—with its highly tragic situation—I am convinced that the play originally ended. But a *supplementum* of singular weakness follows in our texts[1]. The Dioscuri appear ἀπὸ μηχανῆς and declare that Clytaemnestra has but met her dues. Electra is to be married to Pylades, while Orestes is to flee before the Furies to Athens and there be tried before the Areopagus. When questioned as to why they permitted the death of Clytaemnestra, they answer that it was brought about by fate and the 'unwise utterances of the tongue of Phoebus.']

Structure and staging of the *Choephori*. § 13. In the present work the *Choephori* of Aeschylus necessarily calls for a fuller treatment, and it will be convenient to deal at the same time with questions of the staging and presentation of the piece as they from time to time arise during a survey of the action.

Prologue. πρόλογος (1—21). The opening scene is the *tumulus* of Agamemnon, with an effigy or emblem of Hermes. Orestes and Pylades, *having entered from the spectators' left, since they came from abroad*, approach the mound, upon which Orestes takes his stand, *while Pylades probably remains at its foot.*

The place may be either Argos or Mycenae. Ἄργος is the πόλις, whether state or city, and *v.* 672 therefore decides nothing. Nor is anything more definite to be gathered from the *Agamemnon.* Nevertheless the fact that Mycenae is never mentioned at all in Aeschylus is no small argument for supposing that he can scarcely have had that city in mind. Mycenae had been entirely dis-

[1] It was added at a time when happy endings were required by the θεάτρων ἀνθέστια, and when mechanical effects and ticklings of Athenian vanity were keenly appreciated. Nauck and Schenkl among others consider the end of the play as it stands to be beneath Euripides.

mantled by Argos ten years[1] before the date of this the town had long been of little account in compa *Cho.* 6 Orestes dedicates a lock to Inachus. That rive Argos. not by Mycenae, though it would be quite p regard the stream as *the* stream of Argolis and therefo by Mycenae, which, indeed, is near one of its tributaries.

What picture we are to conceive of the tomb of Ag is not altogether clear. From *v.* 4 τύμβου δ' ἐπ' ὄχθῳ τῷδ' ὦ πότνι' ἀκτὴ χώματος it is plain that there was a tumulu I interpret *v.* 4, it was one upon which Orestes could stand. Usually a tomb was surmounted by a στήλη or a rising from a base or κρηπίς of stone, and, to judge from paintings, Orestes may be imagined standing with one fo on such a κρηπίς[2]. The κίων was sometimes crown bust of the deceased, sometimes with other tokens. On vases already mentioned the κίων of Agamemnon is with a helmet, on the other it is a pillar ending in an Ion In the painting in Baumeister *Denkmäler* p. 860 the ant added.

It might perhaps be thought that Agamemnon, bu ignominy, would hardly receive the honour of such a m Yet such inconsistency as may be involved is common dramatists and to the paintings. In Sophocles (*El.* 89 ἀρχαῖον τάφον may refer to a family tomb in which Ag shared, but in Euripides (*El.* 328) there is expressly n a μνῆμα λάϊνον πατρός, which Aegisthus stones in his drun

The notion that the tomb is close to the palace of the (and that the palace is actually represented in the scen which seems to prevail, not only without reason, but cont reason[3]. Sepulchral mounds were not built close to pal

[1] i.e. B.C. 468. See Diod. 2. 65 and cf. Paus. 8. 27, and Mahaffy in *J* Vol. III. p. 60 sqq.

[2] I incline to think that the frequent word πυρά came to be used of th construction on the τύμβοι. This πυρά figures in the plays both of Sophocl and Euripides (*El.* 92, 325, 513). In Sophocles it is distinguished from and in Euripides (*El.* 513) πυρᾶς δ' ἐπ' αὐτῆς follows τύμβῳ δ' ἀμφίθης Sometimes πυρά seems to be synonymous with τάφος, sometimes distingui (Eur. *Or.* 422). On the vases the offerings are represented as set dow square base of the κίων, as on an altar. The reverence for the tomb 'as f (*Cho.* 105) would perhaps gain some point from this resemblance.

[3] I am glad to find that Dr Verrall also rejects this traditional error.

and the persons guilty of Agamemnon's murder would be the last to make an exception. Orestes, bent on secrecy, would not make his offerings in broad daylight at a tomb visible at any moment to Clytaemnestra. If the palace had been represented at the back of the stage, Electra and her attendants could not have been watched by Orestes making their approach from it before the πάροδος, and while the spectators could not yet see them. The plotting and the long *kommos* could not with any show of reason proceed in the vicinity and within sight of the enemy. Probably the notion would never have arisen except for the misapprehension so long current, yet so easily overthrown, that Greek drama demanded a rigid unity of place, 'a scene individable.'

Whether the Hermes is an actual bust or a mere pillar, and where it was placed, cannot be determined. Yet that the God was in some way symbolised is certain. The address of *v.* 1 and *v.* 124 would be pointless without this assumption, and the correct interpretation of *v.* 581 demands it. Any pillar, however plain, may be a Hermes, and it is by no means improbable that the κίων and the Hermes were one and the same thing.

The dress of Orestes and his friend would naturally be that of the *ephebus*, a petasus and chlamys being distinctive parts[1]. It is the petasus which both Orestes and Pylades are wearing at the dedication of the sword by Apollo in the vase-painting reproduced by Baumeister, p. 1110. They naturally carry swords. From the foot-prints in the recognition scene (*v.* 204 *sqq.*) Orestes cannot be wearing boots[2].

Orestes addresses the Hermes and calls for his help. He appeals to Agamemnon, and deposits on the κίων a lock of hair which he shears from his head in tribute to him[3].

Looking into the distance he perceives a number of women approaching in black robes, and can see that they are bearing something which he conjectures to be χοαί. Are they for his

[1] See *Dict. Antiq.* I. 416 and II. 428.

[2] Vase-paintings are very inconsistent in respect of shod and unshod figures. Armed men and travellers are often drawn with bare feet. In the painting Baumeister p. 1111 Orestes wears boots, while other figures in the scene are not so provided, and *ibid.* p. 1939 both Orestes and Pylades are unshod. The inconsistency of the representation corresponds to inconsistency in the practice.

[3] The text is too fragmentary for us to be sure that the 'lock to Inachus' is also now laid upon the tomb. It may have been dedicated before at the river.

father? Among the women Electra (so he judges) spicuous in the exhibition of grief.

He withdraws with Pylades, but only to such distar they can watch and overhear the proceedings.

πάροδος (22—82). Electra in black raiment enters, a by elderly hand-maids (*v.* 170) similarly clad *and pre twelve in number*[1]. *Some of these are assisting in carr vessels containing the* χοαί, *while others are beating thei and breasts and exhibiting the customary signs of lam They enter from the spectators' right, in a formation* στοῖχοι *or four* ζυγά. *During the ode which follows they themselves about the foot of the mound, the vessels bein ready for the ceremony to be performed by Electra, who i while making her preparations in silence.*

The ode itself tells how their mission is in consequer terrible dream of Clytaemnestra, which portends anger f slain. It declares the sin and uselessness of her sendin There can be no ransom for blood once shed.

"The house is under a loathly cloud. Its majest mands a willing awe no longer; it is only feared. Bu bution never fails; sooner or later it comes, and, wh clotted blood cries for vengeance, if punishment is defe is only to grow in heavy interest.

As there is no undoing the loss of virginity, so ther making the blood-polluted hand clean as it was before.

However, we are slaves, and must say 'aye' wh masters bid, and, if we weep, we must weep in secret.

[1] Whether the chorus numbered 12 or 15 is a vexed question. Weckle *für klass. Philol.* suppl. vii. 432 *sqq.*) claims that all the plays of Aeschylus w with a chorus of 12. I have given good reasons (Introd. to *Supplices*) for that the chorus of his *earliest* plays numbered the original 50. It is, generally conceded that the *Persae* and the *Septem* indicate 12 for the chorus the whole, that view appears most probable for the *Choephori*. The schol. 588 (πολλαὶ μὲν ἐσμεν) says εἰ γὰρ ἦσαν, but such a statement really prove except that the number was usually 15 for tragedy and that the scholiast assumed it. Of much more value is the passage *Agam.* 1347—1370, where 1 are distinctly indicated. There again the scholiast, making up his mind that t must be 15, assumes that after 12 have spoken the entry of the queen cuts o discussion.

First *episodion.*

ἐπεισόδιον πρῶτον (83—582), including a κομμός (305—476).

Electra, standing at the mound, *though not at its summit near the* στήλη (*since she is not yet pouring the libation and does not perceive the lock of hair*), turns and addresses the slaves.

"What can I say acceptable to my father? Can I pretend my mother sends these χοαί in love? Can I ask him to 'send up good things' in return? Or shall I throw them away like off-scourings? We have a common cause against the enemy; advise me."

Here follows a dialogue, in which the slaves are gradually induced to express what Electra herself desires them to express—a wish that an avenger may come and 'slay the slayer.'

Electra's prayer.

Since now Electra is assured that the chorus can be relied upon, she *approaches the summit* and proceeds to pray, first imploring the aid of Hermes as herald to the nether powers and to her father. She *pours out one libation* (*probably the water, which she calls* χέρνιβας βροτοῖς[1]) *and* appeals to her father to witness the mother's treatment of her children, and to let an avenger appear. Thereupon she pours out the χοαί proper, and bids the Chorus 'according to wont' to crown the offering with wailings.

At this the Chorus (*probably*) *first utters the ritual cries and then* breaks out into a lyric appeal for the deliverance of the house.

The Recognition.

Meanwhile Electra has been pouring the χοαί and watching them sink into the ground. She is then startled to perceive the tress upon the tomb, and communicates her excitement to the Chorus. She holds up the lock for them to see[2]. At once intuition tells her that it comes from the head of Orestes, and the argument which follows is an attempt to support the intuition by reasoning and the assent of the Chorus. In an admirably dramatic speech she argues herself first into and then out of the belief that it is Orestes' offering. Suddenly

[1] These points concerning the order of χοαί are discussed in the commentary. The interpretation is new, but I venture to be somewhat positive.

[2] That this lifting is not in itself sacrilegious appears from *v.* 229.

her eyes light upon foot-prints, which she scans close paring them with hers, and she insists upon their resemb contour[1] to her own. At this point the tension of t becomes intolerable (210), *and, to judge by the vase-p she probably casts herself down upon the base of the σ*

At this, Orestes (with Pylades *v.* 559) comes from cealment[2]. He has overheard all, and bids her realise prayers are answered. Little by little she is induced t the evidence that he is her brother, and shews signs of l beside herself with joy (232). Orestes counsels caut both brother and sister appeal to Zeus to aid the so Agamemnon who worshipped him so loyally.

Orestes declares his trust in Apollo, who has bidde the deed, and he narrates the threats of bodily an punishment, and of social and religious excommunicati the God uttered against him if he did not perform th revenge.

Here begins a *kommos* (*v.* 305) which continues to *The scenic grouping appears to be this. At the f mound, to either hand, stands the chorus, with the C in the middle. At the summit on one side of the stands Orestes, and on the other Electra*[3]. The *kom* proceeds on an antiphonal system. For the greater Electra answers regularly to Orestes, but between hi and her antistrophe the Chorus interposes, while bet whole systems Orestes + Chorus + Electra the Co comments in anapaestic verse[4].

The purpose of the *kommos* is twofold—to work and conjurations on the supernatural powers and cl spirit of Agamemnon, in order to gain their hel

[1] The value of footmarks as criteria is discussed later, 'The Recogniti

[2] It is a problem in what way the κωφὸν πρόσωπον was disposed of du κομμός which follows. Perhaps, as the paintings shew such figures, he 'up stage.'

[3] This arrangement will, I believe, account for the διπλῆς μαράγνη point to ἐν μέρει (331) and δίωκε τοι (333), and is not without a bearing (330).

[4] This structural arrangement is well shewn in Wecklein's note on *v.*

At this point the Chorus probably breaks up its formation, in order to shew that the κομμός is completed, while Orestes and Electra continue the appeal to Agamemnon, though no longer in lyrics. They remind him of his shameful death, of their own plight, and his consequent lack of due honours.

Continuation of the action. At length the Chorus-leader reminds them that it is time to be doing.

Orestes asks the meaning of the χοαί. They cannot be meant to atone for his mother's wickedness. At this the Coryphaeus, in dialogue with him, narrates the dream of Clytaemnestra, how she thought she brought forth a serpent, wrapped it in the σπάργανα of a child, and put it to her breast, whence it sucked blood. This vision Orestes interprets to mean that he is the serpent, and that she is to expiate her guilt in blood at his hands.

He bids Electra go within, while the Chorus is to help events by discreet speech. Himself and Pylades will come disguised as travellers, and their speech will be marked with a Phocian accent. If not readily admitted at the door, they will wait till public remark shames the house into receiving them. If once he passes the threshold and finds Aegisthus, Orestes will slay him before he can ask 'Whence do ye come?'

With an appeal to Hermes to 'steward' the contest, Orestes withdraws (*to the spectators' left*) with Pylades, while Electra departs to the palace (*to the right*).

The first act of the drama ends at this point, and for the second the scene is changed to the front of the palace of the Pelopidae.

Changes of scene. It is perhaps too late in the day for any discussion to be necessary in order to demonstrate the fact that 'unity of place,' so far as it existed, existed not as a rule of art but as a practice of convenience. The *Eumenides*, the *Ajax*, the *Birds* and the *Frogs* should long ago have been sufficient to shew that Greek drama recognised no such limitation.

We are not, however, in a position to tell how far anything like realistic scenery was used by Aeschylus. It may, of course, be that, as in the Elizabethan drama, the audience was simply expected to make believe that the scene was changed, and to make

believe also that buildings existed which did not exist. other hand we have the word of several ancient autho Aeschylus made great advances in the way of spectacular e properties[1]. If it is true, as the 'Life' says, that he τ ἐκόσμησε καὶ τὴν ὄψιν τῶν θεωμένων κατέπληξε...γραφα μηχαναῖς, βωμοῖς τε καὶ τάφοις, it is impossible not to be (in B.C. 458) the scene was actually changed, if only by canvas[2]. I should prefer to suppose that the tomb wa removed and a palace-front with a practicable door shewn way, however primitive.

The scene, whether represented or symbolised, would e great main door of the palace-buildings. Before it would Apollo Aguieus and a Hermes (a fact indicated in the 779 *sqq.*).

The interval necessary for the disguising and equi Orestes, Pylades and their attendants (*v.* 709), and arrival before the house, is filled in by the Chorus.

στάσιμον πρῶτον (583—648). The Chorus sings of th passions of women and their deadly results, instancing Scylla, and worst of all, the woman that hates and warrior husband. The Lemnian women supply an of the severity with which such deeds are punished and men. Punishment inevitably attends the deed, will it be in the case of Clytaemnestra.

ἐπεισόδιον δεύτερον[3] (649—714). Orestes and his compa (*from the left*) and approach the doors. He is dr a merchant, and attendants bear the baggage usual w travellers. *The disguise would naturally be carried fa to make the young men look middle-aged.* Orestes spe a Phocian accent (*though not, of course, in the Phocia which would be carrying realism beyond the dignity of*

[1] See Haigh, *The Tragic Drama of the Greeks*, p. 68.

[2] A writer in the *Quarterly Review* for October 1898 ('The Setting Play') suggests that the περίακτοι were a device of the older period.

[3] The division into modern 'acts' does not correspond with that int These may be whole acts or separate scenes according to circumstances. 'act' does not end till *v.* 933.

He knocks at the main door and calls thrice for the porter, simulating the impatience of a man with other business to perform. On the porter answering, he bids him tell the *κύριοι* of the house that the stranger brings news.

There is a brief pause while the porter goes in and summons Clytaemnestra, who quickly appears at the door (with one servant at least in attendance, *v.* 708). She is ready to listen, but, before hearing the message, she offers hospitality.

Orestes pretends to be a merchant from Daulis. While coming to Argos on business of his own, he had chanced to meet a stranger, 'Strophius' by name. This man, taking advantage of the fact that the merchant was bound for Argos, asked him to convey a message and bring back an answer. 'Orestes is dead and inurned. Are the ashes to be sent to Argos?'

All through the speech Orestes contrives to evince his own complete indifference to the matter.

At the news Clytaemnestra gives utterance to a cry (which is largely hypocritical) at this further victory gained by the curse of the house over her *φίλοι*.

Orestes affects to take this outburst seriously, and apologises for being bound to bear such unwelcome news. Whereupon Clytaemnestra recovers her composure, remembers the duties of hospitality, and sends the strangers to the guest-chambers. The practical bearing of the message she will discuss with her friends, of whom she has 'no lack.' She then follows the party into the house.

Second *stasimon.* **στάσιμον δεύτερον** (715—725). The Chorus chants a brief ode, in order to allow of an interval. It appeals to Earth to assist some crafty plot.

Third *episodion.* **ἐπεισόδιον τρίτον** (726—778). The aged nurse of Orestes comes weeping out of the main doors. 'Aegisthus is to be fetched to hear the news. For all her gloomy aspect Clytaemnestra is laughing inwardly. Alas! after all my labours for the child, Orestes, on whom I spent my soul, is dead.' She proceeds to a pathetically garrulous (and eminently 'Shaksperian')

account of what she had undergone for Orestes, and a thetically natural defence of the child who knew no bett

She is making as if to go for Aegisthus when the Ch learning that he is to come with an escort, urges her tc him come alone. With some demur the nurse cons although she cannot understand the attitude and hints o Chorus[1].

The nurse departs (*to the right, i.e. townwards*) to Aegisthus.

στάσιμον τρίτον (779—836). The interval till Aegisthus ar is occupied by an ode, in which the Chorus beseeches to establish the reign of Justice in the house. 'Or is harnessed to a heavy task; let it not overtax his pow They then pray to the household gods to make an end o murders within; to (the) Apollo (Aguieus) to restore the h to light and brightness; to (the) Hermes to aid in the strata 'Then will lamentations cease and the halls will sound songs of joy.'

They appeal to Orestes to perform the deed, unmc by his mother's cry and sustained by his father's memory smite and make an end of all the line of guilt.

ἐπεισόδιον τέταρτον (837—853). Aegisthus enters unatten He pretends to hope that the news is not true. 'The hous already galled with its burden of blood and terror.'

The Chorus bids him enter and enquire of the messen themselves, and Aegisthus passes in at the gate with the b that he cannot be deceived.

στάσιμον τέταρτον (854—867). A short anapaestic ode follc allowing time for Aegisthus to reach the *ξενών* and meet Ores The ode is a prayer. 'Now is the crisis of doom or deliverar May Orestes win.'

ἐπεισόδιον πέμπτον (868—933). A shriek is heard from with

[1] It would never do to retard the action here by telling the nurse the secret calling forth the inevitable outbreak. Nor perhaps was the weak old woman tc trusted for discretion.

whereupon the Chorus (not sure of the result) determines to stand aside, so as to seem innocent of any complicity[1].

Here again the scene is shifted, and we find ourselves within the court of the palace, the rooms of the ξενών *being on one hand and the door of the* γυναικωνῖτις (*the* μέταυλος) *in the middle front.*

A servant rushes from the ξενών across to the γυναικωνῖτις, strikes furiously at the door and shouts for Clytaemnestra. It is too late to save Aegisthus, but her own life is in danger. Clytaemnestra appears, and, realizing the situation, calls for a battle-axe (which, however, there is no time for her to obtain).

The slave makes his exit for the weapon, and Orestes, coming out of the ξενών, meets his mother. *His disguise is perhaps now removed. The scene, no doubt, was made highly dramatic. Probably casting herself upon her knees and baring her bosom,* she implores her son 'Pity this breast which suckled you, my child.'

Orestes is moved, but just at that moment Pylades enters from the ξενών and reminds him of the commands of Apollo. This decides Orestes, and despite his mother's protestations (which he dismisses in a brief stichomythic *altercatio*) he drags her away into the ξενών, that she may lie in death with the man whom she loved in life[2]. Pylades follows them in.

στάσιμον πίμπτον (934—970). The Chorus comes forward from its position at the sides and chants the next stasimon. An *ephymnium* follows each stanza. 'Retribution came upon Troy, and it has come home to Agamemnon's house in double shape. Raise the glad cry for the deliverance from two defilers. To the guileful plotter hath come guileful punishment, thanks to Dike, daughter of Zeus. *Raise the glad cry*, &c. What Loxias bade, Justice hath brought to fulfilment. Heaven helps the right side. We can see the light; our curb is removed. Soon

[1] *As a fact the Chorus is next found inside the court. Though it has retired to the side of the orchestra, it is ready to come forward after the exit of Orestes and Clytaemnestra (v. 930). This scarcely constitutes a* μετάστασις (requiring an ἐπεισόδιον) *in the technical sense.*

[2] *The conventions of Greek drama required that no murder should be done upon the stage. (Cf. p. xxix. § 1*

will pollution be all driven away, and fair fortune will place. *We can see the light*, &c.'

ἔξοδος (971—end). *The scene changes again.* Orestes ing over the dead bodies of Clytaemnestra and Aegisth him are attendants (*v.* 981).

It is generally assumed that the ἐκκύκλημα is here bro use. It is, I consider, very doubtful whether that mac used by Aeschylus at all. Not that machinery was un him, but, admitting the possibility of several real or changes of scene in the early drama, such a device cramped arrangement would only help to spoil effect. probable that we are transported to the room in w slaughter was done. At hand, ready to hold out, probabl carried by attendants, is the entangling robe in which Ag was killed in the bath. At a later point of the scen invests himself with the wreath and wand of the suppl

Orestes, whose speech is punctuated at intervals sentences of consolation from the Chorus, delivers hi cation with great power and impressiveness.

'Here lie the pair of tyrants and murderers. They faithful to each other in death.

See this cunning device which ensnared my father. it out for the Sun to behold and bear me witness that my just. What think ye of such a woman? What deadly thing was she? And what manner of thing is this robe for wild beasts, a murdering robber's engine!

The blood-stains upon it prove the deed. Neverth victory is one which none need envy.'

At this point he begins to feel a madness seizing u While still sane, he declares that the deed was just, Loxias was its warrant. He then takes up the supplia and wreath, and will be gone to the shrine of Apollo.

Suddenly he beholds the Erinyes, and points a although those spiritual powers are visible only to

[1] Similarly they are invisible to others in Euripides *Iphig. in Tauris* (28 the *Eumenides*, however, the whole construction demands that they shall realities. There was no occasion in the *Choephori* to undertake such an the χορηγία.

limitations and conventions adopted by Greek tragedy, and in its adherence to methods which had once grown into acceptance. An Athenian audience of the fifth century was ready to approve of certain turns in a plot which we should regard as crude, and to accept such old familiar friends with a welcome which is perhaps nowadays rather characteristic of the votaries of melodrama[1] than of audiences who plume themselves on cultivated taste.

But if, thanks to the peculiar material before him, Aristotle's ground is here somewhat narrow, his position in regard to effective plot in general is eminently philosophic. The highest constructive skill in tragedy lay in causing an unexpected and impressive result to be brought about by circumstances and actions arising naturally one out of the other and all organically related to the one end. He therefore expresses no desire for a plot full of merely ingenious expedients, still less for one varied by copious incident unessential to the grand issue. If a πεπλεγμένη σύστασις (i.e. one with a change of fortune, brought about 'with ἀναγνώρισις or περιπέτεια or both') was preferable to a πρᾶξις ἁπλῆ, it was only because (or if) it better produced the special tragic effect by means of its surprises. On the other hand a play was only the worse for being full of episodes which disturbed its unity and contributed nothing essential to the course of events.

In the dry light of such criticism the passage in the *Electra* of Sophocles concerning the finding of the lock by Chrysothemis (though Teutonic and 'romantic' taste at least would not care to miss it, and though it assists a vivid realisation of the heroine's character) is, strictly speaking, without influence on the development of the action. So, indeed, if we press somewhat mercilessly, is the introduction of Chrysothemis at all. The description of the death of Orestes in the chariot-race, however graphic, is a pure ἐπεισόδιον in the Aristotelian sense. An interest in such a picture is natural enough, but no other object than the satisfac-

[1] We are as a fact too prone to regard the Athenian audience as not only intelligent but actually composed of finished critics. Surely there is abundant evidence to the contrary and also to prove that the playwright did not and could not ignore τὴν τῶν θεάτρων ἀσθένειαν. Nevertheless Aristotle himself gives no hint of any dissatisfaction with the existing devices.

tion of that irrelevant interest could be served for the who had been apprised that the story was a fiction, could therefore have no feeling of pity or fear awake the action makes no progress[1] in consequence of narration. It is true that these episodes are anything bu but it is still true that they are episodes.

There is manifestly a more rigid unity in the thinn the *Choephori*, and also, if we ignore the later epilog *Electra* of Euripides, whatever we may think of the devices employed in the latter for the development of

§ 17. It is not, then, to abundance, but to vital an relevance of incident that we must look as a criterion of excellence in Greek drama. Stripping the *Electra* of of what the strict Aristotelian will regard as its tw stripping the *Electra* of Euripides of its dubious tag, th and regarding as spurious its cavilling digression conc recognition of the lock[2], we are left face to face 'simple' συστάσεις for the three dramas. Not one of be called πεπλεγμένη in the sense intended by Aristo ἀναγνωρισμός, such as it is, does not go with a change and there is no proper περιπέτεια according to the The ἀναγνωρισμός which helps to create tragic eff recognition of each other by persons between whom tr are, or appear to be, about to take place.

The recognition of Orestes by Electra in all three no sense of this character[4]. It prevents no catastrop the ἀναγνώρισις between Orestes and his sister in the *in Tauris*; it does not intensify the tragic quality strophe which has already occurred, as in the case o and Jocasta. It might perhaps be said that the rec

[1] It might perhaps be urged that the detailed description lends a veracity to the story of Orestes' death. Yet few will imagine this to for its introduction.

[2] See below on the 'Recognition' (§ 22).

[3] Ar. *Poet.* c. x. § 2 πεπλεγμένη δὲ μετὰ ἀναγνωρισμοῦ ἢ περιπετείας ἢ βασις ἐστιν.

[4] It is true that Aristotle quotes the 'recognition' of the *Choephori* i of ἀναγνωρίσεις (*Poet.* c. xvi.), but it is none the less clear that this rec of the class which he had in mind previously.

Broader principles of comparison.

§ 19. But this comparison of the virtues of mere scheme of plot is after all a poor criterion of the artistic virtues of the plays as *μιμήσεις* producing the 'tragic pleasure' in the audience. That which determines the excellence of a drama as performing the function of tragedy is not the series of circumstances, but the effect of the circumstances wh [illegible] in the characters and coloured by their feelings ar [illegible] as revealed in action and in effective language. T [illegible] *φοβερῶν καὶ ἐλεεινῶν*[1] depends for its strength not [illegible] the organic unity and probability of the plot, but [illegible] of the characters, in so far as this bears upon the [illegible] upon the feelings of the audience towards them. [illegible] *ἤθη*, rightly understood, are themselves part of th [illegible] also is the *διάνοια* which operates in feeling or justifie [illegible]

The three dramas of Orestes the Avenger are at [illegible] as widely differentiated in these respects as in the m[illegible] of structural outline. The animating spirit and emot[illegible]al effect are easily distinguished in the several plays. The [illegible] Sophocles is mainly what its title implies, the play [illegible] It is a strong piece of character-drawing through the [illegible] incident culminating in a tragedy. It is a Sophocl[illegible] of the utter loyalty which comes of *εὐγένεια* in a wo[illegible] now against the friendly but half-hearted Chorus, o[illegible] meaning but pliable and opportunist Chrysothemis, now [illegible] Clytaemnestra with her specious pleas and her intimida[illegible], Aegisthus with his vulgar jeers and threats, Electra's firmn[illegible] of purpose and her disdain of disloyalty to her father stand [illegible] more and more powerfully. Nevertheless, for what Aristotle declares to be the special function of tragedy, this work is necessarily the weakest of the three. It is the least *τραγικόν*. The pity and fear to be evoked cannot, of course, in any of

[illegible] to cere[illegible] [illegible]es or 'good form' leaves no claim for [illegible]e the [illegible] had to be performed by guile, there [illegible] adopted by the avenger. Perhaps [illegible]ler of Aegisthus in Euripides with [illegible]s the victim is simply struck from [illegible] danger. The horrible appears to

these dramas be pity and fear on behalf of Clytaemne[illegible] Aegisthus; for pity is *περὶ τὸν ἀνάξιον* and fear is [illegible] *ὅμοιον* ('one like ourselves'). Indeed each dramatist is [illegible] in working up by his own methods such hostility to [illegible]mnestra and her accomplice, that the matricide shall no[illegible] 'disgusting' (*μιαρόν*). For whom then are we to feel [illegible] and fear in the play of Sophocles? Our pity can hard[illegible] anything else than the fact that 'things should be so,' t[illegible] should have to be so: *sunt lacrimae rerum.* It is ev[illegible] the misery of the situation—a son slaying his mother. [illegible] again, lies only in the risk of the avengers (which c[illegible] seriously regarded) and in the anticipation of the ir[illegible] meeting between mother and son and its painful resu[illegible] sanction of the deed has been effectually gained. Th[illegible] is *φιλάνθρωπον*; it 'suits our moral sense.' There is [illegible] sequent punishment shewn or hinted at for Orestes anc[illegible] and there is no sign of remorse on their part. The p[illegible] with the suggestion of a triumph of right over wrong, [illegible] it has left the impression of dexterous and interes[illegible] struction, powerful characterisation, telling scenic e[illegible] admirable rhetoric, it has left but little impression of t[illegible] tragic[2].

It is the work of a man of genius, the *εὐφυή*[illegible] sympathies, who is also a man of high breeding a[illegible] world, a man little inclined to casuistry or religious int[illegible]

The *Electra* of Euripides, on the other hand, co[illegible] true tragic note, as befits the *τραγικώτατος τῶν ποιη*[illegible] pity and fear, and especially the pity, inherent in [illegible] situation are keenly developed by 'sad Electra's poet.'

[1] Such a case is not provided for in the classification of Aristotle, vi[illegible] of a hero who is brought into so peculiarly tragic a situation by circum[illegible] he cannot control. It is not a case of an enemy simply killing an en[illegible] there is nothing 'tragic'), but the killing of a natural *φίλος* who is at t[illegible] *ἐχθρός*.

[2] *τὸ τὸν σφόδρα πονηρὸν ἐξ εὐτυχίας εἰς δυστυχίαν μετατίθεναι* is n[illegible] *Poet.* xiii. § 2).

[3] It is not, of course, here implied that Sophocles habitually wrote t[illegible] less poignant order. The *οἰκεία ἡδονή* of tragedy, if absent from the [illegible] *Philoctetes*, appears in an unsurpassed degree in the *Oedipus*, a play whi[illegible] *King Lear*.

example he lies nearer to the origins of the drama. He belongs to its more lyric and more religious period, to the day of easy illusions and of ready acceptance of naive devices and scenic conventions. Except for the stupendous genius of that drama of dramas, the *Agamemnon* (in which itself certain concessions have to be made), not one of the extant plays of Aeschylus goes, in point of construction, beyond those simple elements and expedients which require a comparatively unsophisticated and, so to speak, good-natured audience to acquiesce in them. This is a stage through which all national drama passes. Beyond doubt Aeschylus was a born playwright, just as there were born painters before the days of perspective. His stage effects were strong, and his power of working up the tragic situation was superb. But his genius shews itself, not in his plots, but despite his plots. It is easy to see that the *Supplices*, *Prometheus*, *Seven against Thebes*, *Persae* and *Eumenides* are largely composed of picture, whether drawn in the graphic and thrilling descriptions of messengers or actually represented in pageant on the stage. The plot in each case is of the most slender, although, it is true, the later works shew an appreciable advance in this respect. The *Oresteia*, taken as a trilogy, shews how Aeschylus had progressed with his generation (acting upon it and being reacted upon by it) in his conception of the drama since the younger days of the almost entirely lyric *Supplices*[1]. Had he belonged to the next generation and enjoyed the fruits of experience, as they were enjoyed by Sophocles and Euripides, there is little doubt that his genius would have revealed itself in mere constructiveness with the same power which it displays in other dramatic qualities more difficult of attainment. The special excellence of Aeschylus is of that kind which (as Aristotle says of skill in metaphor) 'it is not possible to catch from another.'

§ 22. *The Recognition.*

Re-tion. It is argued (the cue being taken from the notorious passage in the *Electra* of Euripides) that the reasoning of

[1] It is a gratification to find that the date (circ. 492 B.C.) argued for in my Introduction to the *Supplices* has been so widely accepted.

Electra in the recognition of the lock and the foot
συλλογισμοῦ is not only inconclusive but actually
Objectors appear to be unaware that they are con
the question whether Electra in her excited hope
naturally argue as she does, with the further question
the argument itself would be conclusive. If it were co
for *her*, dramatic veracity would be sufficiently secur
visitor is Orestes in truth and fact and all that the
requires is that Electra should be completely assured
point. If she is convinced by evidence which, however d
satisfies herself, she is after all acting as women habitu
There is as much intuition as logic in the process. In
whole scene represents intuition going through the
reasoning. We need not, however, press such a view
case. We may perhaps consider it too subtle for an a
as it has evidently been for the ordinary reader, though a
it would not be too subtle for an Aeschylus. Let us rat
pose that the audience itself was expected to feel satis
the manner of the recognition as a whole; that its comm
was to suffer no discomposure and to be aroused to no
attitude which might interfere with the emotional enjoyn

Electra's own acceptance of her brother on the
of the aggregate evidence is psychologically altogether
Three observations have here to be made. (1) She is
any means entirely satisfied because of the similarity of
to her own and the correspondence in the shape of t
prints. Her waves of feeling—hope, assurance, pe
distrust—are brought out in her speech with the great
of insight and sympathetic realisation, and, until Orestes
appears with further proof, her state of mind warrants
than the expression (*v.* 210) *πάρεστι δ' ὠδὶς καὶ φρενῶ*
φθορά. (2) It was a hoped-for event that Orestes, now g
manhood, would soon return; his arrival had just been
for (*v.* 138) and was uppermost in his sister's mind.

[1] Aristotle (*Poet.* c. xvi.) was so far from seeing anything ridiculous in
actually quotes this *ἀναγνώρισις* as belonging to a class superior to that
'signs' (e.g. the scar in Euripides, or worse still, external tokens). The '
by reasoning' is condensed by him into *ὅμοιόν τις ἐλήλυθεν· ὅμοιος δὲ οὐθ*

μολὼν δ' ἐθαύμασ' ἄθλιον τύμβον πατρός.
σκέψαι δὲ χαίτην προστιθεῖσα σῇ κόμῃ,
εἰ χρῶμα ταὐτὸν κουρίμης ἔσται τριχός·
φιλεῖ γάρ, αἷμα ταὐτὸν οἷς ἂν ᾖ πατρός,
τὰ πόλλ' ὁμοιᾶ σώματος πεφυκέναι.

To this Electra rejoins

οὐκ ἄξι' ἀνδρός, ὦ γέρον, σοφοῦ λέγεις,
εἰ κρυπτὸν εἰς γῆν τήνδ' ἂν Αἰγίσθου φόβῳ
δοκεῖς ἀδελφὸν τὸν ἐμὸν εὐθαρσῆ μολεῖν·
ἔπειτα χαίτης πῶς συνοίσεται πλόκος,
ὁ μὲν παλαίστραις ἀνδρὸς εὐγενοῦς τραφείς,
ὁ δὲ κτενισμοῖς θῆλυς; ἀλλ' ἀμήχανον.
πολλοῖς δ' ἂν εὕροις βοστρύχους ὁμοπτέρους
καὶ μὴ γεγῶσιν αἵματος ταὐτοῦ, γέρον.

Now, setting aside for the moment the question of the genuineness of this passage, we may remark that part at least of the criticism is frivolous. The likeness or unlikeness of hair, as understood by those who would use it as a test of relationship, is not determined simply by colour (as the old man suggests) or by such habits of life as those mentioned by Electra. The examination goes much deeper than colour, curl and wave and texture being of quite as much account. Neither can the word of Aeschylus—ὁμόπτερος—be so restricted. The point concerning the palaestra is mere carping. The Dorian Orestes of heroic times would of course wear long hair, which he would comb with as much care as his sister (who, by the way, is deliberately maintaining the squalid appearance of a peasant woman). It requires no sagacity to argue that hair may be like without relationship; but that is no reason why likeness of hair should not be used as a corroborative argument where relationship is otherwise probable.

To continue with Euripides

ΕΣ. σὺ δ' εἰς ἴχνος βᾶσ' ἀρβύλης σκέψαι βάσιν,
εἰ σύμμετρος [illegible] γενήσεται, τέκνον.
πῶς δ' ἂν γ[illegible] ἐν κραταιλέῳ πέδῳ
[illegible] τοδῶν ἐκμα[illegible] εἰ δ' ἔστιν τόδε,
[illegible] οὐ γένοιτ' ἴσος
[illegible]λλ' ἄρσην κρατεῖ.

To this it must be objected that Aeschylus nowhere spea Electra putting her foot 'into' the mark of an ἀρβύλη i expectation of finding it, 'of the same size[1]'. With him are simply στίβοι, 'traces' of feet, one set being 'like' Ele (ἐμφερεῖς). It is not the size of the footprint that agree only (v. 208) πτέρναι τενόντων θ' ὑπογραφαὶ μετροι that εἰς ταὐτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις. I make no that Aeschylus not only distinctly avoids any such comp as that ridiculed in Euripides, but actually adopts pre the criterion employed by the early 'trackers.' It wa the size, nor yet the full περιγραφή (v. 206) of the foo the precise curves of contour of heel and tendon, which coin in proportions. The introduction of the ἀρβύλη in the E dean passage is malicious[2], and the quibble about the ground exposes itself, inasmuch as an impression, however upon the dust is sufficient; indeed the lighter impress mig nearer the truth for the purpose, since a heavier tread obliterate or confound the nice particulars necessary fo judgment.

The Euripidean text proceeds

(538) ΠΡ. †εἰ δ' ἔστιν εἰ καὶ γῆν κασίγνητος μολών[3],
κερκίδος ὅτῳ γνοίης ἂν ἐξύφασμα σῆς,
ἐν ᾧ ποτ' αὐτὸν ἐξέκλεψα μὴ θανεῖν;
ΗΛ. οὐκ οἶσθ', Ὀρέστης ἡνίκ' ἐκπίπτει χθονός,
νέαν μ' ἔτ' οὖσαν; εἰ δὲ κἄκρεκον πέπλους,
πῶς ἂν τότ' ὢν παῖς ταὐτὰ[4] νῦν ἔχοι φάρη,
εἰ μὴ ξυναύξοιντ' οἱ πέπλοι τῷ σώματι;

[1] This point is elaborated by Dr Verrall in his Introduction to the *Ch* (pp. liii sqq.). I think it just to myself and perhaps (through the coincidence) c rative of the view itself, to say that the same answer to the Euripidean critici been given to my Greek class in 1887. I cannot, however, follow Dr Ve assuming some special physical quality of the Pelopidae. It seems to me Aeschylus had thought of such a thing, he would have made Electra mention some emphasis.

[2] It has been pointed out already (§ 13) that Orestes, though travelling and might be barefoot. See the vase-painting, Baumeister *Denkmäler* p. 1939.

[3] The text is corrupt. Perhaps τί δ'; ἔστιν, εἰ κἄρτ' ἦν κασίγνητος μολών, κ.τ.λ.

[4] This text (of Barnes) appears to involve a grammatical bull. The MSS e is mostly for παῖς νῦν ταῦτ' ἂν ἔχοι. I should suggest πῶς ἂν τότ' ὢν παῖς ταὐτ ἔχοι φάρη;

and new ones substituted containing such extraordinary blunders. The play had been produced under Aeschylus' own direction in 458 B.C., and, if the piece was acted so that Euripides saw it between that date and the production of his own drama, there can have been no such interval of desuetude that the new manager, actors and audience were all ignorant of the tradition as well as of common reason.

If then Euripides had seen the play performed and yet wrote the obnoxious passage, he stands convicted of something worse than malice. If he had not seen it performed, but had merely read it, he stands convicted both of malignancy and also of a lack of intelligence which is very unlike him, whether as a nimble thinker or as a practical playwright.

It might perhaps be suggested that the passage is not aimed at the *Choephori* in particular, but at the current legend, and at an *ἀναγνωρισμός* contained therein and conventionally repeated by dramatists and others. Euripides in his vexation may have wished to put an end to the vogue of what he considered to be so irritatingly improbable. It is extremely difficult, however, to hold this opinion in view of the facts (1) that exactly the same items of the recognition are given in exactly the same order, (2) that the very words distinctly re-echo Aeschylus (*σκέψαι... προστιθεῖσα, ὁμοπτέρους, (ἐξ)ύφασμα*). The common consent with which an allusion to the *Choephori* has been at once assumed by readers of the two plays is perhaps sufficient evidence in itself.

That the allusion is worse than carping, besides being in execrable taste in the circumstances, and that it is either simply malignant or (to force a more generous interpretation upon it) intended to be comic, is obvious from the conspicuous overstraining. The 'hard ground,' for example, is so purely gratuitous as alone to expose the writer.

The criticism in the *Electra* spurious.

That writer, I am convinced, was not Euripides. In this view I find myself countenanced by an essay of A. Mau[1], who argues that *vv.* 518—544 in the Euripidean text are (like so many in other parts of that much acted, much read and much wronged popular dramatist), an interpolation. Mau, it is true,

[1] In *Comment. Philolog. in honorem Theod. Mommseni.* For the knowledge of this article I am indebted to Prof. Keene's *Electra* of Euripides.

they are often meanwhile utilised to bridge over the necessary intervals between 'acts,' or to lend variety to the action, they never lose their organic connection with that action itself. Apart, however, from this important artistic fact, we have to remember that, as we now read the words without the accompaniment of the acting, the 'dancing' or the music, the long lyric passage is emptied of a chief attraction which it would possess in the theatre for those who could appreciate fine rhythmic gesture and the best of Greek music. It should be noted also that the *Oresteia* was a trilogy, and that, in view of the large amount of ῥῆσις to come at the close of this play and in the *Eumenides*, Aeschylus may well have decided to introduce a somewhat larger quantity of lyrics as nearly as possible in the middle of the whole performance.

(ii) We cannot treat the *kommos* as a suspension in the development of the action because it consists mainly of lyrics. If the thoughts, feelings, provocations and prayers which are expressed in the passage had been expressed otherwise, such as in a dialogue between Orestes and Electra, in a ῥῆσις, or in a 'forensic dispute' between Electra and Clytaemnestra, we should have been under no misapprehension as to their bearing upon the deed to which everything is tending. The manner in which Aeschylus works up the justification of the deed[1], the resolution of Orestes and the sympathy of the audience, is peculiar to himself, and the *kommos* is part of the means adopted.

(iii) To understand this ὕμνος (*v.* 473) we must project ourselves into the age of spells and incantations. The lyric appeals actually claim to be such a spell[2], like the δέσμιος ὕμνος of the *Eumenides*. Its length is an element in its power,

[1] Shelley in his preface to the *Cenci* considers 'the restless and anatomising ministry [illegible] men seek the justification of Beatrice, yet feel that she has done [illegible] tic. Cf. Eur. *I. T.* 559 ὡς εὖ κακὸν δίκαιον

[2] Conington's view (Introd. p. xvii.): 'It is not merely [illegible] successively the various tones of human feeling, but, [illegible] gent, conducting the inquisition for blood, [illegible] on the destined hour, which, long

if we may judge from passages such as Ovid, *Amor.* *et solidam* longo *carmine findit humum.*

§ 24. *The duping of Clytaemnestra.*

Personally I should have been unconscious of any [illegible] in regard to Clytaemnestra's reception of the alleged [illegible] gers. There is nothing in Aeschylus (as there is in E[illegible] to indicate that she and Aegisthus were in a constant [illegible] apprehension concerning the return of Orestes. They [illegible] therefore, prepared to view with suspicion anyone who [illegible] to arrive. It is true that Clytaemnestra last night had [illegible] which might easily have been interpreted as Orestes [illegible] interprets it; but there is no sign whatever that Clytae[illegible] suspects its purport, until it flashes upon her at *v.* 92[illegible] τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην). As so often happens, [illegible] the meaning of the warning from the events, and then [illegible] how Clytaemnestra could be so lacking in sagacity [illegible] dream-readers of *vv.* 37 sqq. offer no special interpretati[illegible] them the vision simply implies the anger of the injur[illegible] and this Clytaemnestra has expected or hoped to app[illegible] the offering of the χοαί.

Before approaching the house Orestes has complet[illegible] guised himself as a merchant, and, when he and Pylade [illegible] at the doors, they, their porters, their baggage and their [illegible] are all strictly adapted to the imposture. Their a[illegible] indifference is admirably assumed. After knocking, [illegible] affects the impatience of a man who has other concern[illegible] own; he does not ask for hospitality, but only to [illegible] message delivered. There was absolutely nothing [illegible] arouse the suspicion of Clytaemnestra. Moreover, one [illegible] chief characteristics in Aeschylus is regal pride. She [illegible] what is demanded of great ladies. If she occasionall[illegible] the hypocrite for her own purposes, it is done in the gran[illegible] She would not consider twice the question of shew[illegible] customary hospitalities to these visitors. More than o[illegible] insists on 'what is becoming to a house like ours,' and f[illegible] a house there was but one possible behaviour.

So far the wisest woman might have been deceive[illegible]

admitting the guests, and she has heard the bare news that Orestes is dead; but inasmuch as there is 'a master of the house' and, according to the rigid rule of Greek etiquette, a man is the proper person to talk to men ('it is more seemly'), the details and guarantees must be given to him.

It is true that, according to the nurse, Aegisthus is bidden to bring his body-guard (*v.* 765). The notion that Clytaemnestra is suspicious after all is probably based upon this instruction. It does not appear that she necessarily laid a meaning stress upon this injunction, but why add it at all? Not, I believe, because of any misgiving as to a plot, but because a body of strangers has arrived on formal business and Aegisthus is therefore to come in impressive state to meet them. If the visitors happen to know something of the position of affairs at Argos, they will see for themselves that Clytaemnestra is not alone in the world. On this point she seems to be particularly sensitive (*v.* 713).

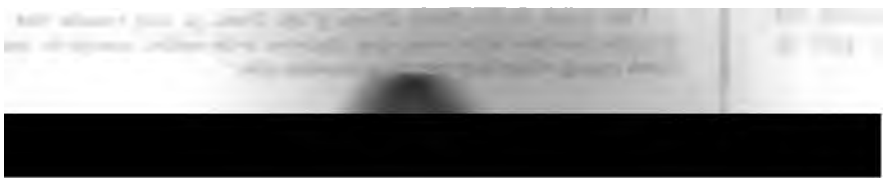
§ 25. *The nurse as messenger.*

That an aged nurse should be sent to fetch Aegisthus is a contravention of the probabilities. To some extent allowance has to be made for the domestic conditions of the Greek house, even if that house be a so-called 'palace'[1]. Clytaemnestra has retired to the γυναικωνῖτις, and is to be conceived as turning to her women and giving the order to summon Aegisthus (in some such words as καλείτω τις Αἴγισθον). There is nothing to shew that she actually selected the nurse; but a younger woman would not usually be sent abroad. It might, of course, have been expected that the errand would be performed by a man.

Here again we meet with an indication that the Aeschylean audience was not over-critical[2]. Perhaps also, among the *vestigia ruris* remaining in the drama, characters similar to

[1] It is a pity that this rendering of δώματα is so much in vogue, since it conveys altogether false associations.

[2] Mr Haigh (in his *Tragic Drama of the Greeks*, p. 118) remarks that 'the deception practised by the nurse upon Aegisthus is the earliest example in (extant) Greek tragedy of anything resembling a modern plot.'



of the *Agamemnon* 323—1051 and 1159—1673 (the end) are absent. The latter loss involved also that of the argument and the opening lines of the *Choephori*, which followed on the same leaf with the close of the *Agamemnon*.

Rostagno, after a minutely detailed examination, discriminates between three hands in the original text of the whole MS. He assigns Sophocles to the first, to the second Aeschylus *Persae* 1—707 and Apollonius (with sundry exceptions, which are supplied by a fourth hand, called m below), while the rest of Aeschylus is attributed to the third. In the Weckleiu-Vitelli edition the first and second hands are identified. Rostagno, however, offers cogent reasons for distinguishing them (Introd. col. 12). So far as Aeschylus alone is concerned the question is of no practical bearing. We have, it is admitted, two distinct hands to reckon with, and Rostagno 'from long and repeated comparison' with other MSS of known age, maintains that the one (which wrote *Persae* 1—707) may be referred to the second half of the 10th century, and the other (to which we owe the *Choephori*) to the 11th century[1]. On this point of date there is little variety of opinion among competent scholars.

In a work dealing only with the *Choephori* we may, without prejudice to the question of the proper denomination of the several hands of the MS as a whole, retain the usual M for the hand which wrote our text.

Another hand (m) wrote (in uncial characters) the scholia in the margin and also interlinear glosses. It supplies the arguments to the *Septem*, *Agamemnon* and *Eumenides*, and also the life of Aeschylus. (The ὑποθέσεις to the *Persae* and the *Prometheus* are by the hand which wrote their text. There is no ὑπόθεσις to the *Supplices*.) Some have thought m to be the same as M, but the most accomplished experts declare that view untenable. M writes with a certain lack of care, and makes errors of both omission and commission, while m is a διορθωτής, who restores omitted words or verses, writes (besides the uncial scholia) occasional minuscule notes on the text, giving variants or suggesting corrections, and removes small errors made in the text itself by M, e.g. in accents and

[1] He adds judicially 'sebbene io non ignori quanto indistinti siano tali limiti.'

and *Supplices*. There seems to be little doubt also that Robortello, in preparing his text of 1552, had in his hands the Medicean (*librum pervetustum*), sent to him at Venice by Mariano Savello from Padua. Vettori (Victorius) also plainly alludes to the same MS as in his possession for the preparation of his text published by Stephanus in 1557.

nd its etype.

M, then, copies from a certain original, which it c perhaps not unfrequently, misrepresents. m chec original and also by other authority, from which i uncial scholia and glosses. It also annotates and su makes slight contributions at a later date.

Of the archetype of M we can hardly suppose was in minuscules. The copyist, probably employe zantine publishing house, faithful so far as his light not learned (as his work shews), would hardly be s literate as well as copy. Moreover there are errors .. xt which find no other explanation than in the assumption that he misread minuscule letters. Such are *Cho.* 935 καρύδικος for βαρύδικος, 374 μαράγμης for μαράγνης, *Eum.* 246 νεκρόν for νεβρόν. In uncials K is unlike enough to B. If such a scribe as M had been required to reduce uncials to minuscules we might have looked for more errors traceable directly to uncial shapes.

ors n xxxme. ersio likely.

In any case it is quite clear, both from the text of M and from the scholia, that the archetype was already corrupt with an accumulation of the various forms of error which textual critics are accustomed to enumerate. Supposed mistakes arising from μεταχαρακτηρισμός into the Ionic alphabet perhaps scarcely exist. Wilamowitz-Moellendorff argues that Aeschylus did not write in the old Attic alphabet (Eur. *Herakl.* I. pp. 125 sq.). Blass, mowitz-Moellendorff over- such transliteration did not

1. According to Meisterhans of the Ionic alphabet are m 480 B.C. and in public rms Γ, Λ, and the letters

H = ē, Ξ, Ψ, Ω are met with). This surely implie amount of previous use in current documents, and must at least have been well acquainted with the new Indeed, it is difficult to believe that he did not himsel it. This, of course, does not do away with the possit confusion in the case of E = ε and also = unoriginal O = ο and also = unoriginal ου, inasmuch as such lasted till nearly the middle of the fourth century. ΕΣ of Aeschylus is to be read ἐς or εἰς in a given pl the metre does not decide, can therefore never be de It is not conceivable, however, that any serious err MSS can be due to this cause.

Of errors of all categories existing in the text of the we may offer the following illustrations. Those correcti are marked with an asterisk appear for the first tin edition.

(1) Errors from the shapes of (*a*) uncials.

These are not numerous in the *Oresteia*. The clea in the *Choephori* are

564 Λέξαιτ' for Δέξαιτ'.
896 ωKυ for ωlCυ (i.e. ᾧ σὺ).

We may, however, add

44 μιΛΛει for μιΑΛΛει (μ' ἰάλλει).
47 λυΓρον for λυΤρον.
64 ΔΙΛιματ for *ΑΙΔαιματ (ᾷ δ' αἷματ').
66 ΔιαΛΓης for ΛιαΝης.
73 ιΟυσαν for ιΘυσαν.
373 φωνει Οδυνασαι for φωνειC δύνασαι.
398 Τα for Γα.
423 ἰΛεμιστρίας for *ἰΑΛεμιστρίας (vulg. ἰηλ—).
472 Αιωμαν for Διωμαν (δι' ὠμὰν).

(*b*) minuscules.

334 ἀναστενάξει (ξ = ζ).
374 μαράγμης (μ = ν).
424 πολυπάλαγκτα = πολυπλάνητα (κ = η).

542 *επᾶσα* (= **ἃ παῖς ἂν*).
935 *καρύδικος* (*κ* = *β*).

(2) Errors of mispronunciation (Itacism).

These are exceedingly frequent, and appear in all the recognised cases (viz. *ι* = *ει* = *η*, *ε* = *αι*, *υ* = *οι* = *η*, *ο* = *ω*). Instructive instances are 472 *αιωμαναιρειν* (where *αιρειν* = *ἔριν*), and 171 *κείρετό νεῖν* (= *κείραιτό νιν*). Similar are 26 *διοιγμοῖσι* (= *δ' ἰυγμοῖσι*), 72 *χαιρομυσῆ* (= *χερ.*), 261 *δαναρίας* (= *δ' ἂν ἄρειας*), 301 *μὴ* (= **μοι*), 310 *μέγαντι* (= *μέγ' ἀϋτεῖ*), 340 *θήη* (= *θείη*), 408 *πετισ..* (= *πᾷ τις..*), 508 *ἀμόμφητον δε τινατὸν* (= *ἀμεμφὴ τόνδ' ἐτείνατον*), 542 *οὐφεῖς* (= *οὔφις*), 616 *πειθήσασα δόροισι* (= *πιθήσασα δώροισι*), 630 *δὲ* (= **δ' ἰ*), 647 *τείνει* (= *τίνει*), 779 *παραιτουμέν' ἐμοὶ* (= *παραιτουμένᾳ μοι*), 916 *ὀνειδῆσαι* (= *ὀνειδίσαι*) &c. Sometimes the original error leads to a further step in corruption e.g. 447 *χαίρουσα* (from *χαίουσα* = *χέουσα*), while in 895 *τόνδε δ' αἴδεσαι, τέκνον* became *τονδεδεδεσεταικνον* and thence, by omission of one *δε, τόνδε δήσεται τέκνον*.

(3) Errors of confusion of similar words.

These also are numerous, e.g. 35 *ἔλαχε* (= *ἔλακε*), 38 *ἔλαχον* (= *ἔλακον*), 47 *λυγρόν* (= *λύτρον*), 72 *καθαίροντες* (= **καταρρέοντες*), 73 *ἄτην* (= *μάτην*), 86 *δὲ χέουσα* (= **δ' ἔχουσα*), 132 *πεπραγμένοι* (= *πεπραμένοι*), 137 *μέτα* (= *μέγα*), 155 *ἄλγος* (= *ἄγος*), 179 *καὶ τὴν* (= *χαίτην*), 196 *εὖ* (= **ἓν*), 224 *μὲν νῦν* (= *μὲν οὖν*), 251 *ἐγώ* (= *λέγω*), 290 *κρατερὸς* (= *κρατῆρος*), 365 *τέθαψαι* (= *τεθάφθαι*), 403 *ἄτῃ* (= **αὐτῇ*), 405 *φθειμένων*, i.e. *φθιμένων*, (= **φθιομένων*), 416 *φανεῖσθαι* (= **φανίσαι*), 417 *πάντες* (= *φάντες*), 418 *ἄχθεα* (= *ἄχεα*), 437 *ἐλοίμαν* (= *ὀλοίμαν*), 450 *φρονῶν* (= *φρενῶν*), 480 *προσθεῖσαν* (= **πραθεῖσαν*), 496 *βλάβας* (= *λαβὰς*), 517 *μέσω* (= *μείω*), 549 *δὲ* (= *δὴ*), 577 *σὺν'* (sic = **ξύν'*), 583 *γὰρ* (= *γᾶ*), 612 *Σκύλλαν* (= **σκύλαξ*), 622 *δὲ* (= **δεῖ*), 626 *ἐπικότῳ* (= **ἐπισκότῳ*), 704 *τοῦτ'* (= *θοῖτ'* = **θεῖτ'*), 802 *κτάμενον* (= *κτίμενον*), (= **ἀγᾶν*), 874 *τελουμένου*
), 945 *κρυπταδίου* (= **κρυ-*
πτοῖον (= **λυτήριον*), 968 *θρεο-*
ἀξ οὗ), 1039 *μοι μανίλεως*
ε).

(4) Errors of misdivision (often complicated with consequential corruptions),

e.g. 157 *σεβάσω* (= *σέβας ὦ*), 164 *ἀπό του* (= *γαπότ*
ἀνορχεῖται (= *ἄν· ὀρχεῖται*), 229 *σκέψαι το μὴ* (= *σκέψ*
278 *τὰς δὲ νωνόσσους* (= **τὰς γεννῷ νόσους*), 389 *φρε*
(= **φρέν', ὃ θεῖον*), 399 *ἀλλ' ἄνομος* (= *ἀλλὰ νόμος*), 442 *δι*
(= *δύας ἀτίμους*), 508 *ἀμόμφητον δε τινατὸν* (= *ἀμεμ*
ἐτείνατον), 559 *ἐφερκίους* (= *ἐφ' ἑρκείους*), 564 *ἐπειδὴ* (= '
590 *κἀνεμοέντων* (= *κἀνεμόεντ' ἂν*), 642 *παρεκβάντες ἀ*
(= **παρεκβάντ' ἐᾷ θεμιστῶς*), 646 *αἱμάτων* (= **αἷμα,*
ἐπευθύνῳ (= **ἐπ' εὐθύνῳ*), 730 *τοὺς ξένους* (= **τοῦ*
734 *θέτο σκυθρωπὸν* (= *θετοσκυθρωπῶν*), 768 *τάχιστ'*
(= *τάχιστα γαθούσῃ*), 794 *δάπεδον* (= **δι' ἄπεδον*), 8
φανεῖ (= **ἀλφάνει*), 815 *πλοῦτον* (= *που τὸν*), 819 *μ*
(= **ἔθ' ἥσομεν*), 941 *ἐπολολυξάτω* (= *ἐπολολύξατ' ὦ*), 96
ὤπῳ κοίτᾳ (= *εὐπροσωποκοῖται*), 1048 *ἀμμείνοιμ'* (= *ἂν*

(5) Errors of double letters for single and *vice versa*

46 *ἐκβάλλειν*, 185 *πλημυρίδος*, 220 *ταρρα*, 278
363 *τείχεσσι*, 459 *ξυμβάλλει*, 493 *ὀνείδεσσιν*, 533
572 *ἐρεῖ* (= **ἔρρει*), 766 and 775 *ἄγγελε*, 776 *μέλλε*
1010 *ξυμβάλεται*.

(6) Errors of (*a*) interpolation of the nasal.

53 *ἀδάμαντον*, 360 *πιμπλάντων*, 361 *πεισίμβροτον*, *ἑστίας*, and frequently as final: 82 *παχνουμένην*, 137
179 *ἔπεμψεν*, 760 *στείχων*, 959 *μέγαν*, 1008 *ἔδρασεν*, 8
(= **αὔδα*).

(*b*) omission of the nasal.

348 *τε κελεύθοις*, 947 *δὲ μάχᾳ*, 990 *ην ἔχη* (= *ἤνε*
particularly as final: 28 *ἄλγεσι*, 93 *πέμπουσι*, 176 *ἢ*,
τέλλει, 442 *κλύει* (= **κλύειν*), 611 *δή* (= *δ' ἦν*), 692 *ἢ*
(= **σὺν*), 853 *φρένα* (= *φρέν' ἂν*), 1001 *νομίζω*.

(7) Errors of flexional ending,

e.g. 123 *μεγίστη* (= *μέγιστε*), 136 *φεύγειν* (= *φεύγων*)
(= *δίκην*), 216 *ἐκπαγλουμένης* (= *-ην*), 364 *ἄλλων*
422 *Κισσίαις* (= *-ας*), 445 *μυχοῦ* (= *μυχοί*), 554 *κτείναντα*
572 *βαλεῖν* (= **βαλών*), 628 *τίων* (= *τίειν*), 692 *ἔχων* (

961 δόμοις (= δόμοι), 1043 φῆμαι πονηραὶ (= φήμῃ πονηρᾷ), 1055 πληθύουσαι (= -σι).

Accent. (8) Errors of accent are very frequent and the sense is sometimes affected: e.g. 81 δεσπόταν (= δεσποτᾶν), 157 σεβάσω δέσποτα (= σέβας ὦ *δεσπότα). Without affecting the sense: 22 ἕαλτος, 54 ὠτῶν, 65 διαρρυδᾶν, 267 κηκίδι, 512 πύθεσθαι, 965 μῦσος, &c.

Anagrammatism. (9) Transposition of letters (ἀναγραμματισμός),

e.g. 23 συνκύπτωι (= σὺν κτύπῳ), 270 κἀξοθριάζων (= κἀξορθιάζων), 391 καρδίας (= κραδίας), 622 ἀκαίρως (= *ἀκρῶσαι).

Omissions. (10) Errors of omission of words or parts of words,

e.g. 37 κριταί <τε>, 42 τοιάνδε <δὲ>, 71 *<φοι>βαίνοντες, 124 <ἄρηξον>, 157 δεσπότα *<τὰ>ξ, 246 γένναν <εὖν>ιν, 293 δέχεσθαι <δ'> οὔτε, 301 πολίτας <τ'>, 367 <– ⏑ –>, 448 <⏑ –>, 460 κραίνετ' ἐνδίκως <δίκας>, 469 *<οὐ> δώμασιν, 473 θεῶν <τῶν>, 596 *<ἄταις ἀ>ἄταισι, 700 πρὸς δυσσεβείας <δ'>, 792 ἔν *<οἰ> δρόμῳ, 793 μέτρον, *<τό> τις ἂν, 799 πεπραγμένων *<μένον>, 808 δ' <ἂν> ἐνδίκως, 830 e.g. *<θεῖνε>, 955 *<ἄν>αν, 956 κρατεῖ *τῷ<δε>, 957 ὑπουργεῖν *<κακὰ> κακοῖς, 1004 πρόσθ<εν> ἐκ, 1005 αἰαῖ <αἰαῖ>.

Interpolations. (11) Errors of interpolation (from adscripts),

e.g. 163 *[βέλη], 324 [ἡ] μαλερὰ, 416 πρὸς τὸ φανεῖσθαί [μοι] καλῶς, 584 δεινὰ [καὶ] δειμάτων ἄχη, 594 τλαμόνων [καὶ] κ.τ.λ., 784 ἕλακον <ὦ> [Ζεῦ], 811 *[χρῄζων], 812 *[λέγων].

(12) Errors of glossing,

e.g. 318 ἰσοτίμοιρον (i.e. ἰσο ἀντίμοιρον), 440 κτεῖναι (= θεῖναι κτῖσαι), 958 ἄξιον (= *ἴσον). Perhaps also 71 *<φοι>βαίνοντες glossed by καθαίροντες.

(13) Errors of grammatical adaptation to false context,

e.g. 79 πικρῶν φρενῶν (schol. πικρὸν), 785 ἐχθρῶν τῶν (= τὸν), 865 δισσοῖς μέλλει θείοις (for θεῖος), 955 ἐν χρόνοις θεῖσαν (= ἐν *χρόνους θεῖσαν), 1043 φῆμαι πονηραὶ (= φημηι πονηραι i.e. φήμῃ πονηρᾷ).

(14) often from illegibility of

e.g. 278 τὰς δὲ νωνόσσους (= *τὰς γεννῷ ι θραρέαπέστασεν (= *ἐπ' ἀλκαῖς ἀράρῃ θάρσ δὲ τωστοστείδης (= δέ γ', ὡς τόσ' εἰδῆς), 542 πλείζετο (= *ἃ παῖς ἂν, σπάργαν' ἠμφωπλίζ (= *ᾧσσ' οὗ).

(15) Errors from compendia,

e.g. 32 γὰρ (i.e. γ', for *γε), 976 μὲν (for 606 κ' αἰθοῦσα (for καταίθουσα).

Some of the mistakes of flexional endings this cause, and I suspect φοίνισσ' in *v.* 24 of be φοινιᾷ i.e. φοίνιος.

Besides these well-known classes of mistakes exemplified with more or less fulness from aln there are in the *Choephori* solitary examples of o which befel in copying. Thus *v.* 123 is mispl presumably through having been first omitted (in tl then entered between the columns or at the top (the page, and so copied into the wrong place. In *v.* φρενί appears in place of ὀρθοῦται λόγος because of eye catching the previous line ending with τάχισ φρενί.

The copyist of the Medicean is scarcely to blame imperfections which belong not to him individually l common practice of Greek scribes. For example th between words was never carried out strictly and consi any period. The erroneous or imperfect distribution of between the speakers arose partly from mistakes in them in the first instance in Alexandrine times, partly f inconsistency with which the signs were added or withh partly from the case with which the mere παράγραφος m overlooked. Punctuation was exceptional and unsyst whether in inscriptions or in texts[1]. Inconsistency of graphy, in the way of assimilation of neighbouring cons (e.g. ἐμ βροτοῖσι, ἐν βροτοῖσι), in the use of ν ἐφελκυστικόν,

[1] In the present text new punctuation has been introduced at — 321, 384, 516, 773 etc.

T. A.

marking of elision, &c., dates from the times of old Attic inscriptions and occurs in the earliest extant documents.

The Scholia.

Next to the MS in critical importance come the scholia. Though so brief, these notes are a selection and abridgment of much variorum comment and paraphrase, in some cases dating as far back as the best period of Alexandrine criticism. The critical marks of Aristophanes and Aristarchus, the ὑπομνήματα of the γραμματικοί, the paraphrases, and the lexica of Didymus, Diogenianus and Hesychius, supplied material to early editors or possessors of a volume (τόμος or σύνταξις) of Aeschylus, and, if sufficiently learned, the editor or possessor might further append notes of his own. In our MS the scholia are simply copied by m from sources at his disposal, and we know nothing for certain of the date of a given comment. Sometimes its own text is corrupt; sometimes two (of which we cannot tell the relative age) contradict each other as to the meaning, and not seldom indicate different readings (of which we cannot be sure which is the older); sometimes a scholion is entered at the wrong place.

We may defer any fuller discussion of the sources and significance of the scholia to the Appendix, in which those of the *Choephori* are given in detail. It will suffice here to observe that they undoubtedly do in a considerable number of instances suggest a different reading from that of M. It is a common fallacy, however, to assume that, wherever such a variant is indicated, it is necessarily an older and better reading than ours. But this is an altogether illogical position to take up, and betrays a serious misconception as to the transmission of MS authority. Our MS is copied from an archetype probably considerably older than itself, which we may call A. The scholia also are gathered from older documents, which collectively we may call B. What reason have we for assuming that A is necessarily younger and less authentic than B? There is on the contrary great probability that B, representing a collection, will be based in its later portions upon a tradition more or less corrupted. It is we[illegible]own that corruptions or various [illegible] times, and, of copies produced

after the birth of such corruptions or variant[illegible] in one series of errors and some in anoth[illegible] errors would be the same; at times they wo[illegible] ways; at times one would be sound and anot[illegible]

A careful examination of the Medicean sc[illegible] with the text shews that they have misled ec[illegible] M to be wrong quite as often as they have assi[illegible] M where it actually is wrong. Admitting as a [illegible] the text of a scholion is itself sound, i.e. that [illegible] least in substance) faithfully transmitted since [illegible] first written, there are two questions involved in i[illegible] (1) Does the scholion really shew a different re[illegible] that reading necessarily the sounder one? The f[illegible] may be answered amiss; the latter is often beg[illegible]

For the *Choephori* each case will be dealt wit[illegible] but it may be well to illustrate here both the [illegible] scholia for textual purposes, and also the cautio[illegible] estimating the value of their hints.

First, we may take certain instances in which [illegible] and better reading may be gathered from the co[illegible] it will perhaps be an economy of material to choos[illegible] which appear to have been either overlooked or misap[illegible]

160 sqq. Σκυθικά τ' ἐν
χεροῖν παλίντον' ἐν ἔργῳ βέλη
'πιπάλλων Ἄρης
σχέδιά τ' αὐτόκωπα νωμῶν βέλη.

On the last line a scholion (as printed by both V[illegible] and Paley) runs αὐτόκωπ(α): τὰ ἀφ' ἑαυτῶν ἔχοντα τὴ[illegible] ξίφη· σχέδια δὲ ἐκ τοῦ σχεδὸν φονεύοντα καὶ οὐ πό[illegible] ὥσπερ τὰ βέλη. Editors have felt (*a*) the peculiar awkwa[illegible] of the repetition of βέλη, and especially (*b*) where the antithesis of βέλη as weapons *thrown* to weapons he[illegible] the hand ought to be maintained, if anywhere. Hence so[illegible] who can, however, hardly have learned to appreciate the [illegible] of scholiasts—read ξίφη 'from the scholion.' The proper p[illegible] tuation I take to be αὐτόκωπα· τὰ ἀφ' ἑαυτῶν ἔχοντα τὴν λα[illegible] ξίφη ('i.e. swords'). σχέδια δὲ ἐκ τοῦ σ[illegible]

[redacted]

be peculiar to M; other corruptions might belong to a wider tradition. Provisionally we might restore

(B) *πρᾶξιν οὐρίαν θέλων.*
πολλὰ δ' ἀλφάνει
κρύφ'· ἄσκοπον δ' ἔπος
νύκτα κ.τ.λ.

Now I venture to think that the scholia render the reading (A) practically certain as a stage in the tradition, and that one note at least strongly supports the conjectured original (B).

One scholion in the right margin has *θέλων πολλὰ κρυπτὰ εὑρίσκει.* This ignores *χρηΐζων* in favour of the previous *θέλων*, and the tense and meaning of *εὑρίσκει* agree entirely with *ἀλφάνει.* Two other scholia are absolutely conclusive against *λέγων.* They are

(1) *ἀπροφύλακτον· τὸν Ἑρμῆν δέ φησι. λόγος γάρ ἐστι.* Could this have been written by anyone who had *λέγων* before him? It is Hermes who *is* the *ἔπος.*

(2) *ἀδιάσκοπός ἐστιν ὁ λόγος, τουτέστιν ὁ Ἑρμῆς· ἀδιάγνωστός ἐστι· νύκτα γὰρ καὶ σκότον πρὸ τοῦ προσώπου φέρει.* (It matters nothing to the present purpose whether we punctuate after *Ἑρμῆς* or run on...*ὁ Ἑρμῆς ἀδιάγνωστός ἐστι.* The one fact proved is that to this scholiast also *λέγων* was unknown.)

So little have the scholia been understood that Paley breaks up these two into four, adding the remark "*ἄλογοι* reposui pro *λόγος*, quo nihil ineptius"!

64 sqq.

δι' αἵματ' ἔκποθεν (*ἐκποθένθ'* Schütz) *ὑπὸ χθονὸς τροφοῦ*
τίτας φόνος πέπηγεν οὐ διαρρυδᾶν (sic)
διαλγὴς ἄτα κ.τ.λ.

On this the scholia which bear upon the text are an interlinear gloss *διὰ τὰ αἵματα* and a note on *v.* 66 *ἡ διαιωνίζουσα ἄτη.* For the latter I agree with Weil and Paley that it distinctly points to *αἰανὴς ἄτα.* [Cf. *Eum.* 575 *αἰανῆ· διηνεκῆ· παρὰ τὸ αἰεί,* and *ibid.* 675 *αἰανῶς· δι' αἰῶνος.*] But why the note *διὰ τὰ αἵματα* on *v.* 64? It might perhaps occur as an

these scholia possessed texts without *ἂν*, a word which is notoriously liable to accidental omission. The optative therefore seemed to be an optative of the wish. We can hardly suppose they read *ἀνέλθοι*, nor is (e.g.) *ἄρ' ἔλθοι* at all supported in their notes. The text of M is here superior to some other text or texts old enough to bear copyable scholia.

692 sqq. M

καὶ νῦν Ὀρέστης ἢ γὰρ εὐβούλως ἔχων
ἔξω νομίζων ὀλεθρίου πηλοῦ πόδα
νῦν δήπερ ἐν δόμοισι βακχίας καλῆς
ἰατρὸς ἐλπὶς ἣν παροῦσαν ἐγγράφει.

To this passage the following scholia are attached:

(1) opposite the whole in the left margin: *τὸ ἑξῆς οὕτως τοῦ νοήματος· καὶ πρότερον ἔξω κομίζων ὀλέθρου* (*ὀλεθρίου* Robort.) *πηλοῦ πόδα ἣν γὰρ εὐβούλως ἔχων Ὀρέστης· ποῖος Ὀρέστης; ἡ τοῖς οἴκοις ἰατικὴ ἐλπὶς τῆς ἀγαθῆς εὐφροσύνης· νῦν δὲ ἀπώλετο.*

(2) to *v.* 692 (right margin): *καὶ νῦν Ὀρέ(στης)*: *ἀντὶ τοῦ πρότερον. τὸ γὰρ νῦν δηλοῖ καὶ τὸ παρεληλυθός.*

(3) to *v.* 693 (right marg.): *ἔξω πηλοῦ πόδ(α)*: *παροιμία.*

(4) to *v.* 694 (right marg.): *ἡ εὐφροσύνη τῶν βασιλείων οἴχεται.*

(5) to *v.* 695 over *ἰατρὸς* an interlinear gloss *ἡ ἰατρός*.

(6) to *v.* 695 (right marg.): *τάξον αὐτὴν ἀφανισθεῖσαν, ἀρά* (so I punctuate). *ὡς πρὸς τὸ ἐλπὶς δ' ἀπέδωκεν.*

The conclusions commonly derived from these comments are (*a*) that *ἣν* should be read, (*b*) that *κομίζων* and not *νομίζων* is correct, (*c*) that *παροῦσαν ἐγγράφει* is quite corrupt. We may at once accept *ἣν* (i.e. *ἢ*). *κομίζων* may either have been before the scholiast in his text, or it may be a corruption in the scholion itself. We may grant that scholiast (6) read something else instead of *παροῦσαν ἐγγράφει*; but we should be acting falsely by M if we assumed that the variant was necessarily correct. If we examine the scholia we find that (1) and (2) hang together. The writers seem to have fancied that *καὶ νῦν* of 692 was antithetical to *νῦν δὲ* of 694. As is shewn in the commentary, this

nothing to do with οὐ παρακαλυφθέντι κ.τ.λ. As a fact it is wrong in its ascription to *v.* 842, since it properly belongs to the word δειματοσταγές. The 'dripping,' according to the annotator, is the dripping as it were of a knife (lit. 'as if it were said of a knife'). This may not accord with ἄχθος, but experience of scholia will reconcile one to that degree of awkwardness. That φόνῳ (or rather φόνῳ τῷ πρόσθεν) is τῷ τοῦ Ἀγαμέμ correct, but an incorrectness of the scholion comes in ἑλκαίνοντι is made (in οὐ παρακαλυφθέντι) to refer to φόνῳ true construction is γένοιτ' ἂν ἄχθος ἑλκαίνοντι καὶ δεδ ('to one festering and galled') τῷ πρόσθεν φόνῳ ('with the murder'). The words οὐ παρακαλυφθέντι ἀλλ' ἀειμνήσ one explanation of ἑλκαίνοντι, i.e. the bloody wound ke festering, it is not concealed, but always in evidence. ἀείμ τος (v. lex.) is a word suitably applied to things which 'rankle

The sentence ἐν γὰρ τοῖς θρήνοις ἀμύσσουσιν αὐτῶν τὰ is no explanation of ἀειμνήστῳ, nor indeed of the pr words at all. It refers to the expression ἑλκαίνοντι καὶ μένῳ, taken correctly of the person and not in agreeme φόνῳ. This scholiast took the words 'to one wounded and with the previous murder' as referring literally to his pl sical condition, i.e. 'one who is sore and wounded with teari s breast in lamentation.'

The fact then is that we have a number of scholia proc ding from different hands, and their relations may be expres as follows:

δειματοσταγές] ὡς ἐπὶ μαχαίρας.
φόνῳ τῷ πρόσθεν] τῷ τοῦ Ἀγαμέμνονος.
(φόνῳ τῷ πρόσθεν) ἑλκαίνοντι] οὐ παρακαλυφθέντι ἀλλ' ἀειμνήστῳ.
ἑλκαίνοντι καὶ δεδηγμένῳ] ἐν γὰρ τοῖς θρήνοις ἀμύσσουσιν αὐτῶν τὰ στήθη.

med that the scholiast

ding. ives

τί γάρ ;

Turnebus διαπεπραγμένῳ.

The alteration must be estimated on its merits, but it c means be proved that the scholiast read the dative (n it be final if he did). It is quite in his manner to annot

ἀρῆξαι] τῷ σφαγέντι (δηλονότι).

Places in the *Choephori* at which the scholia imply a reading from that of M are *vv.* 13, 26, 59 sqq., 64, 66 163, 216, 250, 261, 318, 365 sqq., 373, 417 sq., 437, 440, 540, 542, 601 sqq., 645 sqq., 692 sqq., 791, 810 sqq., 938,

Places at which scholia are not merely unopposed explicitly support, the corruption in M are *vv.* 73, 132, 278, 324 (?), 414, 638, 641, 730, 792 sqq. Places at w evidence of the scholiast is doubtful are *vv.* 307 sq., 711, 797, 879, 918, 954 sq.

A textual error in the scholion, affecting the evide be suspected at *vv.* 35, 126, 458, and 693(?). Undoubte errors not affecting the evidence occur with some freq the scholia, e.g. at *vv.* 74 (στάγος for στύγος), 80 (μ μῖσος), 389 (παρηπταται for περιίπταται), 424 (παραιο τὸ), 437 (οὔτ' for ὅτ') &c.

In the matter of orthography I have followed as possible the evidence obtainable for the date of A There appears to be no reason why one should shri writing consistently ἔμειξα, ἔτεισα, οἰκτίρω, when it i beyond doubt that those forms and those only were i and before the year 458 B.C. These orthographies have become fairly established in modern editions of the What may be thought a somewhat bolder step has be in an adherence to the -η of the MS for the second perso passive instead of the -ει to which English students a tomed. The natural contraction -η of -ε(σ)αι, one whi philologist knows to have been a necessary phonetic no doubt confused with and often replaced by -ει as earl fourth century B.C. (v. Meisterhans, *Gramm. Att. Insch.* Kühner-Blass, *Gk Gramm.*[3] II. p. 60), but there can be no d in the older Attic writers, including all the tragedians, -η only correct form. The perverse authority of Cobet (*V*

[redacted]

to have carried down the text of Aeschylus with absolute precision in this matter, but we are at least as safe in accepting the form which they supply as in following a supposed rule to which the tragedians may after all have deliberately run counter.

In the same way the vacillation between *εἴσω* and *ἔσω*, *αἰεί* and *ἀεί*, *ξύμμαχος* and *σύμμαχος*, and terminations with and without paragogic *ν*, must be left to the dictation of the MS, and cannot be decided by metre only. We may know which form was the more common at a given date, but we can say nothing more definite. On the other hand *αἰετός* alone should be written, not *ἀετός* (Meisterhans[2] p. 25).

The question of the 'Doric' *ᾱ* in lyrics is discussed in the appendix to *v.* 22, and the evidence warrants the writing of the *ᾱ* in all cases where that sound was really the common Greek. *ᾱ* in lyrics.

Another form restored in the present text is the locative *πύλησι* (567). M has *πυλήισι*. It is usual to write *πύλαισι*. The *η* itself is practically certain for Aeschylus. Meisterhans[2] (pp. 94 sq.) quotes 31 inscriptions in *-ασι*, *-ησι* down to 420 B.C. It is, no doubt, possible for either HI or H to have been written by Aeschylus. Meisterhans cites three instances of *-ῃσι* before B.C. 456. The weight of evidence, however, is distinctly in favour of H alone. Moreover *-ησι*, *-ασι* are the genuine forms of the locative (*πύλησι*=*θύρασι*), while *-ῃσι*, *-ᾳσι* are hybrids with the instrumental (*-αις*), and therefore imply a more recent origin. The 'dative' in *-ῃσι*.

Wilamowitz-Moellendorff also takes this view (Eur. *Herakl.* I. p. 127). He remarks 'wer *πύλησι* für einen Ionismus hält, hat allerdings nicht das Recht mitzusprechen.' The case is scarcely well put in Kühner-Blass, *Gk Gramm.*[2] I. p. 380. For the true account see Brugmann, *Grundriss*, II. p. 704, § 358. If it is asked why *πύλησι* is written in one place and e.g. *πλεκταῖσι* (247) in another, the reply must be that *πύλησι* both finds special warrant in the MS and is in its nature (like *θύρασι*, *Ἀθήνησι*) more strictly locative. I feel tolerably

as *vv.* 90—95, 200—210, 225—229, 234—242, or for the reversal of order of the strophe and antistrophe in 621 sqq., 637 sqq. One clear case of necessary transposition is to be found in *v.* 123, which in M stands after 164, i.e. 42 lines (or nearly a column's length) lower than it should be. In this instance the line, having been omitted by accident (perhaps because it began with *κῆρυξ* while the next commenced with *ἄρηξ*), was probably written either in the margin between the columns or at the top or bottom of a page, and thence supplied at the wrong place by a misunderstanding of the copyist. Such an accident may have occurred elsewhere, but we are not in a position to demonstrate the necessity of any other transposition, and it often happens that, where one critic has fancied such transposition called for, another discovers very conclusive reasons why the MS order is especially effective. To me the text of the *Choephori* appears to stand in need of practically no readjustment in this respect.

Lacunae to be filled with single words or small portions of lines are not rare in our text, the cause of omission being for the most part self-evident (e.g. in *vv.* 37, 42, 246, 460, 596, 799, 955, 957, 1005), although there are instances less easy to account for. That whole lines and passages may also have disappeared through homœoarkton and homœoteleuton is shewn by *v.* 625 (where the line *ἐπ' ἀνδρὶ τευχεσφόρῳ* was omitted by M before the line *ἐπ' ἀνδρὶ δῄοις ἐπικότῳ σέβας* and has been supplied in the margin by m), and by *vv.* 708—710, passed over by M because of the ending *τὰ πρόσφορα*, which is identical with that of *v.* 707. These again are supplied in the margin by m. There is very probably a lacuna in the neighbourhood of *v.* 1039. Lacunae.

The repetition of *ἐφύμνια* is a debatable question, but the appearance at *v.* 970 of *πάρα τὸ φῶς ἰδεῖν* answering to *πάρα τε φῶς ἰδεῖν* of *v.* 959 can hardly be explained otherwise than as indicating the repetition of the full refrain, exactly as in modern songs the recurrence of the chorus or burden is often denoted by the first line (or part of it) with '&c.' [illegible] such introductory phrase or else some tech[illegible]

employed in the oldest copies, and these were apt to be overlooked or ignored by the later scribes. Lacunae of whole ephymnia are therefore very probable.

In the lyrics our MS presumably gives with merely accidental deviations the κῶλα as distributed by Aristophanes of Byzantium. They are supposed to have been previously arranged as prose. It may be that modern metrical science is superior to that of the Alexandrine critics; yet they must have possessed considerable knowledge to work upon, and in view of the divergences of opinion of present metricists, and in the absence of the settled text which alone can afford complete data (see Preface), it seems most judicial to leave the colometry of the Medicean as little changed as possible. Wecklein (Pref. to *Aeschyli Fabulae*, 1885) says well:

'Iam tempus esse videbatur colometria codicis Medicei reducta bonam memoriam sequi, non incertam doctrinam et arbitrium. Itaque in dividendis versibus melicis nihil mutavi, nisi quod ubi amplitudo stropharum et antistropharum discrepabat, versus inter se aequabam. Hoc uno modo etiam editionum in versibus numerandis varietas ad certam legem non ex arbitrio alicuius editoris, sed ex memoria libri Medicei repetendam redigi potest.'

ΑΙΣΧΥΛΟΥ ΧΟΗΦΟΡΟΙ

THE short ὑπόθεσις which would be prefixed to the *Choephori* by m is missing along with the beginning of the play. Six leaves are lost in the Medicean at this point. These contained the lines of the *Agamemnon* from 1159 to 1673, the ὑπόθεσις to our play, the list of *dramatis personae* and the opening passage of the prologue, of which nine lines have been recovered (seven wholly and two in part). The maximum number of lines to the page for Aeschylus being 48 and the average for the other eight leaves lost between *vv.* 323 and 1051 of the *Agamemnon* being 46, it is evident that the prefatory notice to the *Choephori* must have been brief, and also that no great number of verses in the prologue are still to seek[1].

The ὑπόθεσις would come (though not necessarily verbatim) from Aristophanes of Byzantium, who derived his information, when not contained in the play itself, either from the διδασκαλίαι of Aristotle and his school, or from a work of the grammarian Callimachus, who himself went directly to the Aristotelian sources. The argument to the *Eumenides* is expressly stated to be by Aristophanes γραμματικός.

The date of the production of the *Choephori* is B.C. 458. In the ὑπόθεσις to the *Agamemnon* the διδασκαλία says ἐδιδάχθη τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλέους Ὀλυμπιάδι κη̄ (ὀγδοηκοστῇ Meursius) ἔτει β̄. πρῶτος Αἰσχύλος Ἀγαμέμνονι, Χοηφόροις, Εὐμενίσι, Πρωτεῖ σατυρικῷ. ἐχορήγει Ξενοκλῆς Ἀφιδνεύς. In 1886 there was discovered at Athens an inscription (published in the Ἐφημερὶς Ἀρχαιολογική part 4 p. 269) vouching for the accuracy of the διδασκαλία. It records the victories at the City

[1] It must, however, be remarked that the ὑπόθεσις is sometimes not written between the plays, but at the top, bottom or sides of the page, as seemed most convenient.

fall of Troy. But Troy was taken only seven or eight years before. Moreover Trojan captives would never have set eyes on Orestes (since he was with Strophius before Agamemnon's return), and yet the Chorus always speaks of him (*e.g.* 180 sq.) in terms which would be inconceivable unless we regard the women as having once been under the happier *régime* of the house, at a time when Agamemnon and his children were dwelling in it. The erroneous notion seems to have arisen from vv. 74 sqq., where they are made to speak of themselves as born free but carried into captivity at the fall of their country. But this is merely to introduce them to us as αἰχμαλωτίδες, not slaves of the market or born slaves. They thus obtain that air of being ladies (cf. δμωαὶ γυναῖκες 83) which fits them for 'ideal spectators' and advisers.

Κλυταιμήστρα is the spelling of the name in Aeschylus. It is used by M in the text (*Ag.* 84, 270; *Cho.* 881) and also by m, who prefixes Κλυταιμήστρας εἴδωλον to *Eum.* 94 and always so writes the word in the scholia (*Cho.* passim; *Eum.* 94, 104; *Ag.* 31 &c.). It is true that Κλυταιμνήστρα is written by M in *Eum.* 116 through a slip due to his habituation to a later form. The tendency was of course to substitute the more common spelling with *ν*, and in the list of personae to the *Eumenides* the later m[1] 'corrects' m and writes -μνήστρα. In *Ag.* 590, where M fails us, the MSS which have to serve its place give Κλυταιμνήστρα. See the note on *Cho.* 648 (κλυτὰ βυσσόφρων, which I believe to be a play upon Κλυται-μήστρα)[1].

If we are to assume the traditional view to be correct, viz. that there were literally only three actors employed in all (apart from supernumeraries), and not rather to suppose simply that three actors only could appear on the stage together (*ne quarta loqui persona laboret*), we may distribute the *rôles* in more than one way. Most natural, however, in view of the relative importance of the parts usually allotted to the three grades of actor, and of the practical possibilities of the stage, would be the arrangement

Protagonist: Orestes.
Deuteragonist: Electra, Clytaemnestra, Aegisthus.
Tritagonist: Doorkeeper, Servant of Aegisthus, Pylades.

There would be no difficulty in the way of the tritagonist, since the Pylades of the first part of the play is a κωφὸν πρόσωπον, and, when he

[1] Where our MSS of Aristotle *Poet.* xiv. 1453[b] 13 give Κλυταιμνήστρα Arabic version shews an original in -μήστραν.

approaches the door with Orestes, he is disguised. So far the *rôle* might be taken by any supernumerary. The Pylades who speaks the three lines 899—901 is a different person, the third actor. Those who think that insufficient time is allowed for a change from the servant to Pylades between *vv.* 888 and 898 perhaps forget that the play is acted and not read. There was probably a highly dramatic scene somewhat prolonged at this point.

παρὰ πρόσωπα are the attendants of Orestes and Pylades (709, 981) and of Clytaemnestra (708).

[In the present work an asterisk before the name of the speaker denotes that the MS does not mark the change of speaker even with the παραγράφος.]

τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
κλύειν, ἀκοῦσαι * * * 5

* * πλόκαμον Ἰνάχῳ θρεπτήριον,
τὸν δεύτερον δὲ τόνδε πενθητήριον

οὐ γὰρ παρὼν ὤμωξα σόν, πάτερ, μόρον
οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορὰν νεκροῦ.

τί χρῆμα λεύσσω; τίς ποθ' ἥδ' ὁμήγυρις 10
στείχει γυναικῶν φάρεσιν μελαγχίμοις
πρέπουσα; ποίᾳ ξυμφορᾷ προσεικάσω;

χεῖραι). **6, 7** Recovered by Stanley from schol. Pind. *P.* 4. 145 (82). Though the schol. does not name the *Choeph.*, his παρ' Αἰσχύλῳ and Ὀρέστῃ φησὶ τῷ Ἀγαμέμνωνι leave no room for doubt. The verses were known to Eustathius (Comment.

4 τύμβου δ' ἐπ' ὄχθῳ. A κῆρυξ regularly made proclamations from a βῆμα or rising ground. Cf. Eur. *El.* 708 πετρίνοις δ' ἐπιστὰς κᾶρυξ ἰάχει βάθροις, Plut. *Sol.* 8 ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον, Verg. *Aen.* 5. 44 *tumulique ex aggere fatur.* The point must not be ignored here. Orestes stands *πρὸ*, not simply *ἐπί*, the mound, and τύμβου, τῷδε and πατρί are all delivered with some stress. It is not 'upon this hillock of the tomb,' but 'upon this for my hillock, the hillock of a tomb,' and the proclamation is addressed to one hearer, the father beneath.—**κηρύσσω**: as one formally announcing his claims and intentions (which were probably set forth briefly in words now lost). Cf. *S. c. T.* 621 (of the claimant Polyneices) πύργοις ἐκεμβὰς κἀπαιωρυχθεὶς χθονί.

5 κλύειν, ἀκοῦσαι. After κηρύσσω these words suggest the familiar ἀκούετε λεώ. Even if they were synonymous the effect would be that of added solemnity, not of tautology. But we must note (1) the significant difference of tense, (2) the fact that κλύειν and ἀκούειν seem to be actually distinguished in [illegible] So ἀκούειν='obey' *Ag.* 947, *S. c. T.* 178.

6 πλόκαμον Ἰνάχῳ θρεπτήριον. The Inachus is the ἐπιχώριος ποταμὸς of Argos, and Orestes, who has just come of age (Hom. *Od.* 1. 41 ὁππότ' ἀνηβήσῃ τε καὶ ἥτ' ἰμείρεαι αἴης), takes the first opportunity of carrying out, or at least symbolising, a prescribed rite. Eustathius (comm. on *Il.* 2, p. 165) says that the ancient Greeks for the most part wore their hair long, ἐν δὲ πένθυσι καιρῷ κείρεσθαι· ὡσαύτως δὲ καὶ ἐν καιρῷ ἀκμῆς ἤτοι τελείας ἡλικίας. On the latter occasion they cut their hair short Ἀπόλλωνι κουροτρόφῳ καὶ ποταμοῖς· καὶ ἧν οὗτοι μὲν ὁ πλόκαμος θρεπτήριος κατὰ τὸν Αἰσχύλον, πενθητήριος δὲ ὁ ἕτερος. On *Il.* 23. 141 ξανθὴν ἀπεκείρατο (Achilles) χαίτην, | τήν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθόωσαν he makes much the same remark, adding ἐπαίοιν δὲ οὕτω τιμῶντες τὸ καλὸν ὕδωρ. Cf. Paus. 1. 37 ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐπὶ Κηφισῷ, schol. Pind. *P.* 4. 82 τὰς πρώτας κόμας τοῖς ποταμοῖς ἀπεκείροντο.—**θρεπτήριον.** The rivers and springs of a country [illegible] τρόφοι. Cf. Hes. *Theog.* 346 [illegible] nymphs) αἱ κατὰ γαῖαν | ἄνδρας [illegible] σὺν Ἀπόλλωνι ἄνακτι | καὶ [illegible] *Suppl.* 287 καὶ Νεῖλοι ἂν θρέψειε [illegible] *ib.* 867, *fr.* 155. *Ag.* 1157 [illegible] πάτριον ποτόν· | τότε μὲν [illegible] ὕδατ' τάλαιν' | ἀνυτόμαν τρο- [illegible] word is adj. and could [illegible] θρεπτήρια (cf. τροφεῖα,

on this sepulchre's high ground I make my cry—'tis father—to hearken and give ear.

* * * A tress to Inachus, in guerdon of my and here a second, for meed of grief.

* * * * * * * * *

For I was not there, father, to bewail thy slaying stretch out my hand for the dead to be borne forth.

What is it I behold? What is yon company of wome ing its way in show of sable garb? What hap should it

II. 2, p. 165. 6).—<φέρω δὲ> Erfurdt, but it is idle to guess at the los **8, 9** Quoted (with the corruption παρώμωξα) from the *Choeph.* by schol. t 768 (cod. Vat. 909) and recovered by Dindorf.—ἐκφορᾷ Dind. and mos **10** <ἔα> (extra metrum) conj. Dind. before the line (cf. *P. V.* 314).

σῶστρα, ἰατρεῖα, διδάκτρα). λύτρον is, of course, no parallel. The sense is simply 'a lock appertaining to nurture.' Cf. *Ag.* 651 σωτηρίων πραγμάτων εὐάγγελον ('news of safety'). It is dedicated in recognition of τὸ τρέφεσθαι. (A passive sense=τὸν τεθραμμένον τῷ ποταμῷ might be suggested by Homer's χαίτην... τήν ῥα...τρέφε, but is hardly possible.)

7 τὸν δεύτερον δὲ τόνδε. The art. is best explained by supposing the last words to have been *e.g.* 'I cut off my hair, καὶ τὸν μὲν...ἔδωκα πλ. Ἰν. θρεπτήριον.' —**τόνδε**: 'herewith,' the action going with the word.—**πενθητήριον.** Not only was the hair closely shorn at the πένθος for the newly dead (Hom. *Il.* 23. 135, 141—153, Soph. *Aj.* 1174, Eur. *Tro.* 480, *Alc.* 101, Bion 1. 81, Ov. *Met.* 13. 427 *Hectoris in tumulo canum de vertice crinem, | inferias inopes, crinem lacrimasque reliquit*), but separate locks were also offered from time to time at the tomb in commemoration. Cf. Soph. *El.* 53. 449 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας | ...δοὺς αὐτῷ and inf. 172.—The whole passage is probably meant to convey also the thought 'Two locks of such different import! I celebrate my majority, but it is a sad one. What should be a festival is a day of grief.' The *parechesis* θρεπτήριον, πενθητήριον gains a certain meaning from this emphasis. Cf. Soph. *Aj.* 1086 καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδώμεθα | οὐκ ἀντιτείσειν αὖθις ἂν λυπώμεθα.

8 οὐ γὰρ παρὼν κ.τ.λ. Cf. Eur. *Alc.* 767 (the servant complains) οὐδ' ἐφεστώμην, | οὐδ' ἐξέτεινα χεῖρ' ἀποιμώζων ἐμὴν | δέσποιναν (where the schol. quotes our passage), *Suppl.* 772 ἀλλ' εἶεν, ἀρῶ χεῖρ' ἀναστήσας νεκροῖς, | Ἅιδου δάκτυλα δακρυρρόους. Similar i 1050 πῶς τολμήσω μήτε σε κ πρεπέμπειν ἐπὶ τύμβον;—παρ place') is not otiose. It wa duty for all friends to mus burial. Cf. v. 1012 νῦν αὐτὸ ἀποιμώζω παρών.—**μόρον**, not 'death,' the meaning which always bears in tragedy. So in Heracleitus (*ap.* Clem. Al 3. 3) γενόμενοι ζώειν ἐθέλουσι ἔχειν (cf. *ibid.* 4. 7).

[The connection of the lin preceding is not very close. P <ὡδ' ἐν χρόνῳ μέν, ἀλλ' ἐ τάφου.> should be interposed

9 ἐπ' ἐκφορὰν: '*for* the c borne forth (to burial).' T expresses purpose. The first the hand in the customary ges be the signal for the processior (Dind.) is specious, but not ne

10 τί χρῆμα λεύσσω; s pause. He sees the processi distance towards the spectat See Introd. pp. xxxiv sq.

12 πρέπουσα: *conspicic Suppl.* 727 πρέπουσι δ' ἄνδρες λαγχίμοις | γυίοισι λευκῶν ἐκ π ἰδεῖν, *Pers.* 250 τοῦδε γὰρ δράμ Περσικὸν πρέπει μαθεῖν (in eac something at a distance), E 1056 πένθιμος πρέπει ὀμῶν, *He* ἐσθῆτι δυσμόρφῳ πρέπει. Th sense is that of a thing stan strikingly to the sight (and, cally, to the other senses), itself (as here) or preeminen others (=ἐμπρέπειν). In v. πρέπουσαν has the latter meaning,

πότερα δόμοισι πῆμα προσκυρεῖ νέον;
ἢ πατρὶ τῷμῷ τάσδ' ἐπεικάσας τύχω
χοὰς φερούσας νερτέροις μειλίγμασιν; 15
οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἠλέκτραν δοκῶ
στείχειν ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ
πρέπουσαν. ὦ Ζεῦ, δός με τείσασθαι μόρον
πατρός, γενοῦ δὲ σύμμαχος θέλων ἐμοί.
Πυλάδη, σταθῶμεν ἐκποδών, ὡς ἂν σαφῶς 20
μάθω γυναικῶν ἥτις ἥδε προστροπή.

*ΧΟΡΟΣ.

α'. ἰαλτὸς ἐκ δόμων ἔβαν
χοὰς προπομπὸς ὀξύχειρι σὺν κτύπῳ.

13 πῆμα M. πῶμα Turnebus (through an error πόμα in Ald.), πρᾶγμα Heimsoeth, misled by schol., who seems to have read *e.g.* πήματοι κυρεῖ νέου. See Appendix. 14 μειλίγματα Casaubon and most editions. 16 στείχειν is accidentally omitted by G and thence by Ald. Turnebus filled the blank with ὁρᾶν. 18 τίσασθαι M.

poet would scarcely repeat exactly both the word and the thought. Both senses are combined in *S. c. T.* 117 ἐπτὰ δ' ἀγάμορροι πρέποντες στρατοῦ | δορυσσόοις σαγαις.—προσεικάσω: lit. 'liken it to,' *i.e.* 'guess that it means.' Cf. *Ag.* 1123 καὶ τῷ δὲ τῷ προσεικάζω τάδε, Eur. *Hel.* 69 Πλοιστόνου γὰρ οἶκος ἄξιος προσεικάσαι.

13 προσκυρεῖ: προσεγγίζει Hesych. (an unsatisfactory gloss which cannot be proved to belong to this place, but is more suited to passages like Theogn. 1361 ναῦς πέτρῃ προσέκυρσας). In Soph. *O. T.* 1298 ὦ δεινότατον πάντων δὸ' ἐγὼ | προσέκυρσ' ἤδη the subject of the verb is reversed (cf. προσίεμαι τοῦτο, τοῦτο προσίεταί με, *incido in, incidit in me*). The sense, however, is the same, viz. 'light upon.' δόμοι προσκυροῦσι πήματι νέῳ might be easier, but Aeschylus was probably influenced by such uses of the simple verb as in Eur. *Rhes.* 745 κακὸν κυρεῖν τι Θρῃκίῳ στρατεύματι | ἔοικεν.—νέον: as opposed to τὰ παλαιά (v. 740).

14 ἢ πατρὶ τῷμῷ: *i.e.* 'is it to my own father and none other?' The possess. adj. in tragedy almost invariably

δάμαρτα τήνδ' ἐπεικάζων κυρῶ | κείνου; the verb is probably indic., but the similar subj. occurs Eur. *I. T.* 1321 πῶς ὀνομάσας τύχω; *Hipp.* 826 τίνα τύχαν σέθεν...προσαυδῶν τύχω; Hdt. 8. 101.

15 φερούσας. This construction (without εἶναι) after ἐπεικάζειν, though rare, should not be denied. Cf. *Suppl.* 293 καὶ τὰς ἀνάνδρους κρεοβόρους δ' Ἀμαζόνας, | εἰ τοξοτευχεῖς ἤτε, κἀρτ' ἂν ἥκασα | ὑμᾶς. Soph. *El.* 663 (quoted in last note), Lucian *Par.* 49 σὺ δὲ ποῖόν τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον; *Alex.* 60 ὡς (=ὥστε) εἰκάζειν προνοίας τινὸς τὸ τοιοῦτον.—νερτέροις μειλίγμασιν: in apposition to πατρὶ τῷμῷ, Agamemnon being called μειλίγματα (=ὃν μειλίσσει τις) by a familiar idiom. The χοαί are brought to him as one to be appeased in the underworld. In *Ag.* 1440 he is called Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίῳ, and among many similar verbal neuters used of persons are μίσημα (*S. c. T.* 169, *Eum.* 73), στύγημα (Eur. *Or.* 480), χείρωμα (='slave' *S. c. T.* 1013), πίστωμα (*Pers.* 174), πρόσπτυγμα (Eur. *Or.* 1049), παραγώδημα (Soph. *Ant.* 650), κήδευμα (*O. T.* [illegible]τμα (Eur. *H. F.* 459), τρύφημα [illegible]30), ἀγάπημα (Crates 2. 1). The [illegible] not rare of a single person: cf. [illegible]*dr.* 1273 ὦ γενναῖα συγκοιμήματα [illegible]betis), *Hipp.* 11 Πιτθέων παιδεύ[illegible]Hom. *Il.* 17. 255 Πάτροκλον Τρῳῇσι [illegible]πτηθρα γενέσθαι, Soph. *Ant.* 568 [illegible]υμφεῖα τοῦ σαυτοῦ τέκνου. The

Is some fresh blow befalling the house again? Or sh
not amiss that 'tis to my sire they come, bearing li
nether powers whom men appease? It can be n
that; for Electra, mine own sister, methinks, walks
spicuous in dole and mourning.

O Zeus, grant me vengeance for my murdered sir
gracious aid to me.

Pylades, let us withdraw, that I may learn for sure
suppliant approach of women-folk may mean.

[*Exeunt* ORESTES and PYLADES (*to left*). *E*
CHORUS (*from right*).]

CHORUS.

Sped on an errand come I abroad, to tend libatio

20 ἐκποδῶν M, corr. Stanley. 22 The MS has no sign of the sp
M, corr. Turnebus.—ἔβην Robortello. A mended rent in the MS ha
visible, but there can be no doubt of the word. ἔβαν Dind. For
restoration of ᾱ-forms see Appendix. 23 χοαῖς Keck, χοᾶν Casaul
πόστοι M (made from συγκυ...ωι). σὺν κτύπῳ Arnaldus, σὺν κόπ

notion of the plur. is frequentative, *e.g.* παιδεύματα 'to whom lessons are given.' So μειλίγματα='one who is wont to be appeased.' Orestes supposes that the χοαί may be brought as part of a periodical commemoration.

[From overlooking this meaning and construction of μειλίγμασιν there come (1) impossible interpretations of the dat. as causal or circumstantial (the verbals quoted from Thuc. 3. 82 and 6. 33 being of quite another class): (2) a correction to μαλίγματα. A corruption of the latter by false attraction would belong to a common type, but for νερτέροις we should expect νερτέρων (despite *Pers.* 613 χοὰς | φέρουσ', ἅπερ νεκροῖσι μειλικτήρια, where the dat. depends on the implied ἐστί). In any case the change is unnecessary.]

16 καὶ γὰρ κ.τ.λ.—καὶ belongs to Ἠλέκτραν (cf. v. 206): 'for 'tis even Electra' (who would hardly be in such conspicuous grief for any one else).—Ἠλέκτραν. The mention of the name (like that of Pylades in v. 20) is a simple device for informing the audience. Cf. *P. V.* 3, 12, 312, *Pers.* 1, 158 sq., *Ag.* 270 &c.

17 τὴν ἐμὴν: cf. v. 14 τῷμῷ (n.).—λυγρῷ. It may be remarked that the word is applicable to her garb (*squalente*) as well as to the other conspicuous manifestations included in the πένθος. Cf. Hom. *Od.* 17. 203 τὰ δὲ λ[illegible] εἵματα ἕστο, *ibid.* 572. πέ[illegible] not 'bitter grief' as the inw[illegible] which Orestes can tell not[illegible]

18 πρέπουσαν, sc. [illegible] v. 12 (n.).—ὦ Ζεῦ: the si[illegible] in grief provokes this outb[illegible]

19 πατρός is opposed [illegible] and position to ἐμοί: [illegible] avenge my *father*, and [illegible] *own* cause.' The emphas[illegible] ἐμοί is sometimes of antithe[illegible] of pathos or appeal (v. [illegible] πιθοῦ· κράτει μέντοι πάρε[illegible] —θέλων. A god acts a[illegible] pleasure (Hom. *Od.* 17. [illegible] ἐλάπαξε Κρονίων· ἤθελε γά[illegible] he is said to prosper a th[illegible] lending it his will, 'if he [illegible] v. 789, 810, *Suppl.* 155 [illegible] θέλουσαν ἀγνά μ' ἐπιδέτω [illegible] her grace'). *Ag.* 669 T[illegible] ναῦν θέλουσ' ἐφέζετο is ther[illegible] sound. Similarly χρήζων [illegible] *Suppl.* 597 ἢν μὴ τὸν θεὸν [illegible] and πρόφρων (*Suppl.* 222).

21 γυναικῶν might be [illegible] μάθω, but has more point wi[illegible] —προστροπή: ἱκέτις πρ[illegible] ἱκετεία Hesych. Rather p[illegible] of suppliants,' an abstract [illegible] φυγή, θεωρία, βουλεία, οἰ[illegible] &c.

22—23 Parodos. Ti

μα
ῳ,
βαρὺς πίτνων. 30
ίτων

35

40

ν.
ιρω ἀπότροπον κακῶν,

45

ῖν·

a house belonging to (*i.e.* where were none but) women,' since the facts are otherwise (567, 652); but γυναικείοισιν at least expresses a quarter where terror was naturally greater.—**ἐν ... βαρὺς πίτνων** = βαρὺς ἐμπίτνων, 'with dire visitation.' ἐμπίτνειν is again a word of double reference. The primary notion is of an assailant who overmasters by throwing all his weight. Cf. *Ag.* 1173 (of a supernatural power, as here) καί τίς σε (sc. Cassandra) τίθησι δαίμων ὑπερβαρὴς ἐμπίτνων | μελίζειν πάθη γοερά. But (1) from the parallel passage ἐμπίτνειν appears to be recognised in the sense of 'coming with possession,' to which the recipient yields only when overpowered. Cf. Verg. *Aen.* 6. 77 *at*, Phoebi nondum patiens, *immanis in antro* | *bacchatur vates, magnum* si pectore possit | excussisse *deum; tanto magis ille* fatigat | *os rabidum, fera corda* domans: (2) Aeschylus is almost certainly playing on the notion (and the supposed etymology) of ἐφιάλτης or ἡπιάλης (*incubus*), a power defined (Bekk. *Anecd.* p. 43. 1) as ὁ ἐπιπίπτων τοῖς κοιμωμένοις δαίμων.—**πίτνων**, not πεσών (despite aor. ἔλακε), since the cry came during the process, not after the achievement, of mastery.

37 τῶνδ' ὀνειράτων: 'dreams *like* these' (when the δόμων ὀνειρόμαντις sends them).

38 θεόθεν ἔλακον ὑπέγγυοι: not ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν (as one schol.). Rather construe θεόθεν ἔλακον ὑπέγγυοι, so that each of the three words practically belongs ἀπὸ κοινοῦ to the others. They 'gave their rede' θεόθεν ('by help of heaven') and ὑπέγγυοι, 'with responsibility,' both to the gods (as their προφῆται) and to men (who employed them).—**θεόθεν**, *i.e.*, as Paley explains, not of themselves as mere θυμομάντεις (*Pers.* 227). Heaven gave them the power (cf. *Pers.* 102, Pind. *O.* 12. 11 and inf. 305 Διόθεν) or the inspiration (inf. 940, *Ag.* 107).—**ἔλακον**: 35 (n.).—**ὑπέγγυοι**: ἠσφαλισμένοι ('guaranteed') is much less supported than the τὴν ἀπόφασιν ἐγγυώμενοι of a second schol. Cf. Eur. *Hec.* 1029 τὸ ... ὑπέγγυον | δίκᾳ καὶ θεοῖσιν, Hdt. 5. 71 ὑπεγγύους (to any penalty) πλὴν θανάτου.

39 μέμφεσθαι: 'are discontented,' the cause being explained in v. 41 with exegetic τ'.—**τοὺς κ.τ.λ.**, *i.e.* Agamemnon, though for less bluntness the dream-readers use the allusive plural.

42 τοιάνδε <δὲ>. See crit. n. The thought is 'and (in consequence of the warning) this is the paltry dole she sends.' Greek has no objection to the repeated sound -δε δὲ. Cf. 847 ἠκούσαμεν μὲν..., Soph. *El.* 347 ἀρτίως ὡτ, *O. T.* 567 πῶς δ' οὐχί; κοὐκ ἠκούσαμεν, Eur. *H. F.* 1289 ὁ Διὸς δὲ τέκν' ἔκτεινεν, Ar. *Nub.* 77 ἦν ἦν. Consider also *e.g.* v. 895 ὧνδε δ' αἴδεσαι, Soph. *Ph.* 1331 τῇδε δ' ὁ δόνῃ, Eur. *Or.* 1243 τῷδ' ἐμοί τε τῇδέ τε.—**τοιάνδε**: sarcastically. Cf. 515 δειλαία χάρις, 517 τὰ δῶρα μείω δ' ἐστὶ τῆς ἁμαρτίας.—**χάριν ἄχαριν**: 'a graceless grace,' a boon unattended by χάρις, whether as grace of the sender or thanks of the receiver. It is neither spontaneous nor welcome. Cf. Soph. *El.* 440—448.

sleep, he raised for terror at dead of night his loud cry from the inmost bower, in heavy visitation of the women's chambers. And the readers of dreams like these, who vouch for heaven's mind, gave thus their rede, 'They who are underground complain in bitter ire and are vengeful toward the slayers.'

And this is the graceless grace to forefend ill—mark it, O Earth, my mother!—whereon a godless woman is bent and sends me forth withal. Her word! I fear to let it fall! For 2nd stroph.

M, corr. Turnebus. **42** τοιάνδε χάριν M. The scansion ἀπότροπον is not out of the question (⏑ ⏑), but is improbable. δὲ was added by Hartung.—ἀχάριτον Elmsley, but ⏑ ⏑. **44** μλλεῖ M, corr. Pauw. μ' ἔαλε Blomfield. **46** ἐκβάλλειν M.

—The reading ἀχάριτον is unhappy, weakening a form of antithesis much affected by the Greeks. χάριν ἄχαριν occurs *P. V.* 561, *Ag.* 1545, Eur. *I. T.* 566. So ἄδωρα δῶρα, γάμοι ἄγαμοι, Ἵρος ἄιρος (Hom. *Od.* 18. 73), νᾶες ἄναες (*Pers.* 682), πόλις ἄπολις (*Eum.* 460), &c.—**ἀπότροπον**. A lengthening of the 2nd syllable would, it is true, not be impossible. Cf. *Pers.* 220 ἀπότροπήν, *S. c. T.* 1052 κἀποτρέπομαι, *P. V.* 24 ἀποκρύψει, but it is altogether more probable that ἀπότροπον exactly answers metrically to ἀπόλεμον (antistr.).—For the offering of χοαί after dreams cf. *Pers.* 222 sqq., Eur. *I. T.* 61, 159.

43 ὦ γαῖα μαῖα (or Γαῖα μαῖα). The thought of Clytaemnestra's wickedness evokes a cry of protest, addressed to Mother Earth (1) from the primitive custom of appealing to the great elemental powers (cf. Eur. *Med.* 58 γῆ τε κούρανῷ | λέξαι, *Hipp.* 601 ὦ γαῖα μῆτερ, ἡλίου τ' ἀναπτυχαί, *P. V.* 88 ὦ δῖος αἰθὴρ ... παμμῆτόρ τε γῆ, *Suppl.* 901 μᾶ Γᾶ and context), (2) because the offerings are actually made to earth (γάποτοι, and cf. 127 sq.). Indeed in a sense Earth herself sends the dream. Cf. Eur. *Hec.* 70 ὦ πότνια χθών, | μελανοπτερύγων μᾶτερ ὀνείρων, | ἀποπέμπομαι ἐνιυχον ὄψιν.—**μαῖα** (a word of childlike affection) = τροφός in Hom. *Od.* 19. 16, and Hesych. explains as προσφώνησις πρὸς πρεσβύτιν τιμητική, ἀντὶ τοῦ ὦ τροφέ.

44 μωμένα: with accus. (χάριν), cf. Soph. *Trach.* 1136 ἥμαρτε χρηστὰ μωμένη, *O. C.* 836 (τάδε).

46 ἔπος τόδ', viz. ἀπότροπον κακῶν, or, rather, the form of words therein implied (cf. v. 92 ἢ τοῦτο φάσκω τοὔπος ... ἔσθλ' ἀντιδοῦναι;). ἔπος may = 'word,' 'phrase,' or 'speech (to this effect).' The

τί γὰρ λύτρον πεσόντος αἵματος πεδῳ;
ἰὼ πάνοιζυς ἑστία,
ἰὼ κατασκαφαὶ δόμων· 50
ἀνήλιοι βροτοστυγεῖς,
δυόφοι καλύπτουσι δόμους
δεσποτᾶν θανάτοισιν.

σέβας δ' ἄμαχον, ἀδάμαστον, ἀπόλεμον τὸ πρὶν
δι' ὤτων φρενός τε 55
δαμίας περαίνον
νῦν ἀφίσταται· φοβεῖ-

corr. Jacob. 47 λυγρὸν M, corr. Canter.—πέδῳ M. πέδοι Dind. The loc. form was apt to be changed (*e.g. Ag.* 1356 πέδον πατοῦντες MSS for πέδοι) and was certainly used at times by Aeschylus (*P. V.* 288 πέδοι δὲ βᾶσαι all MSS). Yet ϟ. 48 παιζῶν M. 50 ἀνήλιοι M (cf. 22). 52 δεσποτῶμ M. δεσποτᾶν Blomfield (cf. 81). 53 ἀδάμαντον M, with most unlikely metre. MSS are un-

Chorus has declared the mission grace-less and impious, and fears to be con-cerned in it. The sense is not that of φοβοῦμαι ἐκβαλοῦσα, but 'I shrink from letting fall words of this purpose (as I am bidden to do in the prayer that this should be ἀπόρρητον). *For* what redemp-tion can there be &c.?'—The Scholiast rather pointlessly finds the ἕνεκ in δόσ-θεος.—ἐκβαλεῖν might simply = 'utter' (Eur. *Ion* 919 ἐκβαλοῦσ' ἔπη, cf. λέναι φωνήν), but more probably connotes a certain recklessness, as in Hom. *Od.* 4. 503 ὑπερφίαλον ἕνεκ' ἔβαλε (akin to the notion in ποῖόν σε ἕνεκ' φύγεν ἕρκος ὀδόντων: *Od.* 1. 64). Cf. Hdt. 6. 69 ὡς ἀνοίγ τὸ ἕνεκ' ἐκβαλοι τοῦτο (after ἀιδρίη τοῦτο ἀπέρρηξε τὸ ἕνεκ'), *Ag.* 1664.

47 τί γὰρ λύτρον κ.τ.λ., *i.e.* blood-shed of *this* kind (συγγενοῦς, αὐτοκτόνου). The poet does not always make the distinction clear. See v. 64 (n.).—πέδῳ. Though MSS have often corrupted πέδοι (see crit. n.), the loc. dat. finds sufficient warrant in *e.g.* Hom. *Il.* 5. 82 πεδίῳ πίεν, 19. 221 χθονὶ...ἔχευεν, Soph. *O. T.* 1366 γῇ ἔκειτο, Eur. *Bacch.* 972 οὐρανῷ στηρίζων. Some instances (like Vergil's *it clamor caelo*) may be explained as dat. of recipient. That a true loc. πέδοι (cf. χαμαί) remained extant in this word could not be

of the family affections (cf. 627 ἀθέρμαντον ἑστίαν δόμων), while in κατασκαφαὶ δόμων the thought is of the nobility and renown of the house. In the relations of its members the family is for ever full of woe (πάνοιζυς); in its relation to the outer world it has been razed. In *Ag.* 1534 πίπτοντος οἴκου the metaphor is different.

50 ἀνήλιοι: *i.e.* through which it sees no sun. The exact sense (which is that of abasement rather than suffering) may be gathered from 804 sqq. εὖ | δοτ ἀνιδεῖν δόμον ἀνδρός, | καὶ νιν ἐλευθερίως | λαμπρῶς ἰδεῖν φιλίοις | οἴγμασι δυοφερᾶς καλύπτρας (q.v.). The house is 'under a cloud.' The metaphor from light and darkness is frequent. Cf. *Eum.* 380 τοῖον ἐπὶ | κνέφας ἀνδρὶ μύσοι πεκότται | καὶ δυοφερὰν τιν' ἀχλὺν κατὰ δώματος | αὐδᾶται πολύστονος φάτις. Sometimes sorrow and not disgrace is the cause. *S. c. T.* 214 κἀκ χαλεπᾶς δύας ὑπερθ' ὀμμάτων | κρημναμενᾶν νεφελᾶν, *Pers.* 539 πένθει δυοφερῷ, &c. So φάος is either a glory (φάος ἀρετᾶν Pind. *O.* 4. 16) or a comfort (*Pers.* 303 ἐμοῖς μὲν εἴκας δώμασιν φάος μέγα). As a fact there is here, of course, a blending of suffering and sin, but βροτοστυγεῖς belongs only to the latter. ...ien shrink from it in loat... ...ύφοι is a βροτῶν στύγος. (... ...deful to mankind' is unte... ...r from the sense.) ..., after δόμων (49). Sr... ...s not avoided in Gr...

what redemption is there for blood once she
Ah! hearth of nought but grief! Ah
o'erthrown! Darkness, unvisited of the su
shrouds the house by reason of the deaths its

The reverence that of yore none could
come or challenge, that filled the people's ea
heart, now casts allegiance off. But fear men

trustworthy as to the presence or absence of ν in words of th... ἀνέρατον &c.). The old tendency to omit the reduced nasal b... terhans *Gr. Att. Insch.*² p. 64, Brugmann *Grundr.*² 1. pp. 361... transcription and caused confusion. 54 ὠτῶν M, corr. n... Victorius. 55 π..ρ..νον M (presumably περαίνον), corr. m.

Cf. inf. 234—236, 237—238, 255—257, *Suppl.* 361 sq., Eur. *Hec.* 526 σκίρτημα μόσχου σῆς καθέξοντες χεροῖν | ἔστοντο· πλῆρες δ' ἐν χεροῖν λαβὼν δέπας | πάγχρυσον αἶμα χειρὶ παῖς Ἀχιλλέως.

52 δεσποτᾶν θανάτοισιν. Both plurals might be simply allusive. θάνατοι = θάνατοι in Soph. *El.* 205 τοῦτ' ἐμὸν ἴδε πατὴρ | θανάτοις αἰκεῖς (Jebb's note). But δεσποτᾶν includes all the Atreidae and θάνατοι the list of violent deaths (of Pleisthenes, Atreus, the children of Thyestes, Agamemnon): 'the deaths its lords die.'—The dat. is causal. Cf. 31 (n.).

53 sqq. σέβας δ' κ.τ.λ.: carrying on the sense of the decline of the house (49—52). The reverential awe once accorded to true majesty has given place to the obedience of mere fear. There is a τυραννὶς (inf. 301—303, 971, *Ag.* 1633 sqq.) instead of a βασιλεία.

53 ἄμαχον ἀδάμαστον ἀπόλεμον. The combination of three adj. elaborating the same notion is a favourite αὔξησις. Cf. Eur. *Andr.* 491 ἄθεοι ἄνομοι ἄχαρις ὁ φόνος, Dem. *Phil.* 1. 36 ἄτακτα ἀδιόρθωτα ἄδικα (where Sandys quotes 9 § 40 ἄχρηστα ἄπρακτα ἀνόητα and Milton *Par. L.* 2. 185 *unrespital, unpitial, unrepriev'd*). The rendering of the adjectives necessitated by ἀδάμαστον is 'resistless,' not 'yielded without a fight' (= ἐκούσιον schol.). The latter is perhaps implied and could be borne directly by ἄμαχον ἀπόλεμον, but the former is more natural for those words also. Cf. *Ag.* 1463 δαίμονα τὸν ἄμαχον ἀπόλεμον.—ἀδάμαστον. The feeling could not have been mastered, do what one might.—τὸ πρὶν ἐν: *P. V.* 160 τὰ πρὶν δὲ τελόμενα τῶν

54 δι' ὤτων φρ... to the contrary was e... The awe was not si... professed *per ora vi*... felt in the heart. T... occurs inf. 459 sq., ... νωμῶν καὶ φρεσίν, a... 1036 ἐσω φρενῶν λόγο...

55 sq. δαμίας. A... elsewhere recognises t... audience Demos for m... by B.C. 458 tyrannophol... abated. See note on *Sup*... —περαίνον is imperf., ... way through' (Pind. ... (2) 'accomplishing its w... For the former meaning ... pared, but perhaps more ... use of ἄνευν, ἀνύειν, τελεῖν through. Cf. 795 (n.).

56 ἀφίσταται. Not m... but with a political metapl... allegiance.' The pres. rath... στῆκεν, because the withdr... proceeding and complete rev... by fear. The sense is thu... what follows.—φοβεῖται δέ τι... natural interpretation see note... αἰδώς or σέβας has given place... For the form of expression c... τάδε σίγά τις ('people') βαίζει... wise τις is taken allusively... and Aeg., cf. Ar. *Ran.* 552 ... τινί, Soph. *Aj.* 1138 τοῦτ'... τοῦτοι ἔρχεταί τινι. *S. c. T.*... ἂν γένοιτο μάντις ἢ ἄνοια (?) τ... doubtful passage. The use is na... threats, or in sly references to... present (Theoc. 5. 120 ἥδυ τοι... πιαίνεται).

ἱπὸ χθονὸς τροφοῦ
ὺ διαρρύδαν, 65

ἦειν.

ῶν ἑδωλίων

and add to the illustrations there the very appo-
ε ἀνδρὶ μόσοι πεπόνται); viz. λείπειν φασὶ διά,
κνέφας εἴρηκεν. For the question of the 'pure
ἅμαρ' Bamberger, while Schütz would relieve
6).—ἐκποθεν M, corr. Schütz. Wecklein's δι'
γίγας H. L. Ahrens. τίτας φόνου Heimsoeth.

which contradicts the following words.
With the reading δι' αἵματ' ἐκποθένθ'
we might, perhaps, render 'because she
has drunk so much, (she can drink no
more and) the gore is clotted.' But
this would then refer to the house of
Atreus and spoil the whole train of
reflection, which is general.—For the
expression cf. *S. c. T.* 806 πέπωκεν αἷμα
γαῖα, *ibid.* 723 &c.—τροφοῦ emphasizes
the guilt. Earth is made to drink the
life-blood sucked from her own breast.
Cf. *Suppl.* 868 ἔνθεν ἀεξόμενον | ζώφυτον
αἷμα βροτοῖσι θάλλει (though there used
of the Nile).—τίτας. Verrall quotes
Gen. 4. 10 sq. 'The *voice* of thy brother's
blood *crieth unto me* from the ground.
And now art thou cursed from the earth,
which hath *opened her mouth* to receive
thy brother's blood from thy hand.' A
personification of φόνος, regarded as the
active agent or claimant, is implied in
the form of τίτας, and was the more
intelligible because inanimate accessories
or tokens of the deed figured in Athenian
courts as if ἔμψυχα. Cf. 979 (n.) and
context. The schol. says rightly ἐπέξ-
ειμον ἑαυτόν.—πέπαγεν: 'is fixed fast
and cannot melt away.' The sense
'clotted,' which is inevitably suggested
(*S. c. T.* 723 μελαμπαγὲς αἷμα), is only
secondary, the primary being that of
permanence. Cf. Dem. *Phil.* 1. 42 μὴ
γὰρ ὡς θεῷ νομίζετ' ἐκείνῳ τὰ
πεπηγέναι πράγματα ἀθάνατα.—ο
ρύδαν, *i.e.* the bloodstain οὐ
'does not break up.' Cf. Son
1266 τοῦ θανόντος ὡς ταχεῖά τις
χάρις διαρρεῖ. The misinterpreta
not flow *through*' (into the

Where blood on blood drunk to her fill by earth, its foster- 3
nurse, lies in a clot of gore that calls for vengeance and never st
melts away, remorseless Ruin but waits her time with the sinner,
till he teems with rottenness passing all cure.

One openeth bridal bowers, and there is no cure. So, though 3
st

—πέπηγεν M, cf. 22.—διαρρυδὰν M, corr. Lobeck (cf. βάδην, σύρδην, ἀίρδην, στάδην &c.). **66** διαλγὴς M. αἰανὴς schol. (apparently), H. L. Ahrens (ΑΓ = Ν). Introd. p. xciii. Note also that in M both v. 64 and the next line (67) begin with δια-. **68** παναγρέτας Paley. ⏑ ⏑.—νοῦσον might be read if the antistr. really required the long syllable.—After this line the MS repeats v. 63 for reasons explained in the Appendix to 59 sqq. **69** θιγόντι Stephanus, a conj. often adopted. θιγεῖν may bear a sexual reference, but is unsuited to ἑδωλίων and reduces the contents of the

joined with that of ἐκποθένθ', has led commentators to find an inconsistency of which the poet is guiltless.

66 αἰανὴς. See crit. n.—διαλγὴς of M (cf. Plut. *Alex.* 75 ἄφνω διαλγὴς γενόμενος τὸ μετάφρενον, ὥσπερ λόγχῃ πεπληγώς) would mean 'paining through and through,' or, possibly, 'paining at all times.' The word αἰανής, 'mercilessly persistent' or 'wearying out,' which was little known in later times and is frequently glossed, was a favourite with Aeschylus: *Eum.* 419 Νυκτὸς αἰανῆ τέκνα (the dogging Erinyes), 482, 943 αἰανὴς νόσος, 575 αἰανῆ χρόνον, 675 αἰανῶς μένει. Cf. Pind. *P.* 1. 83 ἀ. κόρος, 4. 236 (κέντρον), *I.* 1. 49 (λιμός), Soph. *O. C.* 506. The derivation is unknown (Wackernagel *Vermisch. Beitr.* Basel 1897 is unconvincing).—ἄτα: personified: 'the spirit of mischief.'

67 διαφέρει: 'puts off,' *differt*, as in Eur. *H. F.* 76 ἐγὼ δὲ διαφέρω | λόγοισι μυθεύουσα. The Chorus is thinking of Clyt. and Aeg. in their fancied security. The word is stressed and = '*only* puts off' (see note to 64—68). Such unmarked stress must often be taken into account in various values. Cf. Eur. *Bacch.* 314 οὐχ ὁ Διόνυσος σωφρονεῖν ἀναγκάσει | γυναῖκας.—The schol. explains by διασπαράσσει; but that meaning belongs to διαφορεῖν, not διαφέρειν. The latter in Eur. *Bacch.* 754 = 'scatter' (see Tyrrell on *Bacch.* 746); so in Arist. *Poet.* 8. 4. Other possible renderings are (1) 'carries him through his life' (Soph. *Aj.* 511 διοίσεται | ὑπ' ὀρφανιστῶν), (2) Klausen's *administrat* (*dirigit, utitur*), 'takes him in hand' (cf. διατιθέναι), (3) 'drives him to and fro' (*agitat*), somewhat as in Eur. *Suppl.* 715 δίκλισμα διαφέρων ἐσφενδόνα.

68 παναρκέτας: 'proof against all cure,' 'invincible.' Cf. *Pers.* 857 παντάρκης ('equal to all assaults') ἀκάκης ἄμαχος βασιλεύς. The sense is that of *arceo*, common enough in ἀρκεῖν (Hom. *Il.* 15. 529, Soph. *Aj.* 536 &c.). Cf. Alcaeus *fr.* 1 ἄρκος βέλεος ('defence against...'). Theoc. 25. 190 ὄφρα κιοῦσιν ἅμα σφίσιν ἄρκιος εἴη ('a match for...'). Suidas has weakly παναρκέος· τοῦ μεγάλου καὶ δυνατοῦ.—For the fem. form of the compound cf. *S. c. T.* 105 εὐφιλήταν, *Eum.* 792 δυσοίστα, *S. c. T.* 761 ἁρπαξάνδραν, Soph. *Ant.* 134 ἀντιτύπᾳ. Pindar has ἀμετρήτας, νεοκτίστα, πολιξένα, παρμονίμα &c. Ar. *Pac.* 978 πολυτιμήτῃ, Timoth. *fr.* 4. 2 ἀμβρότας. See also Meisterhans *Gr. Att. Insch.*[2] p. 116.—βρύειν (*i.e.* ὥστε β.) consecutive with διαφέρει. The punishment grows all the greater for the delay in coming to birth. Cf. the schol. on v. 61 ὅσα δὲ ὑπερτίθεται, ταῦτα 'σύν τε μεγάλῳ ἀπέτεισαν.'

69 sq. οἴγοντι κ.τ.λ.: lit. 'and there is no making good of bridal bowers for one who opens (them),' *i.e.* when a woman surrenders her chastity, it can never be restored.—οἴγοντι without art. is entirely generic. Only the masc. can be used in the participial equivalent of εἴ τις οἴγει. Cf. Soph. *El.* 770 οὐδὲ γὰρ κακῶν | πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται and the familiar ἐκ δεξιᾶς εἰσιόντι and the like. The absence of the art. is not very rare, though less common in the sing. than in the plural. Cf. Hom. *Od.* 5. 400 ὅσον τε γέγωνε βοήσας. The opener is rather the νύμφη within (cf. Shaksp. *Haml.* 1. 3. 31 *Or your treasure open* | *To his unmastered importunity*) than the ravisher. The οἴγειν, though possible of opening

'κ μιᾶς ὁδοῦ 70

μφίπτολιν
γὰρ οἴκων 75
ἐσᾶγον αἶσαν)

ure' senarius.—οὔτε Bothe. ⏑. **70** ἀκο-
The word is not only unmetrical, but also
αίνοντες Lachmann (with διαλγῆς in the
ey. I write <φοι>βαίνοντες, which was
is in v. 72. **72** χαιρομυσῆ M, corr.
τῃν M (with α over η by m), μάτην Scaliger,

aim.' ὁδοῦ being verbal (cf. schol. to Soph. *Ant.* 1274 ὁδοῖς· ὁρμαῖς). For ἐκ 'with' cf. Soph. *Ph.* 91 ἐξ ἑνὸς ποδός, *Trach.* 875 ἐξ ἀκινήτου ποδὸς and *e.g.* ἐξ ἀπροσδοκήτου, ἐξ ἐκουσίας.

71 sq. ***φοιβαίνοντες**. See crit. n. Apart from the metrical difficulty, **βαίνοντες** is a feeble word, with either sense of πόροι. φοιβαίνειν 'cleanse' was rare and liable to corruption. φοιβάζω, φοιβάω, φοιβαίνω were used in varying senses connected with φοῖβος or Φοῖβος, but Hesych. alone preserves φοιβαίνω. φοιβάω='cleanse' in Theoc. 17. 135. Aeschylus himself must have known φοιβαίνω, for he writes ἀφοίβαντος χέρα in *Eum.* 237 and Hesych. quotes ἀφοίβαντον· ἀκάθαρτον· Αἰσχύλος Νεανίσκοις. Many editors have supposed the unmetrical **καθαίροντες** to be a gloss on some other participle, and it is clear from Hesych. that φοιβαίνοντες· καθαίροντες was extremely probable. The resemblance of καθαίροντες to **καταρρέοντες** would complete the corruption. —The participle is, of course, conative. —**τὸν χειρομυσῆ** cannot be separated from **φόνον**. Note that the article would not be used in lyrics unless for a special purpose. With the adj. it distinguishes between two kinds of bloodshed, that which does and that which does not bring 'pollution of han... regarded *all* bloodshed as b... cation. Justifiable homicide, i even a case like that of Orestes, purged by καθαρμοί (cf. 1057). a καθαρμός is detailed in Apoll. 691—715.) But not so the murder of friends and re

all means go streaming in one course to purge the blood from a hand polluted, yet do they strive in vain.

For me,—the gods have laid their straits upon me, whelming my country, and have brought me from a father's house to share **Epode.**

ἴθυσαν Musgrave. The gloss on φοιβαίνοντες ousted the similar καταρρέοντες. Conjectures are numerous, but mostly too remote, *e.g.* καθαρσίοις λοιον ἂν μάτην (Herm.), καθαρσίοις ἔλουσαν ἂν μάταν (Weil), καθαίροντες κλύσειαν ἂν μάτην (Franz). ἤνυσαν is suggested by Herwerden as the verb, ᾤκησαν by Wecklein (cf. *fr.* 425). **74—80** See Appendix. **74** ἀμφιπτόλιν (*i.e.* ἀμφὶ πτόλιν) M, corr. m. **76** δούλιον M, against the general rhythm of the epode. The obj. also is desired.

S. c. T. 666 ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις | ἐς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον. | ἀνδροῖν δ' ὁμαίμων θάνατος ὧδ' αὐτόκτονος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, *ibid.* 721 ἐπειδὰν αὐτοκτόνως | αὐτοδάικτοι θάνωσι, | καὶ χθονία πίῃ | μελαμπαγὲς αἷμα φόνιον, | τίς ἂν καθαρμοὺς πόροι, | τίς ἂν σφε λούσειεν; Contrast Shaksp. *Haml.* 3. 3. 43 *What if this cursed hand | were thicker than itself with brother's blood? | Is there not rain enough in the sweet heavens | to wash it white as snow?*—***καταρρέοντες**: 'by streaming over it.' Cf. ῥυτοῖς πόροις (*Eum.* 455), Ar. *Ach.* 26 ἀθρόοι καταρρέοντες. The second participle is exegetic of, or adverbial to, the first. Cf. *S. c. T.* 3 οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ, *inf.* 284 ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν, *Ag.* 196 sq. At the same time it is felt with ἴθυσαν.

73 ἴθυσαν. See crit. n. The aor. is gnomic. The word ἰθύω (used by Hom., Hdt. and Pind.) has the sense of 'making direct' either for a thing (*e.g.* Hdt. 4. 122 πρὸς τὴν νῆσον τῶν μοιρέων ἴθυσαν) or for an action (infin., cf. *ibid.* 3. 39 ὅκου ἰθύσειε στρατεύεσθαι). The πόροι 'make for their end in vain.'

74—82. In the epode the Chorus speak of their own part (ἐμοὶ) and clear themselves of reproach. They are slaves and must obey, however much they may loathe the wickedness of Clyt. and Aegisthus. They can only grieve in secret. See Appendix for the text and the indications of the scholia.

74 ἐμοὶ δ' κ.τ.λ. It is of no moment to the meaning whether we print ἀνάγκαν γὰρ...αἶσαν as a parenthesis or ἐμοὶ δ' ἀνάγκαν γὰρ...αἶσαν in one clause. But as a matter of the Greek speech-sense we might prefer the latter, since ἀλλὰ...γὰρ and (less commonly) δὲ...γὰρ may be virtual compounds ('however'), with an ellipse of the clause begun by ἀλλὰ or δὲ. Cf. Soph. *Aj.* 678 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως ὅτι | ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος | ὡς καὶ φιλήσων αὖθις, ἐς τε τὸν φίλον | τοσαῦθ' ὑποιγεῖν ὠφελεῖν βουλήσομαι κ.τ.λ. Plat. *Apol.* 38 B νῦν δὲ οὐ γάρ ἐστιν. Instructive is the Herodotean idiom (9. 109) τῇ δὲ κακῶς γὰρ ἔδοξε γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξῃ (=ἡ δέ, κακῶς γὰρ ἔδοξε οἱ γ. κ.τ.λ.). In our passage there is, it is true, no ellipse, but the separation ἐμοὶ δὲ...πρεπόντα (ἐστὶ) is wide.—**ἀνάγκαν**: 'irresistible destiny.' The implication in this and θεοί is that their slavery is no disgrace: it is the will of the gods as the agents of Fate. Cf. Soph. *fr.* 532 τοὺς δὲ δουλείας ζυγὸν ἔσχεν ἀνάγκαι, *Aj.* 485 (Tecmessa loq.) τῆς ἀναγκαίας τύχης | οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν (Jebb's note). The plur. in *Pers.* 590 δεσποσύναισιν ἀνάγκαις is different ('compulsion').—**ἀμφίπτολιν**: 'encompassing all my country.' Cf. *S. c. T.* 277 τὸν ἀμφιτειχῆ λεών. The metaphor may be from a net: *Ag.* 369 ἐπὶ Τροίᾳ πύργοις ἔβαλες | στέγανον δίκτυον... | μέγα δουλείας | γάγγαμον ἄτης παναλώτου (Conington). There is, however, no reference to Troy in particular (see pp. 4 sq.). The women, though slaves, claim regard. They are αἰχμαλωτίδες, δορίαλωτοι, not ἀργυρώνητοι; their abasement is not personal. They were not born slaves, but had a πόλις and a γένος (observe **οἴκων πατρῴων** 75). This point is missed by those who (with Hermann) render ἀμφίπτολιν as 'causing me to change my country.' The schol. (q.v.) has a very far-fetched interpretation.

76 πατρῴων δούλιόν. The calamity is emphasized by the juxtaposition of these words. For the thought cf. Apoll. Rhod. 4. 35 οἴῃ δ' ἀφνειοῖο διειλιγθεῖσα δόμοιο | λημάτ, ἧν τε νέην πάτρης ἀπενόσφισεν αἶσα.—**ἐσᾶγον**. The tense should be noted. The imperf. expresses the

δίκαια καὶ μὴ δίκαια
πρέποντ' ἀρχὰς βίου
βίᾳ φερομένων αἰνέσαι, πικρὸν φρενῶν
στύγος κρατούσα· δακρύω δ' ὑφ' εἱμάτων 80
ματαίοισι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχνουμένα.

ΗΛΕΚΤΡΑ.

δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι· 85
τί φῶ δ' ἔχουσα τάσδε κηδείους χοάς;

ὅλον μ' Conington. δουλίαν Blomfield.—ἔσαγον M, ἐσ ἄγον m. **77** δίκαια (after μή) is ejected by Herm., Wecklein &c., but without good reason. **78** πρέπον' ἀρχάς M. A reading (wrong as to fact) ἀπ' ἀρχᾶς is indicated by schol. (though the text may stand (†) πρέποντα <παντά>ρχας is perhaps the common source (Appendix). ἀρχαῖς Sophianus, πρέπον τύχαις Schütz. **79** βίᾳ φρενῶν (with omission of φρενῶν following) H. L. Ahrens.—πικρῶν M (by false adaptation), πικρὸν schol. **80** κρατούσῃ M (cf. v. 22).—Hermann reads δακρύων ὑφεμάτων (cf. v. 82, παχνουμένῃ. **81** δεσπότων M, corr. Stanley. **82** παχνου-

actual unfolding or coming to pass of the will of Heaven. Cf. Hom. *Il.* 1. 5 Διὸς δ' ἐτελείετο βουλή.—μ'...αἰναν: one case, depending on the verb, the other on the prepos., as in Eur. *Phoen.* 365 ἣ τὰ πάγγυγα | τείχη πατρῴα, *Hel.* 1566 πύρσ' εἰσέθεντο σέλματα, Hom. *Il.* 23. 11 ἵππους δὲ Τρῳοὺς ὅπαγε ζυγόν, Thuc. 7 ὑπερεκγεκόττες τὰς ναῦς τὸν Ἰσθμόν.

77 sq. δίκαια κ.τ.λ.: lit. 'justice and injustice are (equally) right and proper for the putting up with (=ὥστε με τέναι) the rulers of my life,' *i.e.* it is my duty to put up with the rulers of my life, whether their biddings are just or not. The schol. quotes a proverb δούλε, τοῖς ἄκουε καὶ δίκαια κἄδικα.—μή: generic. Cf. Eur. *El.* 407 οὐκ ἐν τε τοῖς ἐν τε μὴ στέρξουσ' ὁμῶς; *fr.* 419. θρῴσκουσι | σύμμικτα μὴ δίκαια καὶ τὰ δίκαια.—πρέποντ': not merely ἀναγ-

μήτε δεσποτούμενον αἰνέσαι. The slaves cannot mould their life rationally for themselves.

79 βίᾳ φερομένων: neuter. Cf. Xen. *Hell.* 3. 4. 25 γνοὺς...Τισσοφέρνην αἴτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ αὐτοῦ, and for the gen. abs. neut. *S. c. T.* 260 εὖ ξυντυχόντων καὶ πόλεων σεσωμένων, *Eum.* 775 ὀρθουμένων δὲ καὶ πόλιν τὴν Παλλάδος τιμῶσιν, *Suppl.* 129 πελομένων καλῶς, (perhaps) *ibid.* 341 δυστυχούντων, Eur. *Andr.* 998 τελουμένων, *I. A.* 1022 καλῶς ...κρανθέντων. The use answers to such nominatives as Hom. *Od.* 14. 489 νῦν δ' οὐκέτι φυκτὰ πέλονται.—The sense is 'since things are beyond our control.' So βίᾳ φέρειν is used of runaway horses (Soph. *El.* 725, Eur. *Hipp.* 1224).—αἰνέσαι: lit. 'say "aye" to,' implying no more than sufferance. Cf. *Suppl.* 914, 1081.

...ων, *i.e.* not openly, but ... Commentators compare ... χλαῖναν πορφυρέην ἀντ' ...ῶν, Eur. *Or.* 280 κρᾶτα ... *Suppl.* 111.

... 'rash and wicked.' ...ναῖκες ματαίαις ('lewd') ...7 ἀλλ' εἰφ' ὁμοίων καὶ ...ας. 'Blind and aim-

the lot of slaves. Therefore, since might compels, bid the
or bid they wrong, it beseems me to obey the powers th
my life, mastering the bitter loathing of my soul.

Yet 'neath my raiment I weep at the tale of sin of
serve, and my heart grows numb with the griefs I hide a

ELECTRA.

Servant-dames, who order the house aright, since ye a
like me, to tend this suppliant errand, lend me your cou
this doubt. With such pious offerings in my hands, wh

μένῳ M, -ῃ Turnebus. MSS are not very trustworthy in the matter of final
is not unlikely that παχνουμένα may have caused the error. **83** M has
γραφοι, but no name of the speaker.—δμωαί M correctly: δμῳαί has no a
85 γένεσθαι M (with ε over αι). **86** τύφω δὲ χέουσα M (οἶμαι τύμβῳ
looks as if the archetype was illegible in part). τί φῶ χέουσα H. L. Ahrens,
Stanley, τύμβῳ χ. Turnebus (with loc. or recipient dat., cf. v. 47). The om
δὲ is, however, uncritical, while χέουσα cannot be allowed. †. I have

less' (Coningt.) is not so much to the point, and 'unsubstantial' (Klausen) is rather far-fetched.

82 παχνουμένα. παχνουμένῃ· ἀνιωμένῃ Hesych., παχνοῦται· λυπεῖται Phot. Cf. Hom. *Il.* 17. 111 ἦτορ παχνοῦται, Hes. *Opp.* 358 ἐπάχνωσεν φίλον ἦτορ, Eur. *Hipp.* 803 λυπῇ παχνωθεῖσα, Apoll. Rhod. 4. 1279 ἐν δ' ἄρα πᾶσι | παχνώθη κραδίη. The cause may be grief or fear, and, as Eustathius explains (Hom. *l. c.*), ψυχρὰ was a term for τὰ ἀηδῆ. Cf. *P. V.* 719 ψύχειν ψυχάν, *inf.* 270, and the common use of κρύος (Ar. *Ach.* 1191 στυγερὰ τάδε κρυερὰ πάθεα). On the other hand ἰαίνεσθαι, θάλπεσθαι of gladness. Here it may also be meant that the very suppression of the grief adds to the 'congealment.'

83—522 First Epeisodion, including a kommos (305—476). The first part extends to v. 163. In 83—122 Electra sounds the feeling of the Chorus, and is encouraged by it to turn against the sender the prayer accompanying the χοαί. In 123—152 she offers the supplication for vengeance while pouring the libations. In 153—163 the Chorus seconds the prayer by a lyric appeal. Electra does not advance to the summit of the χῶρα till v. 123. See Introd. p. xxxvi.

83 δμωαὶ γυναῖκες. The nom. in Homer (*Od.* 7. 103) is mere epic fulness of expression, but the voc. stands on a different footing. The phrase, as in v. 1046, combines respect with and recalls the courtesy of a ἄνδρες Ἀθηναῖοι, δικασταί &c. *O. T.* 513 ἄνδρες πολῖται.—σ with obvious courtesy. The their debtor. The gen. is obj the verbal element in εὐθήμον τίθεσθε τὰ δώματα. Cf. λινοφθ σμάτων (27 n.).

84 sq. ἐμοί. The purpos strong form should not be ov nor the antithesis of πομποί βουλοι. 'Since I have your pr helpers in the *ceremony* no *myself*, help also in resolving the of mine,' *i.e.* we are equally con

86 τί φῶ δ' ἔχουσα κ.τ crit. note. 'What shall I say, I have the χοαί here?' A commending the gift (see n. o was to be followed by a prayer (The former was uttered before, latter during, the pouring of tions.—ἔχουσα as in Soph. τούτων...ὧν ἔχει χεροῖν | τύμβῳ μηδέν.—δ' (like 'and,' 'but,' &c.) often introduces questio Xen. *Mem.* 2. 9. 2 εἰπέ μοι, Κρίτων, κύνας δὲ τρέφεις; *Pers.* φράσον μοι τοῦτ' ἀνα... πόσον δὲ πλῆθος ἵππ... 937 &c. In such p is elliptical, and plete the thought w but what am I to . might be loosely con

ὡς εὔφρον' εἶπω; πῶς κατεύξομαι πατρί;
ότερα λέγουσα παρὰ φίλης φίλῳ φέρειν
υναικὸς ἀνδρί, τῆς ἐμῆς μητρὸς πάρα;
ῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ 90
έουσα τόνδε πέλανὸν ἐν τύμβῳ πατρός.
τοῦτο φάσκω τοὖπος, ὡς νόμος βροτοῖς,
τθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε

ί φῶ δ' ἔχουσα. 87 εὔφρων M, corr. m.—κατεύξωμαι Turnebus. ϟ.
φίλῃ H. Wolf, to avoid the two tribrachs. ϟ. 89 μητρὸς πατρὶ conj.
90 sq. Weil, Wecklein and others put these lines after v. 94 through a

: 'give me advice, and what say?'—For the position of the (which would not necessarily e φῶ, but helps where emphasis) cf. *Ag.* 954, *S. c. T.* 41. —τάσδε κηδείους: pronounced r sarcasm: 'offerings of loving these,' *i.e.* sent in such a spirit which is no κῆδος. It would e like Aeschylus to play upon sense of κῆδος (='anxiety') as ος κῆδος δρθώνυμον, where the pon the meanings *affinitas* and he schol. wrongly explains by .

rror δὲ χέουσα was easily sug- the context. If the metrical could be overcome and χέουσα we should have to understand τί φῶ of v. 90 as a mere repeti- he words here: 'nay, I know to say.' But χέουσα misrepre- sense and can hardly be a in a tragic senarius. We have, frequent synizesis of the termi- ος, and twice (in anapaests) of τέων *Ag.* 1493, Κρέων Soph.). In Eur. *fr.* 733. 3 (senar.) monosyll. is extremely doubt- synic. is met with in senarii (Eur. *Cycl.* 28), νεανίδες (*I. A.* (Simon. 209. 4), ἔασον (Soph. 92), ἔα (*O. T.* 1451) and in d the like. Νεοπτόλεμος is for obvious reasons (Soph. *Ph.*). There is little doubt of the δέῃ (Ar. *Plut.* 216) and ἐγχῇ ding of MSS in Ar. *Vesp.* 616). In these last two instances

senarius. It can be no accident that all the occurrences of -εστ-, -εουσα in so many thousand lines are normal in scansion.)

87 εὔφρον': 'gracious,' *i.e.* both seemly and welcome. Cf. *Suppl.* 383. —κατεύξομαι is at least as good as κατεύξωμαι. The original affinity of meaning between Indo-European sub- junctive and fut. has left its traces in Greek questions, in which the two are often combined. Cf. Eur. *I. A.* 442 οἴμοι τί φῶ δύστηνοι; ἄρξομαι πόθεν; *El.* 967 τί δῆτα δρῶμεν μητέρ'; ἢ φονεύσομεν; *Ion* 738 εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; Soph. *Trach.* 973 τί πάθω; τί δὲ μήσομαι; &c. Uniformity of expression is in any case no advantage to poetry, but an actual difference of sense may be intended, viz. 'how is one (possibly) to utter gracious words, and how am I *going* to make the prayer (which in some form I *must* make)?' Cf. 111 ἐπεύξομαι (n.).

88 πότερα λέγουσα κ.τ.λ. The delivery of such a message was part of the ceremony. Cf. Eur. *Or.* 116 καὶ στᾶσ' ἐπ' ἄκρου χώματος λέξον τάδε· | Ἑλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς.— παρὰ φίλης. We need not read πάρ φίλης. For two tribrachs in the same line in Aeschylus cf. *Pers.* 287 ὦ πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν, *S. c. T.* 589 βαθεῖαν ἅλοκα διὰ φρενὸς κ.τ.λ., and for two other resolved feet *Ag.* 1584 πατέρα Θυέστην τὸν ἐμόν, *Suppl.* 344, *fr.* 199. 7.—The alliteration in φίλης φίλῳ φέρειν is intentional, and is a fre- quent device of Greek literature in taunts, sarcasms, or pathos. Cf. *inf.* 564, Soph. note), *Pers.*

φ was

would

I say? What speech were gracious? In what sort shall make prayer to my sire? Shall it be thus? ''Tis from d one to dear one I bring a gift, from wife to husband: 'tis fr my mother'? Nay, that I dare not; nor know I what to s when I pour this offering on my father's tomb. Or shall speak that speech which is the wont of men, 'Require w

misconception. ϟ. 91 τόνδε corrected from τῶνδε M.—πελανὸν M. 92 οὖπος M. According to Zenodotus the proper accentuation is τοῦπος, not τοῦ See Kühner-Blass *Gr. Gramm.*[3] i. pp. 331 sq. 96 ἔστ' ἀντιδοῦναι M, c

have said φέρω τάδε παρὰ φίλης γυναικὸς φίλῳ ἀνδρί, παρὰ τῆς ἐμῆς μητρός, comprehending the mutual love of all the three concerned, viz. husband, wife, child.—τῆς ἐμῆς is more than ἐμῆς (14 n.) 'mine own (or 'my true') mother.' We must not render 'seeing that they come from my mother' (Paley), which would perhaps require τῆς γ' ἐμῆς.—The gifts must be unacceptable: Soph. *El.* 442 σκέψαι γὰρ εἰ σοι προσφιλῶς αὐτῇ δοκεῖ | γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς and *ibid.* 432 οὐ γάρ σοι θέμις | οὐδ' ὅσιον ἐχθιστὰς ἀπὸ γυναικὸς ἱστάναι | κτερίσματ', οὐδὲ λουτρὰ προσφέειν πατρί.

90 οὐ πάρεστι θάρσος: because it is false and would be resented by the spirit of Agamemnon.—οὐδ' ἔχω, through the misreading of v. 86, is usually taken 'and *yet* I know not.' But here we have a second question. Some stress should be laid on χέουσα: 'nor do I know what to say (in prayer) when I *pour* them.'—(The transpositions of Weil, Wecklein and others will be seen to be injurious.)

91 πέλανον. πᾶν τὸ ἐπιθυόμενον οὕτω καλοῦσιν schol. (too comprehen- sively). Rather πέλανος = a thick mess, a caked or clotted liquid. Cf. *Pers.* 818. Here it is identical with the χοαί, as in *Pers.* 526 ἔπειτα Γῇ τε καὶ θῴτοῖς δωρήματα | ἕξω λαβοῦσα πέλανον, answering to *ibid.* 222 δεύτερον δὲ χρὴ χοὰς | Γῇ τε καὶ θῴτοῖς χέασθαι.—In Hom. *Od.* 11. 26 sqq. the χοή to the dead consists of three libations in a definite order, πρῶτα μελικρήτῳ (*i.e.* honey and milk), μετέπειτα δὲ ἡδέι οἴνῳ, | τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, the whole deserving the name of πέλανος. Three are spoken of, but not named, in Soph. *Ant.* 431 χοαῖσι τρισσώδουσι τὸν νέκυν στέφει, *O. C.* 479 τρισσάς γε πηγάς. In Eur. *Or.* 115 two: μελίκρατ' ἄφρε γάλακτος οἰνωπόν τ' ἄχνην. Sometimes the com- ponents only are enumerated, but not always as the same in number or in same order. Thus Eur. *I. T.* 162 s mentions milk, wine, honey, and Aes *Pers.* 614 sqq. milk, honey, water, wi oil, accompanied by flowers. The pr tice may not have been at all tin identical, but the honey, wine and wa may be regarded as indispensable. T whole proceeding is intelligible only we remember that the χοαί were a b quet. The μελίκρατον was the subst tial meal (which must take a liquid fo to be γάποτον), while the wine was t πότος, which the garland of flowers companied. At the same time the off ings chosen are the typical bounties Mother Earth (127 sq.).—πατρός: wi affection. This is suggested, not by t repetition after πατρί (87), for which s v. 51 (δόμους n.), but by the use of t word at all.

92 ἢ τοῦτο φάσκω τοὖπος: ' shall I speak that (well-known) form words?'—τοῦτο: not = τόδε but (*notus istud.* Cf. Xen. *An.* i. 5. 8 τούτου τε πολυτελεῖς χιτῶνας, Plat. *Symp.* 181 *Crit.* 45 A τούτου τοῦ συκοφάντας. T use often conveys a shade of contempt.

96 ἔσθλ' ἀντιδοῦναι. The usu ἔπος may be gathered from *e.g. Pers.* 2 πρευμενοῖ δ' αἰτοῦ τάδε | σὸν πόσιν... ἐσθλά σοι πέμπειν τέκνῳ τε. That pa sage, compared with *inf.* 147 ἡμῶν ἐ πομπὸς ἔσθι τῶν ἐσθλῶν ἄνω (where s note on τῶν), points to ἐσθλά as a pr scribed word of the ritual, which shoul be restored here for ἔστ' of M. Ther are also serious objections to ἔστ' i itself: (1) that it is unnecessary, (2) tha it is awkwardly placed. These coul perhaps both be met (as by Verrall) b laying upon the word a stress which th position does not necessarily carry (c *Ag.* 1231, Eur. *H. F.* 1292, *fr.* 382. 10 but which it may certainly assist; *i.e* 'the formula *is* already such-and-suc and there is no need to invent one' o

στέφη, δόσιν τε τῶν κακῶν ἐπαξίαν;
ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο 95
πατήρ, τάδ' ἐκχέασα γάποτον χύσιν
στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν
δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν;
τῆσδ' ἐστὲ βουλῆς, ὦ φίλαι, μεταίτιαι·
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν. 100
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
λέγοις ἄν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.
ΧΟ. αἰδουμένη σοι βωμὸν ὡς τύμβον πατρὸς 105

Elmsley (who also suggests εὖ τ'). †. ἴσ' Bamberger.—πέμπουσι M. **94** δόσιν γε Stanley, δόσιν τοι Butler.—τῶν καλῶν Elmsley. †. **96** ἐκχέουσα M, corr. Dindorf. †. **99** μεταίτιοι Blomfield, but the fem. form is established by 892, 909, Soph. *Trach.* 447. **104** ἔχοις Jacobs (a mistaken change. †). Schütz

'as the way *is* (be it right or wrong).' This, however, demands much of ἐστι (=ἤδη κεῖται) and appears supersubtle. Again (3) ἀντιδοῦναι is awkward without object.—ἀντιδοῦναι. The infin. may (1) follow the sense of bidding in τοῦτο φάσκω τοῦτοι, being the indirect of ἀντίδοτ (see 143 n.), (2) serve as exegesis to τοῦτο τοῦτοι itself, (3) stand for the imperat., as so often in petitions. The last is least probable.

94 στέφη. τὰς χοάς (schol.), lit. 'honours.' The word στέφειν appears to have been a *vox propria* of ἐναγίσματα. Cf. Soph. *Ant.* 431 χοαῖσι...τὸν νέκυν στέφει, *El.* 440 τάσδε δυσμενεῖς χοὰς | οὐκ ἂν ποθ', ὃν γ' ἔκτεινε, τῷδ' ἐνέστεφε (*ibid.* 53 λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς | στέψαντες might be a zeugma), Eur. *Or.* 1321. The expression is too curt for a specific reference to actual wreaths of flowers (*Pers.* 621, Soph. *El.* 895).—δόσιν τε. The τε is exegetic. Cf. *Suppl.* 42, 63, *Ag.* 9 φέρουσαν ἐκ Τροίας φάτιν | ἀλώσιμόν τε βάξιν, and so frequently. 'Requite the senders with a "blessing," yea, a gift which their sin

τῶν καλῶν. (The reading γε is, of course, easier, and would be necessary if ἀντιδοῦναι had no object.)

95 ἀτίμως κ.τ.λ., *i.e.* ἀτιμάζουσα τὰς χοάς (or τὸ πρᾶγμα), ὥσπερ οὖν ὁ πατὴρ ἠτιμάσθη. Not 'so as to slight him (Agam.).' The slight is to Clytaemnestra.

96 ἐκχέασα. The pres. ἐκχέουσα is impossible. It could only be synchronous with στείχω, and this is out of keeping with ἐκπέμψας and δικοῦσα and with the sense of στείχω πάλιν (97 q.v.). —γάποτον χύσιν. While the adj. is not contemptuous (*inf.* 164, *Pers.* 624), χύσιν implies wasteful disregard (especially with the compound ἐκ-χέασα), whereas χοαί should be poured with care upon a chosen spot, not thrown out idly over the ground.—The accus. may be either in proleptic appos. to τάδ', or 'contained' of the verbal action.

97 sq. στείχω...πάλιν must be joined. Those who connect πάλιν δικοῦσα in the sense 'throwing *behind* me' must first prove that πάλιν can bear such a meaning. The sense 'away' (*i.e.* in the opposite

s good Greek with verbs of walking (cf. Hom. *Il.* 21. 415 ν δόσε φαεινώ, Soph. *Ph.* 935 , but this gives no warrant for ν 'backwards' with a verb of The suggestion of such a rises from *e.g.* Verg. *Ecl.* 8. *eres, Amaryllidis, foras, rivoque*

a blessing them who send these honours,'—yea, a boon to their wickedness? Or, without a word, with contumely, my father perished, shall I shed out these gifts in wa earth to swallow up, and get me back, like one who ha forth the abominable thing, hurling the vessel from me a glance?

Good friends, help me make up my mind; for we are in the hate we feel at home. Make no hiding in you through fear of this or that, for, be we free or be we bo to another's hand, 'tis fate that doth await us. If th aught better than I have said, speak it.

CHO. Holding thy father's tomb as altar for sacre

rejects the verse and Wecklein is disposed to follow; but cf. 106. It adds sistence of vv. 85, 91, 101. **105—122** The changes of speakers are n the παράγραφοι, which, however, is missing at vv. 106, 108. **105** αἰδου mann.—τοι for σοι Dindorf.

fluenti | transque caput iace, *nec respexeris*. But this is Vergil's attempt at improvement on the original, Theoc. 24. 92 μὴ πάτω εὖ μάλα πᾶσαν ὑπὲρ ποταμοῖο φέρουσα | ...ἀψ δὲ νέεσθαι | ἄστρεπτος (where ἀψ corresponds to πάλιν here). The schol. (q.v.) says of the practice simply βίψαντες ἀμεταστρεπτεὶ ἀνεχώρουν. The evidence for the Greek custom proves only that the bearer kept his eye averted while he threw away the vessel, and forbore to look back when departing. Cf. Ov. *Fast.* 5. 437 *aversusque iacit... nec respicit*, Soph. *O. C.* 490 ἔπειτ' ἀφίστεον ἄστροφοι. This is here expressed by δικοῦσα...ἀστρόφοισιν ὄμμασιν (which words are to be taken together, as the order shews).—πάλιν would not be necessary with στείχω in the sense 'depart' (*P. V.* 81, Soph. *Ant.* 98), but ἐκχέασα...στείχω πάλιν='shall I go and pour them out and then *come* back again?' —ἐκπέμψας might seem a weak term for *e.g.* ἐρίψας, but πέμπειν, πομπή and their compounds are words with special ceremonial associations.

99 ἐστὲ...μεταίτιαι, not merely =μετάσχετε, but 'be sharers in the responsibility.' For the fem. form see crit. n.

101 κεύθετ': sc. τὴν γνώμην, gathered from the context, not τὸ ἔχθος. Electra requires no assurance of the latter, which she assumes, and, when the Chorus answers, it is with λέξω...τὸν ἐκ φρενὸς λόγον (106). For κεύθειν without obj. expressed cf. Soph. *Trach.* 988 ἀλλ' ἐξίδη σ' ἔσω ὄμμ' κέρδος | σιγῇ κεκεύθων.

102 sq.='you cannot suf than your fate.' Cf. Soph. *An.* ἐλπίδος γὰρ ἔρχομαι δεδραγμένο παθεῖν ἂν ἄλλο πλὴν τὸ μόρσ 462.—χερός: not a mere peripl with reference to physical coerc *Heraclid.* 884 σῇ δεσποτούμενον

104 λέγοις ἄν. At the sing. Electra pointedly ad representative slave, the cory εἰ...ἔχοις: more idiomatic than The sentence is of the ordi ditional type εἰ ἔχοις...λέγοις ἄν 330 λόγους δ' ἀκοῦσαι τούσδε μάσαι | διηνεκῶς θέλομ' ἄν, πάλιν the text is sound, containin form of εἰ (ποτε) λέγοις, θέλομ' σαι. The class is that of Go *and T.* § 531. The necessity lating λέγοις ἄν by an imperat. cause an illusion as to the n Greek.—τῶνδ': the alternati gested (92—94 and 95—98). *Ep.* 1. 6. 67 *Si quid novisti rect candidus imperti.*

105 sq. αἰδουμένη σοι κ.τ pronoun (ethic) belongs by p the participial clause, its for something like 'as you would do.'—βωμὸν ὡς: *i.e.* their wor as solemnly pledged as if swo altar. Cf. Dem. *de Cor.* § 134. *Balb.* 5. 12 *ut mos Graecorum es cansa ad aras accederet*, Plut. *Pericl.* 186 C πρὸς δὲ φίλον τυρίας ψευδοῦς δεδιμένον, ᾗ πρ ἔρκος, ἔφυσε μέχρι τοῦ βωμοῦ φί

Where blood on blood drunk to her fill by earth, its foster-nurse, lies in a clot of gore that calls for vengeance and never melts away, remorseless Ruin but waits her time with the sinner, till he teems with rottenness passing all cure. 3rd strophe.

One openeth bridal bowers, and there is no cure. So, though 3rd antistrophe.

—πέπηγεν M, cf. 22.—διαρρυδὰν M, corr. Lobeck (cf. βάδην, σύρδην, ἀέρδην, στάδην &c.). **66** διαλγὴς M. αἰανὴς schol. (apparently), H. L. Ahrens (ΑΓ = Ν). Introd. p. xciii. Note also that in M both v. 64 and the next line (67) begin with δια-. **68** παναγρέτας Paley. ⏑ ⏑ —νούσου might be read if the antistr. really required the long syllable.—After this line the MS repeats v. 63 for reasons explained in the Appendix to 59 sqq. **69** θιγόντι Stephanus, a conj. often adopted. θιγεῖν may bear a sexual reference, but is unsuited to ἐδωλίων and reduces the contents of the

joined with that of ἐκποθένθ', has led commentators to find an inconsistency of which the poet is guiltless.

66 **αἰανὴς.** See crit. n.—**διαλγὴς** of M (cf. Plut. *Alex.* 75 ἄφνω διαλγὴς γενόμενος τὸ μετάφρενον, ὥσπερ λόγχῃ πεπληγώς) would mean 'paining through and through,' or, possibly, 'paining at all times.' The word αἰανής, 'mercilessly persistent' or 'wearying out,' which was little known in later times and is frequently glossed, was a favourite with Aeschylus: *Eum.* 419 Νυκτὸς αἰανῆ τέκνα (the dogging Erinyes), 482, 943 αἰανὴς νόσος, 575 αἰανὴ χρόνον, 675 αἰανῶς μένει. Cf. Pind. *P.* 1. 83 ἀ. κόρος, 4. 236 (κέντρον), *I.* 1. 49 (λιμός), Soph. *O. C.* 506. The derivation is unknown (Wackernagel *Vermisch. Beitr.* Basel 1897 is unconvincing).—**ἄτα**: personified: 'the spirit of mischief.'

67 **διαφέρει**: 'puts off,' *differt*, as in Eur. *H. F.* 76 ἐγὼ δὲ διαφέρω | λόγοισι μυθεύουσα. The Chorus is thinking of Clyt. and Aeg. in their fancied security. The word is stressed and = '*only* puts off' (see note to 64—68). Such unmarked stress must often be taken into account in various values. Cf. Eur. *Bacch.* 314 οὐχ ὁ Διόνυσος σωφρονεῖν ἀναγκάσει | γυναῖκας.—The schol. explains by διασπαράσσει; but that meaning belongs to διαφορεῖν, not διαφέρειν. The latter in Eur. *Bacch.* 734 = 'scatter' (see Tyrrell on *Bacch.* 746); so in Arist. *Poet.* 8. 4. Other possible renderings are (1) 'carries him through his life' (Soph. *Aj.* 511 διοίσεται | ὑπ' ὀρφανιστῶν), (2) Klausen's *administrat* (*dirigit, utitur*), 'takes him in hand' (cf. διατιθέναι), (3) 'drives him to and fro' (*agitat*), somewhat as in Eur. *Suppl.* 715 ὄκλισμα διαφέρων ἐσφενδόνα.

68 **παναρκέτας**: 'proof against all cure,' 'invincible.' Cf. *Pers.* 857 παντάρκης ('equal to all assaults') ἀκάκης ἄμαχος βασιλεύς. The sense is that of *arceo*, common enough in ἀρκεῖν (Hom. *Il.* 15. 529, Soph. *Aj.* 536 &c.). Cf. Alcaeus *fr.* 1 ἄρκος βέλευς ('defence against...'). Theoc. 25. 190 ὄφρα κιοῦσιν ἅμα σφίσιν ἄρκιος εἴη ('a match for...'). Suidas has weakly παναρκέος· τοῦ μεγάλου καὶ δυνατοῦ.—For the fem. form of the compound cf. *S. c. T.* 105 εὐφιλήταν, *Eum.* 792 δυσοίστα, *S. c. T.* 761 ἁρπαξάνδραν, Soph. *Ant.* 134 ἀντιτύπᾳ. Pindar has ἀμετρήτας, νεοκτίστα, πολιξένα, παρμονίμα &c. Ar. *Pac.* 978 πολυτιμήτῃ, Timoth. *fr.* 4. 2 ἀμβρότας. See also Meisterhans *Gr. Att. Insch.*[2] p. 116.—**βρύειν** (*i.e.* ὥστε β.) consecutive with διαφέρει. The punishment grows all the greater for the delay in coming to birth. Cf. the schol. on v. 61 ὅσα δὲ ὑπερτίθεται, ταῦτα 'σύν τε μεγάλῳ ἀπέτεισαν.'

69 sq. **οἴγοντι κ.τ.λ.**: lit. 'and there is no making good of bridal bowers for one who opens (them),' *i.e.* when a woman surrenders her chastity, it can never be restored.—**οἴγοντι** without art. is entirely generic. Only the masc. can be used in the participial equivalent of εἴ τις οἴγει. Cf. Soph. *El.* 770 οὐδὲ γὰρ κακῶν | πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται and the familiar ἐκ δεξιᾶς εἰσιόντι and the like. The absence of the art. is not very rare, though less common in the sing. than in the plural. Cf. Hom. *Od.* 5. 400 ὅσον τε γέγωνε βοήσας. The opener is rather the νύμφη within (cf. Shaksp. *Haml.* 1. 3. 31 *Or your chaste treasure open* | *To his unmastered importunity*) than the ravisher. The word οἴγειν, though possible of opening either

πὸ χθονὸς τροφοῦ
ὐ διαρρύδαν, 65

ἔειν.

ῶν ἐδωλίων

and add to the illustrations there the very appo-
ἀνδρὶ μύσος πεπόται); viz. λείπειν φασὶ διά,
κνέφας εἴρηκεν. For the question of the 'pure
ίμαν' Bamberger, while Schütz would relieve
5).—ἐκποθεν M, corr. Schütz. Wecklein's δι'
γίγας H. L. Ahrens. τίτας φόνου Heimsoeth.

which contradicts the following words. With the reading δι' αἷμαν' ἐκποθένθ' we might, perhaps, render 'because she has drunk so much, (she can drink no more and) the gore is clotted.' But this would then refer to the house of Atreus and spoil the whole train of reflection, which is general.—For the expression cf. *S. c. T.* 806 πέπωκεν αἷμα γαία, *ibid.* 723 &c.—**τροφοῦ** emphasizes the guilt. Earth is made to drink the life-blood sucked from her own breast. Cf. *Suppl.* 868 ἔνθεν ἀεξόμενον | ζώφυτον αἷμα βροτοῖσι θάλλει (though there used of the Nile).—**τίτας.** Verrall quotes *Gen.* 4. 10 sq. 'The *voice* of thy brother's blood *crieth unto me* from the ground. And now art thou cursed from the earth, which hath *opened her mouth* to receive thy brother's blood from thy hand.' A personification of φόνος, regarded as the active agent or claimant, is implied in the form of τίτας, and was the more intelligible because inanimate accessories or tokens of the deed figured in Athenian courts as if ἔμψυχα. Cf. 979 (n.) and context. The schol. says rightly ἐπέξεισιν ἑαυτόν.—**πέπαγεν**: 'is fixed fast and cannot melt away.' The sense 'clotted,' which is inevitably suggested (*S. c. T.* 723 μελαμπαγὲς αἷμα), is only secondary, the primary being that of permanence. Cf. Dem. *Phil.* 1. 42 μὴ γὰρ ὡς θεῷ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγέναι πράγματα ἀθάνατα.—**οὐ διαρρύδαν,** *i.e.* the bloodstain οὐ διαρρεῖ, 'does not break up.' Cf. Soph. *Aj.* 1266 τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ. The misinterpretation 'does not flow *through*' (into the ground),

ὁροι τε πάντες ἐκ μιᾶς ὁδοῦ 70
ἰαίνοντες τὸν
τῇ φόνον καταρ-
ἴθυσαν μάταν.

(ἀνάγκαν γὰρ ἀμφίπτολιν
ωσήνεγκαν ἐκ γὰρ οἴκων 75
ν δούλιόν <μ'> ἐσᾶγον αἶσαν)

Nothing is gained by a 'pure' senarius.—οὔτε Bothe. †. **70** ἀκο-
. **71** βαίνοντες M. The word is not only unmetrical, but also
ἰαίνοντες Bamberger, διαίνοντες Lachmann (with διαλγῆτ in the
ωντες (with αἰανῆτ) Paley. I write <φοι>βαίνοντες, which was
ωντες. †.—In M τὸν is in v. 72. **72** χαιρομυσῆ M, corr.
ηq. καθαίροντες ἰοῦσαν ἄτην M (with α over η by m), μάτην Scaliger,

rm to apply to one who
the Greek, the opening
y proceeds from within.
s formal, and therefore
an the conjecture οὔτε...
al is also slightly more
ὧν ἐδωλίων cannot be
schol.) of the physical
νυμφικῶν is not παρ-
λῶν admits of no such
en of the Chorus speak
istic metaphor. ἐδώλια
of the meaning of *sedes*
T. 441 πωλικῶν ἐδωλίων
νυμφικὰ ἐδώλια may be
of the bride, or, with
ic, the bower in which
s a νύμφη. Cf. Praxilla
ν κεφαλάν, τὰ δ' ἔνερθε
s may therefore be either
wedded chastity. There
reference to the adultery
ἄκος, though belonging
ἐδωλίων, in sense refers
Antiph. *Tetr.* 3. 3. 7 τὸ
ιγηλῶν ἀκεσαμένουτ and
l sense) *Eum.* 648 πέδαι
ἔστι τοῦδ' ἄκοτ | ... | ἀν-
ξω' ἀνασπάσῃ κύνις | ἅπαξ
τε' ἀνάστασιν. *Ag.* 1004—

aim,' ὁδοῦ being verbal (cf. schol. to Soph. *Ant.* 1274 ὁδοῖτ· ὁρμαῖτ). For ἐκ 'with' cf. Soph. *Ph.* 91 ἐξ ἑνὸτ ποδότ, *Trach.* 875 ἐξ ἀκινήτου ποδότ and *e.g.* ἐξ ἀπροσδοκήτου, ἐξ ἑκουσίατ.

71 sq. *φοιβαίνοντες. See crit. n. Apart from the metrical difficulty, βαίνοντες is a feeble word, with either sense of πόροι. φοιβαίνειν 'cleanse' was rare and liable to corruption. φοιβάζω, φοιβάω, φοιβαίνω were used in varying senses connected with φοῖβοτ or Φοῖβοτ, but Hesych. alone preserves φοιβαίνω, φοιβάω='cleanse' in Theoc. 17. 135. Aeschylus himself must have known φοιβαίνω, for he writes ἀφοίβαντοτ χέρα in *Eum.* 237 and Hesych. quotes ἀφοίβαντοτ· ἀκάθαρτοτ· Αἰσχύλοτ Νεανίσκοιτ. Many editors have supposed the unmetrical καθαίροντες to be a gloss on some other participle, and it is clear from Hesych. that φοιβαίνοντεσ· καθαίροντεσ was extremely probable. The resemblance of καθαίροντεσ to καταρρίοντεσ would complete the corruption. —The participle is, of course, conative. —τὸν χερομυσῆ cannot be separated from φόνον. Note that the article would not be used in lyrics unless for a special purpose. With the adj. it distinguishes
betwe... ...hed, that
which does not
bri No Greek
re ond purifi-
cat including
ev ...might be
pu (Such
Rhod. 4.
...stifiable
...es. Cf.

all means go streaming in one course to purge the blood from a hand polluted, yet do they strive in vain.

For me,—the gods have laid their straits upon me, whelming my country, and have brought me from a father's house to share

ἴθυσαν Musgrave. The gloss on φοιβαίνοντεσ ousted the similar καταρρίοντεσ. Conjectures are numerous, but mostly too remote, *e.g.* καθαρσίοιτ ἰοιεν ἂν μάτην (Herm.), καθαρσίοιτ ἕλουσαν ἂν μάταν (Weil), καθαίροντεσ κλύσειαν ἂν μάτην (Franz). ᾤνησαν is suggested by Herwerden as the verb, ᾠόνησαν by Wecklein (cf. *fr.* 425). **74—80** See Appendix. **74** ἀμφιπτόλιν (*i.e.* ἀμφὶ πτόλιν) M, corr. m. **76** δούλιον M, against the general rhythm of the epode. The obj. also is desired.

S. c. T. 666 ἀλλ' ἄνδραι Ἀργείοισι Καδμείουτ ἅλιτ | ἐτ χεῖραι ἐλθεῖν· αἷμα γὰρ καθάρσιον. | ἀνδροῦν δ' ὁμαίμων θάνατοτ ὧδ' αὐτόκτονοτ, | οὐκ ἔστι γῆραι τοῦδε τοῦ μιάσματοτ, *ibid.* 721 ἐπειδὰν αὐτοκτόνωτ | αὐτοδάικτοι θάνωσι, | καὶ χθονία πεῖῃ | μελαμπαγὲτ αἷμα φόνιον, | τίτ ἂν καθαρμοὺτ πόροι, | τίτ ἂν σφε λούσειεν; Contrast Shaksp. *Haml.* 3. 3. 43 *What if this cursed hand | were thicker than itself with brother's blood? | Is there not rain enough in the sweet heavens | to wash it white as snow?*—*καταρρίοντεσ: 'by streaming over it.' Cf. ῥυτοῖτ πόροιτ (*Eum.* 455), Ar. *Ach.* 26 ἀθρόοι καταρρέοντεσ. The second participle is exegetic of, or adverbial to, the first. Cf. *S. c. T.* 3 οἴακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ, *inf.* 284 ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν, *Ag.* 196 sq. At the same time it is felt with ἴθυσαν.

73 ἴθυσαν. See crit. n. The aor. is gnomic. The word ἰθύω (used by Hom., Hdt. and Pind.) has the sense of 'making direct' either for a thing (*e.g.* Hdt. 4. 122 πρὸτ τὴν μίαν τῶν μοιρέων ἴθυσαν) or for an action (infin., cf. *ibid.* 3. 39 ὅκου ἰθύσειε στρατεύεσθαι). The πόροι 'make for their end in vain.'

74—82. In the epode the Chorus speak of their own part (ἐμοί) and clear themselves of reproach. They are slaves and must obey, however much they may loathe the wickedness of Clyt. and Aegisthus. They can only grieve in secret. See Appendix for the text and the indications of the scholia.

74 ἐμοὶ δ' κ.τ.λ. It is of no moment to the meaning whether we print ἀνάγκαν γὰρ...αἶσαν as a parenthesis or ἐμοὶ δ' ἀνάγκαν γὰρ...αἶσαν in one clause. But as a matter of the Greek speech-sense we might prefer the latter, since ἀλλὰ...γὰρ and (less commonly) δὲ...γὰρ may be virtual compounds ('however'), with an ellipse of the clause begun by ἀλλὰ or δέ. Cf. Soph. *Aj.* 678 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως ὅτι | δ τ' ἐχθρὸτ ἡμῖν ἐτ τοσοῦδ' ἐχθαρτέοτ | ὡτ καὶ φιλήσων αὖθιτ, ἐτ τε τὸν φίλον | τοσαῦθ' ὑποιργεῖν ὠφελεῖν βουλήσομαι κ.τ.λ. Plat. *Apol.* 38 B νῦν δὲ οὐ γάρ ἐστιν. Instructive is the Herodotean idiom (9. 109) τῇ δὲ κακῶτ γὰρ ἔδοε γενέσθαι, πρὸτ ταῦτα εἶνε Ξέρξῃ (=ἢ δέ, κακῶτ γὰρ ἔδοε οἱ γ. κ.τ.λ.). In our passage there is, it is true, no ellipse, but the separation ἐμοὶ δὲ...πρέποντά (ἐστι) is wide.—ἀνάγκαν: 'irresistible destiny.' The implication in this and θεοί is that their slavery is no disgrace: it is the will of the gods as the agents of Fate. Cf. Soph. *fr.* 532 τοῖτ δὲ δουλείαν ζυγὸν ἔσχεν ἀνάγκαι, *Aj.* 485 (Tecmessa loq.) τῆτ ἀναγκαίαι τύχηι | οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποιτ κακόν (Jebb's note). The plur. in *Pers.* 590 δεσποσύναισιν ἀνάγκαιτ is different ('compulsion').—ἀμφίπτολιν: 'encompassing all my country.' Cf. *S. c. T.* 277 τὸν ἀμφιτειχῆ λεών. The metaphor may be from a net: *Ag.* 369 ἐπὶ Τροίαι πύργοιτ ἔβαλεν | στέγανον δίκτυον... | μέγα δουλείαι | γάγγαμον ἄτηι παναλώτου (Conington). There is, however, no reference to Troy in particular (see pp. 4 sq.). The women, though slaves, claim regard. They are αἰχμαλωτίδεσ, δορίαλωτοι, not ἀργυρώνητοι; their abasement is not personal. They were not born slaves, but had a πόλιτ and a γένοτ (observe οἴκων πατρῴων 75). This point is missed by those who (with Hermann) render ἀμφίπτολιν as 'causing me to change my country.' The schol. (q.v.) has a very far-fetched interpretation.

76 πατρῴων δούλιόν. The calamity is emphasized by the juxtaposition of these words. For the thought cf. Apoll. Rhod. 4. 35 οἴῃ δ' ἀφνειοῖο διειλισθεῖσα δόμοιο | ληιάτ, ἣν τε νέην πάτρηι ἀνεψόσφισεν αἶσα.—ἐσᾶγον. The tense should be noted. The imperf. expresses the

δίκαια καὶ μὴ δίκαια
πρέποντ' ἀρχὰς βίου
βίᾳ φερομένων αἰνέσαι, πικρὸν φρενῶν
στύγος κρατούσῃ· δακρύω δ' ὑφ' εἱμάτων 80
ματαίοισι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχνουμένα.

ΗΛΕΚΤΡΑ.

δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι· 85
τί φῶ δ' ἔχουσα τάσδε κηδείους χοάς;

δοῦλόν μ' Conington. δουλίαν Blomfield.—ἔσαγον M, ἐσ ἄγον m. **77** δίκαια (after μὴ) is ejected by Herm., Wecklein &c., but without good reason. **78** πρέποντ' ἀρχὰς M. A reading (wrong as to fact) ἀπ' ἀρχᾶς is indicated by schol. Though the text may stand (†) πρέποντα <παντά>ρχας is perhaps the common source (Appendix). ἀρχαῖς Sophianus, πρέπον τύχαις Schütz. **79** βίᾳ φρενῶν (with omission of φρενῶν following) H. L. Ahrens.—πικρῶν M (by false adaptation), πικρὸν schol. **80** κρατούσῃ M (cf. v. 22).—Hermann reads δακρύων ὑφειμάτων and, in v. 82, παχνουμένῃ. **81** δεσπόταν M, corr. Stanley. **82** παχνου-

gradual unfolding or coming to pass of the will of Heaven. Cf. Hom. *Il.* 1. 5 Διὸς δ' ἐτελείετο βουλή.—μ'...αἴσαν: one accus. depending on the verb, the other on the prepos., as in Eur. *Phoen.* 365 ἥ μ' εἰσήγαγε | τείχη πατρῷα, *Hel.* 1566 τοῖον εἰσέθεντο σέλμασι, Hom. *Il.* 23. 791 ἵππους δὲ Τρῳοὶ ὕπαγε ζυγόν, Thuc. 8. 7 ὑπερεκεγκόντες τὰς ναῦς τὸν Ἰσθμόν.

77 sq. δίκαια κ.τ.λ.: lit. 'justice and injustice are (equally) right and proper for the putting up with (=ὥστε με κύειν) the rulers of my life,' *i.e.* it is my duty to put up with the rulers of my life, whether their biddings are just or not. The schol. quotes a proverb δούλε, θετοῦν δίκαιον καὶ δίκαια κάδικα.—μή: generic. Cf. Eur. *El.* 407 οὐκ ἔν τε μηροῖς ἔν τε μὴ στέρξουσ' ὁρῶ: *fr.* 419.

μήτε δεσποτούμενον αἰνέσῃ. Th[illegible] cannot mould their life ration[illegible] themselves.

79 βίᾳ φερομένων: neuter. [illegible] *Hell.* 3. 4. 25 γνοὺς...Τισσαφέρν[illegible] εἶναι τοῦ κακῶς φέρεσθαι τὰ αὐτοῦ, the gen. abs. neut. *S. c. T.* 260 [illegible] χόντων καὶ πόλεως σεσωμένης, *E*[illegible] ὀρθουμένων δὲ καὶ πόλιν τὴν Ἑλλάδος τιμῶσιν, *Suppl.* 129 πελομένων καλῶς, (perhaps) *ibid.* 341 δυστυχούντων, Eur. *Andr.* 998 τελουμένων, *I. A.* 1022 καλῶς ...κρανθέντων. The use answers to such nominatives as Hom. *Od.* 14. 489 νῦν δ' οὐκέτι φυκτὰ πέλονται.—The sense is 'since things are beyond our control.' So βίᾳ φέρειν is used of runaway horses (Soph. *El.* 725, Eur. *Hipp.* 1224).—αἰνέσαι: lit. 'say "aye" to,' implying no more than sufferance. Cf. *Suppl.* 914,

εἱμάτων, *i.e.* not openly, but [illegible] Commentators compare [illegible] 15 χλαῖναν πορφυρέην ἀντ' [illegible]σχών, Eur. *Or.* 280 κρᾶτα [illegible]ων, *Suppl.* 111.

[illegible] 'rash and wicked.' [illegible]ναῖσι ματαίαις ('lewd') [illegible] 7 ἀλλ' εἰφ' ὁμοίως καὶ

the lot of slaves. Therefore, since might compels, bic
or bid they wrong, it beseems me to obey the power
my life, mastering the bitter loathing of my soul.
Yet 'neath my raiment I weep at the tale of sin
serve, and my heart grows numb with the griefs I hic

ELECTRA.

Servant-dames, who order the house aright, since
like me, to tend this suppliant errand, lend me your
this doubt. With such pious offerings in my hands,

μένην M, -η Turnebus. MSS are not very trustworthy in the matter of [illegible] is not unlikely that παχνουμένα may have caused the error. **83** M[illegible] γραφοι, but no name of the speaker.—δμωαί M correctly: δμῳαί has [illegible] **85** γένεσθαι M (with ε over αι). **86** τύφω δὲ χέουσα M (εἶναι τ[illegible] looks as if the archetype was illegible in part). τί φῶ χέουσα H. L. A[illegible] Stanley. τύμβῳ χ. Turnebus (with loc. or recipient dat., cf. v. 47). Τ[illegible] δὲ is, however, uncritical, while χεουσα cannot be allowed. †. I[illegible]

less' (Coningt.) is not so much to the point, and 'unsubstantial' (Klausen) is rather far-fetched.

82 παχνουμένα. παχνουμένης· ἀνιωμένης Hesych., παχνοῦται· λυπεῖται Phot. Cf. Hom. *Il.* 17. 111 ἦτορ παχνοῦται, Hes. *Opp.* 358 ἐπάχνωσεν φίλον ἦτορ, Eur. *Hipp.* 803 λυπῇ παχνωθεῖσα, Apoll. Rhod. 4. 1279 ἐν δ' ἄρα πᾶσι | παχνώθη κραδίη. The cause may be grief or fear, and, as Eustathius explains (Hom. *l. c.*), ψυχρὰ was a term for τὰ ἀηδῆ. Cf. *P. V.* 719 ψύχειν ψυχάν, *inf.* 270, and the common use of κρύος (Ar. *Ach.* 1191 στυγερὰ τάδε κρυερὰ πάθεα). On the other hand ἰαίνεσθαι, θάλπεσθαι of gladness. Here it may also be meant that the very suppression of the grief adds to the 'congealment.'

83—582 First Epeisodion, including a kommos (305—476). The first part extends to v. 163. In 83—122 Electra sounds the feeling of the Chorus, and is encouraged by it to turn against the sender the prayer accompanying the χοαί. In 123—152 she offers the supplication for vengeance while pouring the libations. In 153—163 the Chorus seconds the prayer by a lyric appeal. Electra does not advance to the summit of the χῶρα till v. 123. See Introd. p. xxxvi.

83 δμωαὶ γυναῖκες. The nom. in Homer (*Od.* 7. 103) is mere epic fulness of expression, but the voc. stands on a different footing. The phrase, as in

v. 1046, combines respect and recalls the courtesy [illegible] ἄνδρες Ἀθηναῖοι, δικασταί [illegible] *O. T.* 513 ἄνδρες πολῖτα[illegible] with obvious courtesy. their debtor. The gen. i[illegible] the verbal element in εὐ[illegible] τίθεσθε τὰ δώματα. Cf. λ[illegible] σμάτων (27 n.).

84 sq. ἐμοί. The p[illegible] strong form should not [illegible] nor the antithesis of πο[illegible] βουλοι. 'Since I have yo[illegible] helpers in the *ceremony* [illegible] *myself*, help also in resolvin[illegible] of mine,' *i.e.* we are equall[illegible]

86 τί φῶ δ' ἔχουσ[illegible] crit. note. 'What shall I [illegible] I have the χοαί here?' commending the gift (see [illegible] was to be followed by a pr[illegible] The former was uttered [illegible] latter during, the pouring [illegible] tions.—ἔχουσα as in So[illegible] τούτων...ὧν ἔχεις χεραῖν | τ[illegible] μηδέν.—δ' (like 'and,' '[illegible] &c.) often introduces q[illegible] Xen. *Mem.* 2. 9. 2 εἰπ[illegible] Κρίτων, κύνας δὲ τρέφεις; [illegible] φράσον μοι τοῦτ' ἀναστρ[illegible] πόσον δὲ πλῆθος ἐν νεῶν Ἑ[illegible] 957 &c. In such places [illegible] is elliptical, and here we [illegible] plete the thought with '(I [illegible] but what am I to say?' [illegible] might be loosely connectiv[illegible]

πῶς εὔφρον' εἶπω; πῶς κατεύξομαι πατρί;
πότερα λέγουσα παρὰ φίλης φίλῳ φέρειν
γυναικὸς ἀνδρί, τῆς ἐμῆς μητρὸς πάρα;
τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ 90
χέουσα τόνδε πέλανὸν ἐν τύμβῳ πατρός.
ἢ τοῦτο φάσκω τοῦπος, ὡς νόμος βροτοῖς,
ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε

written τί φῶ δ' ἔχουσα. **87** εὔφρων M, corr. m.—κατεύξωμαι Turnebus. ♭. **88** πάρ φίλης H. Wolf, to avoid the two tribrachs. ♭. **89** μητρὸς πατρί conj. Bothe. **90** sq. Weil, Wecklein and others put these lines after v. 94 through a

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συμβουλοι: 'give me advice, and what am I to say?'—For the position of the particle (which would not necessarily emphasize φῶ, but helps where emphasis is sought) cf. *Ag.* 954, *S. c. T.* 41, 1015 &c.—**τάσδε κηδείους**: pronounced with bitter sarcasm: 'offerings of loving duty like these,' *i.e.* sent in such a spirit of κῆδος which is no κῆδος. It would further be like Aeschylus to play upon the other sense of κῆδος (='anxiety') as in *Ag.* 702 κῆδος ὀρθώνυμον, where the play is upon the meanings *affinitas* and *cura*. The schol. wrongly explains by συγγενικάς.

(The error **δὲ χέουσα** was easily suggested by the context. If the metrical difficulty could be overcome and χέουσα retained, we should have to understand οὐ' ἔχω τί φῶ of v. 90 as a mere repetition of the words here: 'nay, I know not what to say.' But χέουσα misrepresents the sense and can hardly be a disyllable in a tragic senarius. We have, indeed, a frequent synizesis of the termination -εων, and twice (in anapaests) of -εων (ἱκετεύων *Ag.* 1493, Κρέων Soph. *Ant.* 155). In Eur. *fr.* 733. 3 (senar.) χρέων as a monosyll. is extremely doubtful. In εα syniz. is met with in senarii in νεανίας (Eur. *Cycl.* 28), νεανίδες (*I. A.* 615), Νεμέᾳ (Simon. 209. 4), ἔασον (Soph. *O. C.* 1192), ἔα (*O. T.* 1451) and in θεᾶς and the like. Κρεοντίδεως is senarius. It can be no accident that all the occurrences of -εοντ-, -εουσα in so many thousand lines are normal in scansion.)

87 εὔφρον': 'gracious,' *i.e.* both seemly and welcome. Cf. *Suppl.* 383. —**κατεύξομαι** is at least as good as **κατεύξωμαι**. The original affinity of meaning between Indo-European subjunctive and fut. has left its traces in Greek questions, in which the two are often combined. Cf. Eur. *I. A.* 442 οἴμοι τί φῶ δύστηνος; ἄρξομαι πόθεν; *El.* 967 τί δῆτα δρῶμεν μητέρ'; ἢ φονεύσομεν; *Ion* 738 εἴπωμεν ἢ σιγῶμεν; ἢ τί δρασόμεν; Soph. *Trach.* 973 τί πάθω; τί δὲ μήσομαι; &c. Uniformity of expression is in any case no advantage to poetry, but an actual difference of sense may be intended, viz. 'how is one (possibly) to utter gracious words, and how am I *going* to make the prayer (which in some form I *must* make)?' Cf. 111 ἐπεύξομαι (n.).

88 πότερα λέγουσα κ.τ.λ. The delivery of such a message was part of the ceremony. Cf. Eur. *Or.* 116 καὶ στᾶσ' ἐπ' ἄκρου χώματος λέξον τάδε· | Ἑλένη σ' ἀδελφὴ παῖσδε δωρεῖται χοαῖς.—**παρὰ φίλης**. We need not read **πὰρ φίλης**. For two tribrachs in the same line in Aeschylus cf. *Pers.* 287 ὦ πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν, *S. c. T.* 589 βαθεῖαν ἄλοκα διὰ φρενὸς κ.τ.λ., and for two other resolved feet *Ag.* 1584 υἱέστην τὸν ἐμόν, *Suppl.* 344. —The alliteration in **φίλης** is intentional, and is a fre- of Greek literature in taunts, pathos. Cf. *inf.* 564, Soph. q. (with Jebb's note), *Pers.* 1017. παρήχησις of φ was affected by Pindar. genuine κῆδος Electra would

I say? What speech were gracious? In what make prayer to my sire? Shall it be thus? 'Ti one to dear one I bring a gift, from wife to husban my mother'? Nay, that I dare not; nor know I when I pour this offering on my father's tomb. speak that speech which is the wont of men, 'R

misconception. ♭. **91** τόνδε corrected from τῶνδε M.—πελανὸν οὖπος M. According to Zenodotus the proper accentuation is τοῦπ See Kühner-Blass *Gr. Gramm.*³ i. pp. 331 sq. **93** ἔστ' ἀντιδ

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have said φέρω τάδε παρὰ φίλης γυναικὸς φίλῳ ἀνδρί, παρὰ τῆς ἐμῆς μητρός, comprehending the mutual love of all the three concerned, viz. husband, wife, child.—**τῆς ἐμῆς** is more than ἐμῆς (14 n.) 'mine own (or 'my true') mother.' We must not render 'seeing that they come from my mother' (Paley), which would perhaps require τῆς γ' ἐμῆς.—The gifts must be unacceptable: Soph. *El.* 442 σκέψαι γὰρ εἰ σοι προσφιλῶς αὐτῇ δοκεῖ | γέρα τάδ' οὐν τάφοισι δέξεσθαι νέκυς and *ibid.* 432 οὐ γάρ σοι θέμις | οὐδ' ὅσιον ἐχθιστᾶς ἀπὸ γυναικὸς ἱστάναι | κτερίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί.

90 οὐ πάρεστι θάρσος: because it is false and would be resented by the spirit of Agamemnon.—**οὐδ' ἔχω**, through the misreading of v. 86, is usually taken 'and *yet* I know not.' But here we have a second question. Some stress should be laid on χέουσα: 'nor do I know what to say (in prayer) when I *pour* them.'—(The transpositions of Weil, Wecklein and others will be seen to be injurious.)

91 πέλανον. πᾶν τὸ ἐπιθυόμενον οὕτω καλοῦσιν schol. (too comprehensively). Rather πέλανος = a thick mess, a caked or clotted liquid. Cf. *Pers.* 818. Here it is identical with the χοαί, as in *Pers.* 526 ἔπειτα Γῆ τε καὶ φθιτοῖς δωρήματα | ἥξω λαβοῦσα πέλανον, answering to *ibid.* 222 δεύτερον δὲ χρὴ χοὰς | Γῇ τε καὶ φθιτοῖς χέασθαι.—In Hom. *Od.* 11. 26 sqq. the χοή to the dead consists of three libations in a definite order, πρῶτα μελικρήτῳ (*i.e.* honey and milk), μετέπειτα δὲ ἡδὺ οἴνῳ, | τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον, the whole deserving the name of πέλανος. Three are spoken of, but not named, in Soph. *Ant.* 431 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει, *O. C.* 479 τρισσάς γε πηγάς. In Eur. *Or.* 115 two: μελίκρατ' ἄφες γάλακτος οἰνωπόν τ' ἄχνην. Sometimes the components only are enumerated, but not

always as the same in nu same order. Thus Eur. mentions milk, wine, hon *Pers.* 614 sqq. milk, hone oil, accompanied by flowe tice may not have been identical, but the honey, may be regarded as indi- whole proceeding is inte we remember that the χο quet. The μελίκρατον wa tial meal (which must take to be γάποτον), while the πότοι, which the garland companied. At the same ings chosen are the typic Mother Earth (127 sq.).— affection. This is suggest repetition after πατρί (87), v. 51 (δόμους n.), but by word at all.

92 ἢ τοῦτο φάσκω shall I speak that (well-k words?'—**τοῦτο**: not = τό *istud.* Cf. Xen. *An.* i. 5. πολυτελεῖς χιτῶνας, Plat. *Crit.* 45 A τούτους τοὺς συκ use often conveys a shade o

93 ἔσθλ' ἀντιδοῦναι. ἔπος may be gathered from πρευμενῶς δ' αἰτοῦ τάδε | ἐσθλά σοι πέμπειν τέκνῳ π sage, compared with *inf.* πομπὸς ἔσθι τῶν ἐσθλῶν ἄν note on τῶν), points to ἐσ scribed word of the ritual, be restored here for ἔστ' are also serious objection itself: (1) that it is unneces it is awkwardly placed. perhaps both be met (as b laying upon the word a str position does not necessar *Ag.* 1231, Eur. *H. F.* 1292 but which it may certainly 'the formula *is* already s and there is no need to in

στέφη, δόσιν τε τῶν κακῶν ἐπαξίαν;
ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο 95
πατήρ, τάδ' ἐκχέασα γάποτον χύσιν
στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν
δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν;
τῆσδ' ἐστὲ βουλῆς, ὦ φίλαι, μεταίτιαι·
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν. 100
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.
λέγοις ἄν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.
ΧΟ. αἰδουμένη σοι βωμὸν ὡς τύμβον πατρὸς 105

Elmsley (who also suggests εὖ τ'). †. ἴσ' Bamberger.—πέμπουσι M. **94** δόσιν γε Stanley, δόσιν τοι Butler.—τῶν καλῶν Elmsley. †. **96** ἐκχέουσα M, corr. Dindorf. †. **99** μεταίτιοι Blomfield, but the fem. form is established by 892, 909, Soph. *Trach.* 447. **104** ἔχοις Jacobs (a mistaken change. †). Schütz

'as the way *is* (be it right or wrong).' This, however, demands much of ἔστι (= ἤδη κεῖται) and appears supersubtle. Again (3) ἀντιδοῦναι is awkward without object.—ἀντιδοῦναι. The infin. may (1) follow the sense of bidding in τοῦτο φάσκω τοῦσοι, being the indirect of ἀντίδοσ (see 143 n.), (2) serve as exegesis to τοῦτο τοῦσοι itself. (3) stand for the imperat., as so often in petitions. The last is least probable.

94 στέφη. τὰς χοάς (schol.), lit. 'honours.' The word στέφειν appears to have been a *vox propria* of ἐναγίσματα. Cf. Soph. *Ant.* 431 χοαῖσι...τὸν νέκυν στέφει, *El.* 440 τάσδε δυσμενεῖς χοὰς | οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε (*ibid.* 53 λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς | στέψαντες might be a zeugma), Eur. *Or.* 1321. The expression is too curt for a specific reference to actual wreaths of flowers (*Pers.* 621, Soph. *El.* 895).—δόσιν τε. The τε is exegetic. Cf. *Suppl.* 42. 63, *Ag.* 9 φέρουσαν ἐκ Τροίας φάτιν | ἀλώσιμόν τε βάξιν, and so

τῶν καλῶν. (The reading γε is, of course, easier, and would be necessary if ἀντιδοῦναι had no object.)

95 ἀτίμως κ.τ.λ., *i.e.* ἀτιμάζουσα τὰς χοάς (or τὸ πρᾶγμα), ὥσπερ οὖν ὁ πατὴρ ἠτιμάσθη. Not 'so as to slight him (Agam.).' The slight is to Clytaemnestra.

96 ἐκχέασα. The pres. ἐκχέουσα is impossible. It could only be synchronous with στείχω, and this is out of keeping with ἐκπέμψας and δικοῦσα and with the sense of στείχω πάλιν (97 q.v.). —γάποτον χύσιν. While the adj. is not contemptuous (*inf.* 164, *Pers.* 624), χύσιν implies wasteful disregard (especially with the compound ἐκ-χέασα), whereas χοαί should be poured with care upon a chosen spot, not thrown out idly over the ground.—The accus. may be either in proleptic appos. to τάδ', or 'contained' of the verbal action.

97 sq. στείχω...πάλιν must be joined. Those who connect πάλιν δικοῦσα in the sense 'throwing *behind* me' must first [illegible] πάλιν can bear such a meaning. [illegible] 'away' (*i.e.* in the opposite [illegible], is good Greek with verbs of [illegible] walking (cf. Hom. *Il.* 21. 415 [illegible]νεν δεσε φαεινώ, Soph. *Ph.* 935 [illegible]), but this gives no warrant for [illegible] or 'backwards' with a verb of [illegible] The suggestion of such a [illegible] arises from *e.g.* Verg. *Ecl.* 8. [illegible]*ieras, Amaryllidi, foras, rivosque*

a blessing them who send these honours,'—yea, a boon their wickedness? Or, without a word, with contumely my father perished, shall I shed out these gifts in earth to swallow up, and get me back, like one who forth the abominable thing, hurling the vessel from m a glance?

Good friends, help me make up my mind; for we a in the hate we feel at home. Make no hiding in y through fear of this or that, for, be we free or be we b to another's hand, 'tis fate that doth await us. If aught better than I have said, speak it.

CHO. Holding thy father's tomb an altar for sac

rejects the verse and Wecklein is disposed to follow; but cf. 106. It ad sistence of vv. 85, 91, 101. **105—122** The changes of speakers are the παράγραφοι, which, however, is missing at vv. 106, 108. **105** *all* mann.—τοι for σοι Dindorf.

fluenti | transque caput iace, *nec respexeris.* But this is Vergil's attempt at improvement on the original, Theoc. 24. 92 ῥιψάτω εὖ μαλα πᾶσαν ὑπὲρ ποταμοῖο φέρουσα | ...ἀψ δὲ νέεσθαι | ἀστρεπτοι (where ἀψ corresponds to πάλιν here). The schol. (q.v.) says of the practice simply ῥίψαντες ἀμεταστρεπτεὶ ἀνεχώρουν. The evidence for the Greek custom proves only that the bearer kept his eye averted while he threw away the vessel, and forbore to look back when departing. Cf. Ov. *Fast.* 5. 437 *aversusque iacit...nec respicit*, Soph. *O. C.* 490 ἔπειτ' ἀφέρπειν ἀστροφοι. This is here expressed by δικοῦσα...ἀστρόφοισιν ὄμμασιν (which words are to be taken together, as the order shews).—πάλιν would not be necessary with στείχω in the sense 'depart' (*P. V.* 81, Soph. *Ant.* 98), but ἐκχέασα...στείχω πάλιν = 'shall I *go and* pour them out and then *come* back again?' —ἐκπέμψας might seem a weak term for *e.g.* ἐκρίψας, but πέμπειν, πομπή and their compounds are words with special ceremonial associations.

99 ἐστὲ...μεταίτιαι, not merely = μετάσχετε, but 'be sharers in the responsibility.' For the fem. form see crit. n.

101 κεύθετ': sc. τὴν γνώμην, gathered from the context, not τὸ ἔχθος. Electra requires no assurance of the latter, which she assumes, and, when the Chorus answers, it is with λέξω...τὸν ἐκ φρενὸς λόγον (106). For κεύθειν without obj. expressed cf. Soph. *Trach.* 988 ἀλλ' ἐξῄδη σ' ὅσον ἦν κέρδος | σιγῇ κεύθων.

102 sq. = 'you cannot than your fate.' Cf. Soph. ἐλπίδοι γὰρ ἔρχομαι δεδραγμ παθεῖν ἂν ἄλλο πλὴν τὸ μ 462.—χερός: not a mere per with reference to physical co *Heraclid.* 884 σῇ δεσποτούμε

104 λέγοις ἄν. At th the sing. Electra pointedly representative slave, the c εἰ...ἔχοις: more idiomatic t The sentence is of the or ditional type εἰ ἔχοις...λέγοις 330 λόγους δ' ἀκοῦσαι τούσ μάσαι | διηνεκῶς θέλοιμ' ἄν, πάλιν the text is sound, contai form of εἰ (ποτε) λέγοις, θέλ σαι. The class is that of C *and T.* § 531. The necessi lating λέγοις ἄν by an imper cause an illusion as to the Greek.—τῶνδ': the altern gested (92—94 and 95—98) *Ep.* 1. 6. 67 *Si quid novisti r candidus imperti.*

105 sq. αἰδουμένη σοι pronoun (ethic) belongs by the participial clause, its something like 'as you wou do.'—βωμὸν ὡς: *i.e.* their w as solemnly pledged as if a altar. Cf. Dem. *de Cor.* § 1 *Balb.* 5. 12 *ut mos Graecorum cansa ad aras accederet*, Plu *Pericl.* 186 C πρὸς δὲ φίλο τυρίας ψευδοῦς δεδέμενον, ὑ ὅρκοις, ἔφησε μάχη τοῦ βωμοῦ

λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.
ΗΛ. λέγοις ἄν, ὥσπερ ᾠδέσω τάφον πατρός.
ΧΟ. φθέγγου χέουσα σεμνά, τοῖσιν εὔφροσιν
ΗΛ. τίνας δὲ τούτους τῶν φίλων προσεννέπω;
ΧΟ. πρῶτον μὲν αὐτὴν χὠστις Αἴγισθον στυγεῖ. 110
ΗΛ. ἐμοί τε καὶ σοί τἆρ' ἐπεύξομαι τάδε;
ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι.
ΗΛ. τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει;
ΧΟ. μέμνησ' Ὀρέστου, κεἰ θυραῖός ἐσθ' ὅμως.

108 I have placed a comma at σεμνά and removed the stop at εὔφροσιν. ϕ.—κεδνὰ Hartung, Heimsoeth. **110** αὐτὴν M, altered to αὐτὴν. ϕ.—στύγεῖ M.

and Mayor on Juv 14. 218. Note (1) that the structure of the τύμβοι suggests the raised altar. Compare v. 718 ἀκτὴ χώματος with Soph. *O. T.* 183 ἀκτὰν βώμιον: (2) that tombs were often practically altars both in shape and fact (see Introd. p. xxxiii, footnote to τυρά). Thus in Eur. *Hec.* 521 sqq. Polyxena is sacrificed to the shade of Achilles on the top of the χῶμα. In Eur. *Hel.* 547 Helen flees τύμβου 'πὶ κρηπῖδ' ἐμπύρους τ' ὀρθοστάτας (where see Paley's note). In the later Anthology βωμός may bear the sense of *tumulus*.—The expression does not merely promise truth. While the Chorus will not mislead El. into dangerous confidences, it pleads privilege for candour. Each is doubtful how far the other will go. 'You must not blame me for saying what is in my heart. You *bid* me (κελεύεις γάρ), and, since I must obey, the sanctity of the place leaves me no choice but the truth.' Cf. Soph. *O. T.* 276 ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἱρῷ.—τὸν ἐκ φρενὸς, not τὸν ἀπὸ γλώσσης. Cf. *S. c. T.* 859 ἐκ φρενὸς ὀρθῶς, 903.

107 ὥσπερ ᾠδέσω τάφον πατρός is enunciated slowly and with stress. Electra accepts the terms of the pledge and emphasizes their solemnity: 'then, *by your reverence for my father's tomb*, speak.'—

sentence, the sense usually sought being that of the schol. εὔξαι ἀγαθὰ τοῖς εὐφροσύνοις. But though εὔξαι might pass as implied in φθέγγου, σεμνά does not = ἀγαθά, but *religionis plena* (Bothe). It is the opposite of ἄτιμα, and the Chorus answers the suggestion of El. in v. 95 with 'do not throw the χοαί out σίγ' ἀτίμως, but utter words of solemn rite meanwhile.' τοῖσιν εὔφροσιν may then be the dat. of behalf 'for (= in the cause of) the loyal.' But the words of the solemn rite are for the guilty as well (vv. 116, 142). It is better therefore to regard the line as interrupted in the manner so frequent in stichomythia. The sense would have continued with *e.g.* ἀγαθὰ γενέσθαι, but at the mention of εὔφρονες El. breaks in with 'But who are *these*?' and that question is dealt with till v. 115. This punctuation creates the desired antithesis τοῖσιν εὔφροσιν)(τοῖς αἰτίοις νῦν (116), 'next, for the guilty.'—(Verrall joins closely σεμνὰ τοῖσιν εὔφροσιν 'as religion bids those who love.')

109 φίλων: relatives and other bound by ties, but not necessarily of affection. φίλοι need not be εὔφρονες. Cf. 233 τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς, *Ag.* 1271 φίλων ὑπ' ἐχθρῶν.

110 αὐτήν. σεαυτὴν δηλονότι schol. αὐτήν in M is by a correction. The ...ts for αὐτὴν as reflexive in early ...ssical Greek are more than suf- (1) Antecedently it might have ...posed that as ἐμαυτόν, σεαυτόν, ἐμὲ αὐτόν, σὲ αὐτόν, ἑ αὐτόν, ...τὸν played the emphatic part of ...here might exist a use of the ...τὸν (= *ipsum*) as pure reflexive, ...he same cases in which *ipsum* ...l in Latin, viz. where there is

will speak—'tis at thy bidding—the word from out my
EL. Speak, as thou holdest sacred my father's sep
CHO. Utter, while thou pourest, a solemn plea
loyal...
EL. And whom shall I call those? Whom of th
to me?
CHO. First thyself, and whoso hates Aegisthus.
EL. 'Tis then for me and thee that I shall m
prayer?
CHO. Judge thou thyself of that: I leave it thee to
EL. And whom besides must I count for one of u
CHO. Orestes: forget him not, though he is absent.

111 ἐπεύξωμαι Dobree, less well. ϕ. **112** ἤδη φράσαι Naber. 1
made from καὶ εἰ.

expressed opposition to some other person or thing. And as a fact the use is well supported in the MSS of Thuc., Hdt. and Xen., and is proved by frequent instances in Homer, to whom the form ἑαυτόν (αὐτόν) is unknown. Cf. *Od.* 4. 247 ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤσκεν, 21. 249 ἤ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων: (2) in the MSS of tragedy the oblique forms αὐτόν &c. are frequently given with smooth breathing as reflexives after the nom. αὐτός: cf. *inf.* 220 αὐτὸς κατ' αὐτοῦ (M), Soph. *Aj.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμίους (L), *O. T.* 138 αὐτὸς αὐτοῦ (L, Suid.) &c. It is true that αὐτόν &c. are generally found as variants, and that in some places all MSS agree in the spir. asp., *e.g. S. c. T.* 393. But it was more likely (as schol. and modern editing shew) that a change should be made from αὐτόν to αὐτόν than *vice versa*. 'Self against (to, for &c.) self' is quite as natural an expression as 'self against (&c.) himself': (3) in the gen. after article the use is well established. Cf. *Ag.* 1296 μόρον τὸν αὑτῆς οἶσθα (f, g, αὐτῆς b), 1544 ἄνδρα τὸν αὑτῆς (= σαυτῆς, all MSS).—The form αὐτὴν would imply that ἑαυτὴν had already become generalised for all persons. The generalisation occurred early in the plur. (*e.g.* Ar. *Eq.* 505), but in the sing. it must be considered very doubtful for the earlier 5th century.—**Αἴγισθον.** The Chorus does not yet go the length of naming Clytaemnestra.

111 καὶ σοί bears the stress: 'then that means that I shall be making the prayer for myself and *you*.'—ἐπεύξωμαι is distinctly better than the subjunct. (v. 87 n.). The particle is ἄρα, r the remark is strictly an infer than an interrogation. (We an inference with an interro and so mark the question in t

112 αὐτὴ σὺ κ.τ.λ.: lit yourself form an opinion as to your discernment.' They de more explicit.—αὐτὴ σὺ bel ἤδη and ταῦτα) ἀπὸ κοινοῦ t θάνουσ' and φράσαι.—μανθάν 'learning' but 'using intellig Arist. *Poet.* 4 § 4 διὰ γὰρ τοῦ τὰς εἰκόνας ὁρῶντες, ὅτι συμβαί τας μανθάνειν καὶ συλλογίζεσθα οἷον ὅτι οὗτος ἐκεῖνος.—ἤδη = point onward,' *i.e.* 'I *leave* yo In full (οὐκέτι ἐγὼ λέγω), ἤδη μανθάνουσα αὐτή.—[Other po derings (1) 'inasmuch as you perceive this for yourself, go consider (your course of action sider that for yourself, since to) understand already,' are aw weak.]

113 τίν'...στάσει; Elect the question (οὖν) while ass fact (ἔτ').—τῇδε...στάσει: *pa tris* (τῇ συστάσει ἡμῶν sch v. 456, *Supp.* 12 (στασιάρχοις)

114 μέμνησ' Ὀρέστου: 'member Orestes,' but 'make r (include) Or. (in the prayer)' *i.e.* 'even though he is bearin (as we are) here,' *ratio absentis* —θυραῖος primarily refers, n banishment, but to his lack o connection with the ceremony. 1608 καὶ τοῦδε τάνδρὸς ἠγάμ ὤν. As Klausen remarks, 'c

ΙΛ. εὖ τοῦτο, κἀφρένωσας οὐχ ἥκιστά με. 115
ΧΟ. τοῖς αἰτίοις νῦν τοῦ φόνου μεμνημένη
ΙΛ. τί φῶ; δίδασκ' ἄπειρον ἐξηγουμένη.
ΧΟ. ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βροτῶν τινα
ΙΛ. πότερα δικαστὴν ἢ δικηφόρον λέγεις;
ΧΟ. ἁπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ. 120
ΙΛ. καὶ ταῦτά μοὐστὶν εὐσεβῆ θεῶν πάρα;
ΧΟ. πῶς δ' οὔ; τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς.
ΙΛ. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, (165)

5 Qu. εὖ τοῦθ', ὅ? 116 νῦν M. νυν Paley, Wecklein. ϟ. 118 τίν' M.
19 λέγω; Weil, Wecklein. 120 ἀνλωστι Hermann. 122 The usual

vocationis proferendi essent ei qui of-
rent inferias, Orestis mentio proprie
on pertinebat ad rem.' There is in-
ntional dramatic irony in the expression,
nce Or. is actually present.

115 εὖ τοῦτο: sc. εἶναι. 'I thank
ou. An admonition of greatest mo-
ent!' The line might at first sight
ppear somewhat weak, but (1) **οὐχ
κιστα** = πάνυ (οὐχ ἥκιστα· ἀντὶ τοῦ
πάνυ schol. to Soph. *O. T.* 1051), or 'in
he highest degree': cf. Thuc. 7. 44
ἥγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν, Xen.
Hell. 6. 2. 39 ταύτην τὴν στρατηγίαν οὐχ
ἥκιστα ἐπαινῶ: (2) there is emphasis
on **κἀφρένωσας**.

116 τοῖς αἰτίοις)(τοῖσιν εὐφροσιν
98 n.). Hence the position of the
rds and the point of **νῦν** ('next'),
ich editors commonly alter to **νυν**.—
νημένη: sc. αὐτῶν, 'including (a men-
of) them' (114 n.), though there may
be an allusion to the μνήμων μῆνις
163) which El. should feel. (To
τοῦ φόνου either directly or ἀπὸ
with μεμνημένη is comparatively
.)

117 τί φῶ; κ.τ.λ. The preceding
spoken by the Chorus with cautious
ion, while El. on her side, though
circumspect, is eager. 'Yes!
Tell me more. I am your docile
—φῶ has, of course, no relation to
τοῖς αἰτίοις, which depends on
ing sense (ἐλθεῖν).—**ἐξηγουμένη**:
n ἐμνεῖρος in ritual and its for-
σεμνὰ v. 108). There is an
to ἐξηγητής in the well-known
sense. Cf. Eur. *Bacch.* 185
μοι | γέρων γέροντι, Τειρεσία,
θὸν (sc. τοῦ δεῖ χορεύειν κ.τ.λ.)—
598 ὁ μάντις ἐξηγεῖτό σ—

τροκτονεῖν; the verb still implies the exposition by an authority of that which religion demands. This sense passes (as here) into that of *praeire verbis*. In Eur. *Med.* 745 ἐξηγοῦ θεούς = 'name in set terms the gods' by whom I am to swear.

118 ἐλθεῖν: sc. εὖξαι or its equivalent, understood from τί φῶ; The interrupted sentence (118) is not grammatically resumed, and αὐτοῖς is no redundancy.—**τιν'.. τινα.** The repetition emphasizes the notion 'if not god, then man; the agent matters not.' The sequence may be either (1) ἐλθεῖν τιν' αὐτοῖς δαίμον', ἢ βροτῶν τινα, or, perhaps better, (2) ἐλθεῖν τιν' αὐτοῖς, δαίμον' ἢ βροτῶν τινα.

119 πότερα...λέγεις; *i.e.* 'to try them? Or (taking their guilt for granted) to punish them?' See schol. The desire to punish her mother is former Electra's mind, but she seeks the m support of a direct prompting from Chorus. See Introd. pp. lviii sqq. the problem of justification.

120 ἁπλῶς τι φράζουσ': 'qui frankly saying.' τι belongs to the a verb. Cf. θᾶττόν τι, οὕτω δή τι, σχεδό τι, ὑπό τι, and Thuc. 1. 138 διαφερόντω τι...μᾶλλον ἑτέρου ἄξιος θαυμάσαι. This use answers to that of τις (*quidam*) with adj., in the various senses 'in a sort,' 'mere,' or 'quite.' μεγαλωστί has the same origin.—**φράζουσ'** is carried on in the construction of v. 118, viz. with εὖξαι implied.—**ἀνταποκτενεῖ**: spoken with slow emphasis.

121 καὶ ταῦτά κ.τ.λ. Editors have supposed this to be a confused or imperfect expression [illegible] καὶ ταῦτα [illegible] λαβεῖν παρὰ [illegible] y well con-

EL. Well said! An admonition full of servic
CHO. Next, on the guilty murderess forget not-
EL. To pray for what? Tutor mine ignorance
what to say.
CHO. That, be it a god or be it mayhap a man
with one—
EL. To judge or to avenge? Which mean you
CHO. Say thou but simply 'one to slay the slayer.
EL. But can I in all piety? Doth Heaven allow
CHO. Surely—to requite a foe, evil for evil.
EL. Most mighty herald of both worlds, above

punctuation is πῶς δ' οὔ, τὸν ἐχθρὸν ἀντ. κακοῖς; ϟ. **123** The line, re by Hermann, stands in M as v. 165. ϟ. The mark of the speaker is

strue literally 'and are these prayers allowed to me as pious by warrant from the gods?' *i.e.* 'will not the gods look upon such prayers as impious?' The schol. explains correctly καὶ τὸ ταῦτα εἰπεῖν παρὰ θεῶν ὅσιά μοι κρίνεται;—**θεῶν πάρα** cannot depend on αἰτεῖν or its like to be supplied, unless we remove the stop and regard the sentence as interrupted. Nor is it strictly = 'in the sight of the gods,' for which the Greek is θεοῖς πάρα (Eur. *Med.* 763, Soph. *Trach.* 589). With the gen. παρὰ expresses the source of authority. Cf. Plat. *Prot.* 322 D νόμον θὲς παρ' ἐμοῦ, Luc. *D. M.* 1. 2 ὀμώζειν αὐτοῖς παρ' ἐμοῦ λέγε.—**μοὐστὶν**. For the crasis cf. *inf.* 926, *Eum.* 914, Ar. *Ran.* 1180, *Ach.* 339, Soph. *Aj.* 1225, *Ph.* 812 (ἐμοὐστι).

122 τὸν ἐχθρὸν ἀνταμείβεσθαι: a commonplace of Greek ethics. Cf. *S. c. T.* 1040, Archil. *fr.* 75 ἐν δ' ἐπίστασαι μέγα, | τὸν κακῶς τι δρῶντα δεινοῖς ἀντα-μείβεσθαι κακοῖς, Soph. *Ant.* 643 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς.—In the absence of γε (cf. *Eum.* 437) it is not clear that the line should end with a question mark. The Chorus may be simply quoting the maxim as approved θεῶν πάρα, *i.e.* El. 'And is this permitted by Heaven?' Cho. 'Assuredly: to requite your enemy with evil.'

123 sqq. Electra advances to the summit of the χῶμα. She first appeals to the Hermes (cf. v. 1) to engage the attention of the nether powers and Earth (123—128), then herself calls directly to Agam. (129—148), first making a libation symbolic of χέρνιψες (129) and at the close of the prayer (149) offering the libations proper. Commentators have overlooked the antithesis of Hermes and of χθονία τάσδε χ λέγω (129) to ἐπ' εὐχαῖς τάσδ' ἐ χοαῖς (149).

123 κῆρυξ μέγιστε κ.τ.λ. T restored here by Hermann, is rea MS as v. 165, where it is imp At the beginning of the next line a lacuna of ⏑ – –. The facts m considered together. (1) The explanation of the transposition is in the copy from which M was take an earlier one still), v. 123 was acc tally omitted and subsequently sup in the margin (as vv. 625 and 708– are in M itself). If the copy conta two columns of about 42 lines e (which is not far removed from average of M), the marginal addit might easily be taken up by the scri into the second column instead of t first. (2) The omission of the line in t first instance would be due to a beginnin or ending similar to that of the lin before or after (cf. 625, 708—710). κάτ and κακοῖς bear a certain resemblance but the loss of the first word in v. 124 suggests that the error originated there. Klausen's ἄρχου (ἄρχ'), which is otherwise the best conceivable word, fairly suits the conditions. The scribe, having written κῆρυξ of v. 123, was misled by the syllable -ρχ- below, and proceeded with Ἑρμῆ χθόνιε of v. 124. Whereas the lost line was afterwards supplied in the margin, the corrupt κῆρυξ Ἑρμῆ χθόνιε κηρύξας ἐμοί would be seen to be without grammar or metre and a lacuna would be left at the place where the mistake evidently lay.—**μέγιστε** is required. κῆρυξ alone would imply no

ἴνιε, κηρύξας ἐμοὶ
ονας κλύειν ἐμὰς 125
ἄτων ἐπισκόπους,
τὰ πάντα τίκτεται
νδε κῦμα λαμβάνει.
χέρνιβας βροτοῖς

ἤρηξον was supplied by Klausen. ⏑ .—Ἑρμῆ
126 πατρῴων δ' ὀμμάτων M. ⏑ . δωμά-
ntegrate their words, and the original may

his eyes were watching me. See note on v. 59 βοτὰ δ' ἐπισκοπεῖ δίκαν. But we should expect a mention of ears rather than eyes, and the expression is very far-fetched: (2) (with δαίμονας) 'gods who are face to face with my father's presence' (357 sq.). But this does not suit ἐπισκόπους and makes δ', though not impossible (840 n.), extremely awkward. It is better to abandon δ' ὀμμάτων and read δωμάτων with Stanley. δώματα = the house and its rights and property, the latter notion being often uppermost (as in οἶκος Hdt. 7. 224). Thus in *S. c. T.* 862 πατρῴους δόμους ἐλόντες and *ibid.* 634 πόλιν | ἕξει πατρῴων δωμάτων τ' ἐπιστροφάς the thought is one often expressed more bluntly in such terms as *ibid.* 698 πατρῴων χρημάτων δατήριος. In Eur. *Phoen.* 68 δῶμα διαλαχεῖν = διαλαχεῖν παμπησίαν. So inf. 131 πῶς ἀνάξομεν δόμοις: The true reading in *Ag.* 939 is probably δωματοφθορεῖν (cf. οἰκοφθόρος), while *ibid.* 952 οἶκος δ' ὑπάρχει should be rendered 'and we have substance.' Whatever be the construction of ἐπισκόπους, the prayer is for the preservation of her father's house, its greatness and possessions. How urgently this material consideration came home to the Greek mind is clear from many places, of which it will suffice to quote 941 sqq. ἐπολολύξαν' ὦ δεσποσύνων δόμων | ἀναφυγὰ κακῶν καὶ κτεάνων τριβᾶς | ὑπὸ δυοῖν μιαστόροιν (where see notes), and Soph. *El.* 1290 πατρῴαν κτῆσιν Αἴγισθος δόμων | ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.—We may then refer ἐπισκόπους (1) to εὐχάς: (*a*) as adj. (as seems suggested by the position). The prayers have her father's substance 'in view' or 'as an aim.' For the gen. cf. *Eum.* 904, Soph. *Aj.* 976 (quoted on ἐπισκοπεῖ v. 59). In each of these instances, however, the sense is 'suited to' (a cause or influence); (*b*) as noun: 'my

beneath, help, nether Hermes! Be herald for my sake! Call the gods under earth to hearken to my prayers, with watchful eyes upon my father's substance; Earth too, herself, who bringeth all things to birth and fosters them to take them back like this and teem with them anew.

I meanwhile pour these lustral streams [*she pours water*]

have shewn δ ωματων), αἱμάτων H. L. Ahrens, δ' οὐάτων Arnaldus (a form not provable for tragedy), δωμάτων τ' Paley. **129** βροτοῖς M, γρ. νεκροῖς m (an evident

prayers, watchers over my father's substance': (2) to δαίμονας, as subst., *i.e.* 'to hear my prayers (and be) watchers over my father's substance.' So probably the schol. (q.v.). Coningt. quotes *S. c. T.* 626 θεοὺς...καλεῖ...ἐπόπτῃρας γενέσθαι. Cf. *Eum.* 742 ἀνδρα κτανούσης δωμάτων ἐπίσκοπον, Hom. *Od.* 8. 163 ἐπισκόπους ὀδαίων, and frequently of tutelary deities. The frequency of the latter association might suffice to define the application of ἐπισκόπους for the Greek ear, especially with δωμάτων. We may leave the question open, the argument from the position of εὐχάς being at least counterbalanced by the current use of ἐπίσκοποι. But in any case there is broad hinting (as in v. 128, and more plainly with other tutelary deities in 796 sq.), not repugnant to Greek εὐσέβεια, that the deities are interested, for the sake of their offerings, in answering the prayer. Hermes ἐριούνιος, the κηρυξ, is, in a sense, an intermediary in a bargain.

127 Γαῖαν αὐτήν: opposed to those beneath her (125). The χοαί comprehended Earth, the gods and the dead. Cf. *Pers.* 221 sq., 631, Apoll. Rhod. 2. 1276 Γαίῃ τ' ἐναέταις τε θεοῖς ψυχαῖς τε καμόντων | ἠρώων.—τὰ πάντα (cf. *Pers.* 897 παμφόρου γαίας τέκνα) is more forcible than πάντα alone.—τίκτεται: 'produces from herself.'

128 θρέψασά τ' αὖθις κ.τ.λ. For the thought cf. Eur. *fr.* 839. 5 τίκτει δὲ βορὰν φῦλά τε θηρῶν' | ὅθεν οὐκ ἀδίκως | μήτηρ πάντων νενόμισται' | χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας | φύντ' εἰς γαῖαν, *fr.* 195 ἅπαντα τίκτει χθὼν πάλιν τε λαμβάνει, Lucr. 5. 319 *procreat ex se | omnia...recipitque peremptа.* Conington quotes Shaksp. *Rom. and Jul.* 2. 3. 9 sq. Sophocles modifies the thought to (*Aj.* 648) φύει τ' ἄδηλα καὶ φανέντα κρύπτει. In the present place, as in Eur. *Suppl.* 536 κἄπειτα τὴν θρέψασαν αὐτὸ (τὸ σῶμα) δεῖ λαβεῖν, there is added the notion of the repayment of τροφεῖα (*S. c. T.* 464).—Electra does not, however, merely state this commonplace in the literal way, but, while suggesting it, hints that by lending aid Earth repays herself in offerings.—τῶνδε cannot = αὐτῶν (except after a relat.). It refers to the χοαί: 'receives increase in *this* shape.' Meanwhile it is like Aeschylus to play upon the two senses of κῦμα, viz. κύημα and 'wave' (the outflowing of the libations). See Appendix on v. 32.

129 κἀγώ. Hermes, as herald and negotiator, must call the attention of the δαίμονες and Γῆ; Electra herself (ἐγώ) speaks directly to her father, the mortal (βροτοῖς).—χέουσα τάσδε χέρνιβας. It has apparently been taken for granted that the χέρνιβες are identical with the χοαί. For this the only evidence is the use of λουτρά = χοαί (Soph. *El.* 84, 434. Hesych. χθόνια λουτρά). Our knowledge of the history and details of the ceremony is insufficient to permit of dogmatising, but it should be noted (1) that the χοαί proper are not poured out till v. 149, (2) that λουτρά means the water of a *bath*, while χέρνιψ is water for the washing of hands (proffered to a guest in Hom. *Od.* 1. 136, 4. 52 &c.) before a meal or religious rite. χέρνιβες are preparatory purifications, and the χοαί, in their original conception (see note on πέλανον v. 91), are a meal. For the mortals who partake along with the gods, an outpouring of water might be made to symbolise such χέρνιβες. The deities would, of course, require none. Hence it is probable that, at these words, El. makes such a libation and says 'pouring out this, as lustral water for the mortal powers below, I speak to them....'—βροτοῖς may be construed with χέρνιβες (of the recipient, cf. Soph. *El.* 1066 ὦ χθονία βροτοῖσι φάμα κ.τ.λ.), with λέγω, or, perhaps best, ἀπὸ κοινοῦ with the whole χέουσα χέρνιβας λέγω (*i.e.* it belongs to the sense rather than to any one word). After 'the dead' have been spoken of in

λέγω καλοῦσα· πάτερ, ἐποίκτιρόν τ' ἐμὲ 130
φίλον τ' Ὀρέστην· πῶς ἀνάξομεν δόμοις;
πεπρᾳμένοι γὰρ νῦν γέ πως ἁλώμεθα
πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο
Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.
κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων 135
φεύγων Ὀρέστης ἐστίν, οἱ δ' ὑπερκόπως
ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα.
ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ
κατεύχομαί σοι, καὶ σὺ κλῦθί μου, πάτερ·
αὐτῇ τέ μοι δὸς σωφρονεστέραν πολὺ 140

gloss). φθιτοῖς Herm., πέδοι conj. Schneidewin. †. **130** πάτερ M. πατέρ' editors. †.—ἐποίκτειρόν τ' M. Hermann. **131** φῶς τ' ἀναψον ἐν δόμοις Schneidewin (somewhat closer would have been φίλον τ' Ὀρέστην φῶς ἀναψον), πεῖσμ' ἀναψον Wecklein. But the text is sound (†). **132** πεπραγμένοι

the generic or allusive plural of the ritual (*Pers.* 222), the reference to Agam. is made specific in the next line.

130 καλοῦσα: sc. αὐτούς.—**πάτερ**. So M. Editors substitute **πατέρ'** (attached to καλοῦσα), but the voc. is more pathetic.—**ἐποίκτιρόν τ' κ.τ.λ.**, *i.e.* ἐποίκτειρον ἐμέ τε φίλον τ' Ὀρέστην, but in a sentence of this form τε is often placed as if it were to proceed ἐποίκτιρόν τ' ἐμέ, ἐποίκτιρόν τ' Ὀρέστην. With prepositions this 'trajection' is the rule. Cf. *Eum.* 152 παρά τ' ἀθανάτοις τοῖς θ' ὑπὸ γαῖαν, Hesiod. 1. 69 ἄνευ τε δόλου καὶ ἀπάτης.

131 πῶς ἀνάξομεν δόμοις; The sudden turn to a question, with asyndeton, is dramatically effective. There could be no doubt of the text. Aesch. evidently thinking of well-known generic expressions, *e.g.* *Od.* 1. 117 ἐν δ' αὐτὸς ἔχοι καὶ κτήματα οἶσιν ἵκοιτο (cf. *ibid.* 402), 397 αὐτὰρ ἐγὼν τε καὶ ἄναξ ἔσομ' ἡμετέροιο. The dat. could thus be sufficiently supported, even without *P. V.* 972 δαρὸν γὰρ οὐκ ἄρξει Eur. *Andr.* 665 βάρβαροι | Ἑλλάδος ἄρξουσ'; *P. V.* 49 θεοῖσι κοιρανεῖν. [illegible] has the more usual gen. in the phrase *Andr.* 940 πολὺν μὲν ὄλβον, [illegible] δ' ἡφάσσομεν.—**δόμοις**. See δωμάτων (n.), 478 δὸς κράτος τῶν [illegible].—(The rendering 'shall we [illegible]ck?' would require κατάξομεν.)

πεπραμένοι...πως ἁλώμεθα. The [illegible]r is qualified by **πως**. Without [illegible]lification πεπράσθαι='to be [illegible] Soph. [illegible] [illegible]μαι κἀπόλωλα, Eur. *Tro.* 935 ὠλόμην ἐγὼ | εὐμορφίᾳ πραθεῖσα. But Aeschylus is also thinking (as ἀντηλλάξατο shews) of literal selling into slavery, which has here been done only 'in a sense.' Cf. v. 914 and 480.—**ἁλώμεθα**. Though Orestes alone is in exile, Electra can claim no home. Both require a κάθοδος. Cf. 253 ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων, 336 φυγάδας ὁμοίως. The use of ἁλᾶσθαι of exclusion from (the proper) home is illustrated by Eur. *Ion* 576 ἀλλ' ἐλιπὼν θεοῦ δάπεδ' ἀληθείαν τε σὴν | ἐς τὰς Ἀθήνας στεῖχε (though Ion is domiciled at Delphi), *Hel.* 934 τὴν δ' ἐνθάδ' ἐλιποῦσ' ἀληθείαν πικρὰν (though she is resident in Egypt).

132 sq. ἄνδρα...μεταίτιος: in place of her children, a mate, and that mate an Aegisthus, the very man (ὅσπερ) who helped her in the murder. Cf. 914 sq. and Eur. *El.* 1090 μισθοῦ τοὺς γάμους ὠνουμένη.

133 ἀντίδουλος. Her position is described in Soph. *El.* 189 sqq.—**ἐκ δὲ χρημάτων**. For the frank emphasis laid on this deprivation see v. 126 πατρῴων δωμάτων (n.), Eur. *Hel.* 935 ὄντων ἐν οἴκοις χρημάτων ἀνήσομαι, *Suppl.* 153 ἢ τοῦ σφ' ἀδελφὸς χρημάτων νοσφίζεται; *H. F.* 1325, Soph. *El.* 960 πλούτου πατρῴου κτῆσιν ἀστερημένη, *ibid.* 648. In Eur. *Ion* 580 sq. the homeless δυσγενὴς πένης θ' ἅμα may become εὐγενὴς καὶ πολυετ[illegible] Soph. *Ant.* 841). [illegible]ns to a βίος ἐλευ[illegible]ntial to the main-

and address me to the dead with this appeal. 'P[illegible] pity on both me and our Orestes. How shall we b[illegible] in our estate? As 'tis, we are but vagrants, traffi[illegible] home by her who bore us,—her price a mate, Aeg[illegible] same who shared in murdering thee.

For me, I am no better than a slave, and Orestes i[illegible] and dispossessed, while they in overweening pride flau[illegible] in the earnings of thy toil.

Yet may Orestes come hither in happy hour. Th[illegible] prayer to thee: hearken thou to it, father. And so

M, corr. Casaubon. **135** ἐκδὲ χρημάτων M. **136** φεύγω[illegible] Robortello.—ἐστιν M, corr. m. **137** τοῖς ἐσοις M (but corrected).—[illegible] —μέτα M, which is just possible. †. μέγα Turnebus. **140** αὐτῇ τ' but the emphasis is on αὐτῇ.—σωφρονεστέρα M, corr. m. Meineke, Weil

tenance of εὐγένεια. Cf. Eur. *El.* 37 λαμπροὶ γὰρ εἰς γένος γε. χρημάτων γε μὴν | πένητες, ἔνθεν ἠγένει' ἀπόλλυται, *Phoen.* 439 τὰ χρήματ' ἀνθρώποισι τιμιώτατα, | δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. The position of the exile is summed up in *adesp. ap.* Diog. L. 6. 38 ἄπολις, ἄοικος, πατρίδος ἐστερημένος, | πτωχός, πλανήτης, βίον ἔχων ἐφήμερον and Eur. *Phoen.* 387 sqq.

136 φεύγων...ἐστίν. Though φεύγων practically = φυγάς and might be regarded as a noun, the so-called *schema Chalcidicum* is very frequent. Cf. *inf.* 851, *Eum.* 191, Pind. *fr.* 127 Εὐθυμίᾳ μέλων εἴην, Eur. *Cycl.* 381 ἥτε πάσχοντες, *Her.* 1179 λέγων ἐστίν, Plat. *Prot.* 330 E, 350 B (μανόμενοί εἰσιν), Soph. *Aj.* 1324 δρῶν γὰρ ἦν τοιαῦτά με, Hdt. 3. 99, 7. 194 (ἐμέλλε...οὐ διαφυγὼν ἔσεσθαι) &c.

137 ἐν τοῖσι σοῖς πόνοισι. The παρήχησις is bitter. See also note to τῷμῷ (v. 14).—**πόνοισι** = 'produce of toil.' Cf. *Pers.* 783 δέδοικα μὴ πολὺν πλούτου πόνον | οὐμὸν ἀνθρώποις γένηται τοῦ φθάσαντος ἀρπαγή, Eur. *Ion* 1088 ἄλλων πόνον εἰσπεσών, *El.* 442 ἀεμόνων μόχθους (the arms of Achilles), and (in prose) Xen. *An.* 7. 6. 9. So *labor* (Juv. 8. 104 &c.).—**χλίουσιν** with ἐν expresses not merely luxury but arrogance. Cf. *Suppl.* 914 κάρβανος ὢν δ' Ἕλλησιν ἐγχλίοις ἄγαν.—**μέγα** is to be restored for μέτα, not on the grounds of grammar, but for a distinct superiority in emphasizing the triumph of wrong. μέτα ('among it all,' 'withal' or 'thereafter') is feeble, and the recognition of the adverb is more difficult than elsewhere. That it is Greek, should be admitted. For the doctrine of the prep. in early Delbrück in Brugmann's *Gruni.* III. pp. 643 sqq. Its use as a clear in *e.g.* *Ag.* 1644 οὐκ αὐτὸς ἀλλὰ σὺν γυνῇ, 1358 τοῦ δρῶντὸς τὸ βουλεῦσαι πέρι. So *inf.* 849 ὡ αὐτὸν ἄνδρα πεύθεσθαι πέρι (n.), E 504 Ἀγαμέμνονος πέμψαντος, ὦ μέτα. In *Ag.* 1270 κἀν τοῖσδε καταγελωμένῳ μετά (*sic*) there same doubt as here. Dr Verrall zealously watches the case for th verbial prep., retains μέτα in bot stances. With μέγα cf. 254 σὲ τιμ μέγα, *Eum.* 12, 994, Hom. *Il.* 1. μέγα κεν κεχαροίατο.

138 σὺν τύχῃ τινὶ: lit. 'with a measure of good fortune.' The quali tion by τινὶ was current, and prob implies a certain modesty in the pra since complete εὐτυχία is hardly to looked for by mankind. Cf. Soph. *O.* 80 εἰ γὰρ ἐν τύχῃ γέ τῳ | σωτῆρι βα Wecklein's 'mit solchem Glücke wie i es im Sinne habe' asks much of τινὶ a does not suit *S. c. T.* 459 σὺν τύχῃ τῳ | καὶ δὴ πέπεμπται. In Soph. *P* 775 ξὺν τύχῃ is used alone.—σὺν i phraseological. Cf. Pind. *N.* 4. 7 σὺ Χαρίτων τύχᾳ.

139 κατεύχομαι.. πάτερ. The line, which is not indispensable for the construction, might perhaps be regarded as superfluous. But, in fact, καὶ σὺ κλῦθί μου is the natural pleonasm of earnest appeal, and the repeated πάτερ (130. 143) is characteristic.

140 sq. αὐτῇ τέ μοι κ.τ.λ. The contents of the prayer reveal the fine character of Electra, while they once

μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν.
ἡμῖν μὲν εὐχὰς τάσδε, τοῖς δ' ἐναντίοις
λέγω φανῆναι σοῦ, πάτερ, τιμάορον,
καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκην.
ταῦτ' ἐν μέσῳ τίθημι, τῆς κακῆς ἀρᾶς 145
κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν.
ἡμῖν δὲ πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω
σὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ νικηφόρῳ.
τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς·
ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος, 150
παιᾶνα τοῦ θανόντος ἐξαυδωμένας.

† (and εὐσεβεστέρᾳ) without improvement. **143** σου M. The emphatic form seems preferable (Herm., Paley). φανῆναί σ', ὦ πάτερ, Canter (from schol.?). **144** γρ. ἀντικατακτανεῖν m. ἀντικακτανεῖν δίκῃ Scaliger, ἀντικατθανεῖν δίκῃ Pearson.

more emphasize Clytaemnestra's double sin with a view to justification of the coming matricide.—**σωφρονεστέραν** looks to her adultery, χεῖρα **εὐσεβεστέραν** to her deed of murder.

142 sq. **ἡμῖν μὲν...τιμάορον.** The division of the prayer follows the prescription of the Chorus (108—115, 116—120).—**εὐχὰς τάσδε** depends rather on a verb of cognate sense implied in λέγω (*c.g.* εὔχομαι) than on λέγω itself.—**λέγω**=κελεύω. Cf. 581, 1038.—**φανῆναι**: the indirect of φανείη or φανήτω. Cf. *Ag.* 1601 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ | οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος (=ὄλοιτο direct), Hdt. 7. 220 ἐκέχρητο ὑπὸ τῆς Πυθίης...Λακεδαίμονα ἀνάστατον γενέσθαι (=direct γενέσθω).

144 **ἀντικατθανεῖν δίκην.** The accus. is 'contained' in the action θανεῖν. The θάνατος ἂν θνήσκουσι takes the shape of δίκη 'a punishment.' Cf. *P. V.* 584 τίνος ἀμπλακίας ποινὰς ὀλέκῃ; Eur. *Hel.* 77 ἀπόλαιστον εἰκοῦς ἔθανες ἂν Διὸς κόρης. So we may emend *Pers.* 679 sqq. δίδυμα δ' ἄγοι ἐν (διαγὸν M) ἁμάρτια...ἐξεφθίνθαι ('to have perished in twofold retaliation' [illegible] διεῖργον ἐν μέσῳ τῆς οἴκαδε ὁδοῦ may be similar), Dem. *Aristocr.* 682. 1 οὐδὲν ἂν ἦν ἐν μέσῳ πολεμεῖν ὑμᾶς πρὸς Καρδιανούς ἤδη. In this case we should be obliged to understand τῆς κακῆς ἀρᾶς of the intended prayer of Clyt., accompanying the libations. ἀρά, it is true, is a curse and not a εὐχή, though Electra might conceivably describe as a 'wicked imprecation' a prayer which, if it meant well for Clyt., meant evil to the good cause. (So Coningt., comparing Soph. *El.* 637 sqq.)

The expression, however, loses its awkwardness if we take τῆς κακῆς ἀρᾶς as gen. of price (or barter), to be construed either with the words preceding or (more forcibly) as punctuated in the text. The syntax is more common than is usually supposed. Cf. *inf.* 272 (n.), Soph. *O. T.* 1478 ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ | δαίμων ἀμείνων ἢ 'μὲ φρουρήσας τύχοι, *El.* 626 θράσους τοῦδ' οὐκ ἀλόξεις, *O. T.* 47 ὥς σε νῦν μὲν ἥδε γῆ | σωτῆρα κλήζει τῆς πάρος προθυμίας, Ar. *Vesp.* 481 τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοινίκων ἐπῶν (where commentators have been at a loss). The sense is [illegible] 308 sq. ἀντὶ μὲν ἐχθρᾶς γλώσσης γλῶσσα τελείσθω (n.), and [illegible] of Clyt. is not the prayer she [illegible] to offer, but her imprecations [illegible] Agamemnon.—**ταῦτ' ἐν μέσῳ τί-**[illegible] 'this is my contribution' (or 'set-[illegible] Opposite stakes, equivalent con-[illegible] to an ἔραστοι &c., are said [illegible] ἐν μέσῳ or ἐς μέσον. El. sets up [illegible] as a fair match for theirs.—**τῆς**

grant that I prove far from my mother's like, of m
chaste, more innocent of hand.

For us, these be my prayers; but for the adversar
let there arise one to avenge thee, father; yea, let the s
slain in just requital. This is my like for like, match
wicked prayer with this bad prayer for them. Let the
when thou sendest them aloft, be sent for us, by gra
Gods and Earth and Justice triumphant.

Such are the prayers whereover I pour out these
'Tis your due part to crown and garnish them with
lifting your voices in a paean of the dead.

[*She pours out the libati*

†. **145** ἐν μέρει Weil.—τῆς καλῆς Schütz erroneously. †. Dindo line along with the next. **147** τῶν^Δ M. **150—151** Reject mainly on metrical grounds. See Appendix. **150** κωκυτοῖς M, co

κακῆς ἀρᾶς κ.τ.λ. The words are a justification: *i.e.* 'if there is anything bad in this imprecation, it is but a return for theirs.'—**κείνοις** and **τήνδε** (especially with **τὴν**) form emphatic antitheses: 'for their bad imprecation do I utter *this* bad imprecation upon *them*.' Theirs should not have been made (it was wicked), neither should this (it is to be deplored, as coming from a daughter). Each is a κακὴ ἀρά, but the moral implication of the adj. differs in the two cases.

147 **ἡμῖν δὲ**: reverting to themselves)(τοῖς ἐναντίοις.—**τῶν ἐσθλῶν** may be rendered (1) 'the good things for which we have prayed (above),' (2) 'the good things for which men pray,' viz. when they offer χοαί and ask for ἐσθλά to be sent up (see note on v. 93), *i.e.* 'let the ἐσθλά in this case be sent up for *us*.' The latter is preferable. A comprehensive petition or summary at the close is better than the repetition of that which has been already dismissed with ἡμῖν μὲν εὐχὰς τάσδε (142). The same effect would be gained by (3) treating τῶν as generic 'all things that are good.'—If **τῶνδ'** were the genuine reading of M we should similarly construe 'these as our blessings' rather than 'these blessings (for which we have prayed).'

148 **σὺν θεοῖσι κ.τ.λ.**: a resumption of δαίμονας (125) and Γαῖαν αὐτήν (127), with Justice to complete the usual three terms in ceremonial enumeration.—**σὺν**: 'by help of'; since Agam. is a mortal and these things can only be done by grace of the higher powers.—**νικηφόρῳ.** So Eur. *Phoen.* 781 ὁρμώμεθ' νικηφόρῳ.

150 sq. **ὑμᾶς δὲ κ.τ.λ.** perfectly legitimate, thoug tively infrequent, caesurale Appendix.—For the **νόμος** cf. *S. c. T.* 253 κάμὼν ἀοιδα ἔπειτα σύ | ὀλολυγμὸν ἱερὸν νισον, *Pers.* 622 ἀλλ', ὦ φ παῖδε νεοτέρων | ὕμνους ἐπευφ *Hec.* 542 τοσαῦτ' ἔλεξε, πᾶς στρατός.—**ἐπανθίζειν**: στέφει schol. Cf. *S. c. T.* 933 ἐπανθίσαντες | πόνοισι γενεάν is transitive and the obj. (χο supplied from the preceding sibly, however, we should r σφ' ἐπανθίζειν). Besides t 'honouring' there is an all custom of actually wreathi Cf. Soph. *O. C.* 472 sqq.

151 **παιᾶνα τοῦ θανόντο** moron, since the παιὰν is pro of triumph or success and alien to the grave. Cf. Eur τὰν ἐν θρήνοις μοῦσαν | νέκυσ τὰν ἐν μολπαῖς | Ἅιδας ὑμνεῖ δ The χοαί are one species of σ since the paean was sung w were poured at banquets (ἐν 257 τριτόσπονδον εὔποτμον poet calls the κωκυτός of th paean, but a paean 'of the expression is thus a metap 'proportional' class discuss totle (*Poet.* 21 § 6). As ἀ Ἄρεως, so κωκυτός=παιὰν τ The schol. quotes Eur. *Alc.*

ΧΟ. ἵετε δάκρυ καναχὲς ὀλόμενον
ὀλομένῳ δεσπότᾳ
πρὸς ἔρυμα τόδε κακῶν, κεδνῶν τ'
ἀπότροπον ἄγος ἀπεύχετον, 155
κεχυμένων χοᾶν. κλύε δέ μοι, κλύε,
σέβας ὦ δεσπότα, τάξ ἀμαυρᾶς φρενός.

κωκυτοῖ <σφ'> ἐκανθίζειν, since κότὰ is somewhat harshly supplied? **152** M has the παράγραφοι merely. **152** sqq. Numerous conjectures are recorded in Wecklein's Appendix. μελόμενον conj. Wecklein (for ὀλομένῳ). πρὸς ἔρυμα τόδε

τῷ κάτωθεν δοπόνδῳ θεῷ. Cf. *S. c. T.* 854 Ἅιδα τ' | ἐχθρὸν παιᾶν' ἐπιμέλπειν, *Ag.* 650 παιᾶνα τόνδ' Ἐρινύων.—τοῦ θανόντος, *i.e.* which honours, or appeals to, the dead.

152–163 The utterance of the words in this short ode is to be understood as preceded, broken and followed by cries of lament on the part of the Chorus. At v. 158, which divides the passage, the cries are indicated, though not fully expressed, by ὀτοτοτοτοτοῖ. The metre is chiefly dochmiac, but no antistrophic correspondence is even remotely discoverable between the two parts. As Electra has called upon the Chorus for a κωκυτὸς according to ordinance, and for a 'paean' of the dead, it is presumable that the metre is one with which the audience was familiar in certain forms both of the dirge and the paean. The *paean* as a metrical foot occurs repeatedly. Such chanting might easily be monostrophic. (Wecklein thinks that the coryphaeus speaks till v. 157 and subsequently the whole Chorus.)

152 sqq. ἵετε δάκρυ...χοᾶν. A difficult passage. Hints to the proper solution are, however, to be gathered from the following considerations. (1) If ἔρυμα meant the tomb, ἵετε δάκρυ πρὸς would be strange for ἵετε...ἐπί, since it should convey the notion 'shooting at': (2) whatever senses ὀλόμενος may bear elsewhere, its acceptation is here limited by ὀλομένῳ: (3) κεχυμένων χοᾶν taken as gen. absol. would be flat and awkwardly loathed pollution—(in the shape) of libations outpoured': *i.e.* the χοαί are the ἔρυμα, in keeping with (πρὸς) which the tear is shed. (For other views see Appendix.)

152 καναχὲς, with its cognates, appears to be applicable to any sharp or ringing sound. Of the plashing of water (as here) cf. Hes. *Theog.* 367 ποταμοὶ καναχηδὰ ῥέοντες, Cratin. πυτ. *fr.* 7 καναχοῦσι πηγαί, and κανάσσω, ἐγκανάσσω. The adj. is not merely ornamental, but is proleptic. The tears are to fall in abundance, so that they may plash as the libation plashes (see πρὸς 154 n.). If the expression appears to us hyperbolic and even grotesque, it did not to the Greeks. Cf. Hom. *Il.* 23. 15 δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν | δάκρυσι, Eur. *Hipp.* 1464 πολλῶν δακρύων ἔσται πίτυλος (with which compare *Alc.* 798, where πίτυλος is the plash of wine in the goblet).—ὀλόμενον. We have no right to suppose that Aeschylus used this word without any real meaning. It is true that Greek often seems to strain a point in favour of such turns of expression as μόνος μόνῳ, κακὸς κακῶς, μέγας μεγαλωστί, ὀρθὸς ἐξ ὀρθῶν δίφρων, but it is none the less true that each word of the pair is separately defensible. ὀλόμενον, which is proleptic and goes somewhat closely with καναχὲς, carries on the same notion of the unstinted. They are to be spendthrifts in the spilling of their tears (*quae pereunt*). A Greek would not be sensible of a difficulty which presents the translator, who is artificially s of two distinct uses and (in a istories of ὀλόμενος, viz. (1) the ciple, turned by much epithetic an adj., in which the tense no ounts, (2) the participle proper, ny speaker re-creates from ὀλέ- The uses cannot here be dis-

CHO. Let flow the tear: let it fall plashing for o
lord, at this outpouring of libations to fend off evil and
the good from baleful taint.

And hearken, I pray, hearken, master revered, to th
my poor heart.

κεδνῶν, κακῶν τ' Schütz. Hermann reads ἕρμα for ἔρυμα, with extensive The succession of short syllables has the appearance of being sound. ϕ. τρόπων H. L. Ahrens.—ἄλγος M, ἄγος schol. (twice). **157** σέβασω

entangled in the expression 'the lost (=unstinted) tear' and 'the lost (=slain) master.' The shifting of meaning would rather be sought than avoided by the poet. Cf. 145 (n.) κακῆς.

154 sq. πρὸς: 'in tune (accompaniment) with,' as in music (*ad*). Cf. Pind. *Ol.* 10 (11). 100 χλιδῶσα δὲ μολπὰ πρὸς κάλαμον ἀστιάξει μελέων, Eur. *Alc.* 346 πρὸς λίβυν λακεῖν | αὐλόν, and *inf.* 413 σπλάγχνα δέ μοι κελαινοῦται | πρὸς ἔτος κλυούσῃ.—ἕρυμα τόδε κακῶν...χοᾶν. Both genitives belong to ἔρυμα, the one objective, the other either subjective or defining ('consisting of χοαί'). For other double gen. see 182 (n.), 941 sq. The object. gen. with ἔρυμα may express either the thing defended or the thing fended off. Both senses are combined in Hom. *Il.* 4. 137 μίτρης θ' ἣν ἐφόρει, ἕρυμα χροός, ἕρκος ἀκόντων. Here it is of the latter: cf. Eur. *Med.* 1322 ἕρυμα πολεμίας χερός.—κεδνῶν, though brought for effect close to κακῶν, is masc., and, while it intentionally suggests an ordinary antithesis of κακά to κεδνά (*Ag.* 653), its immediate meaning is that of 'trusty,' 'loyal' (*bonorum=proborum*), one frequent in Aeschylus.—τ' is exegetical (cf. 41, 94 &c.): 'yes (or 'to wit'), one which wards off *from* our friends an ἄγος ἀπεύχετον.'—ἄγος. See crit. n. The accus. follows the verbal sense of ἀπότροπον (for which ἀποτρέπον would be an easy conjecture, if it were necessary). See note on χοὰς προπομπὸς (v. 23). The house labours under an ἄγος till Agam. is avenged, and the κεδνοί are offering the prayers and libations to that end.

158 κλύε δέ μοι. The dat. is of behalf. Cf. Hom. *Il.* 5. 115 κλῦθί μοι, 24. 335 ἔκλυες ᾧ κ' ἐθέλῃσθα, Theogn. 13 εὐχομένῳ μοι κλῦθι. In *Pers.* 636 ἢ ῥ' ἄλει μου is the reading of the later MSS, but M has μοι.

157 σέβας ὦ δεσπότα <τὰ>ξ κ.τ.λ. Though δέσποτα of M is accented as voc., the non-elisi not necessarily significant) is w and ἐξ ἀμαυρᾶς φρενός offers culties. If the 'mind' is t Chorus, we cannot regard κλύε φρενός as possible Greek for *cries which come*) from a hun κλύειν ἀληθῶς and its like (; obviously not in point. If, mind is that of Agam., ἀμαυρό the word to suit the occasion. are, indeed, called ἀμενηνὰ ἀμαυροί (Sapph. 19. 4 πέδ νεκύων), but in the sense 'unsubstantial,' and in pity. itself declares (322 sqq.) that fire φρόνημα τοῦ θανόντος οὐ δα after an address to the 'majes master, the slaves would no his mind as 'dim' or 'hel Aesch. ἀμαυρός is always disp it is in Soph. *O. C.* 1018, 123, 231, and no less in S 182, 1639 &c. It is impossi ignore the identical phrase i ὡς πόλλ' ἀμαυρᾶς ('helpless') ἀναστένειν. The mind is the of the Chorus, which speak with an antithesis between ἀμαυρά. They would be he their lowly insignificance. Cf. 284 ἀμαυροτέρῃ γενεᾷ (oppose ἀμείνων), Soph. *O. C.* 1018, 204 αὐτή τ' ἀμαυρὰ κοὐ τύραννο The grammar therefore den (For the sense 'troubled' t evidence whatever.)—σέβας =ὦ σεμνὰ δέσποτα. Cf. *inf.* 7 στύγει, Hes. *Scut.* 144 ἐν μέ κοντοι ἔην φόβος (=φοβερὸ Shaksp. *Haml.* 1. 1. 48 *In majesty of buried Denmark times march*; Eur. *I. A.* 6 ἐμοὶ μέγιστον, Ἀγαμέμνων ἄνα the position cf. Hom. *Od.* 4. 2 ὦ Μενέλαε, Eur. *El.* 167 Ἀγα κόρα.

ὀτοτοτοτοτοῖ,
ἰὼ τίς δορυ-
σθενὴς ἀνὴρ ἀναλύτηρ δόμων, Σκυθικά τ' ἐν 160
χεροῖν παλίντον' ἐν ἔργῳ βέλη
πιπάλλων Ἄρης,
σχεδιά τ' αὐτόκωπα νωμῶν;

ΗΛ. ἔχει μὲν ἤδη ταπότους χοὰς πατήρ·
νέου δὲ μύθου τοῦδε κοινωνήσατε. 165
ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.
ΗΛ. ὁρῶ τομαῖον τόνδε βόστρυχον τάφῳ.
ΧΟ. τίνος ποτ' ἀνδρὸς ἢ βαθυζώνου κόρης;

M. σίβας ὦ δέσποτ', ἐξ is the common reading, but ϟ. **159** ἴτω τις Bothe, less vigorously. **160** Σκυθιτάτ' M (with ητ over ι), corr. Robortello. The interchange of κ and τ is not rare. Σκύθης θ' ἅτ' Bamberger, Σκυθιστί Martin. **161** ἔριγα Turnebus. ἐνεργῶν Oberdick, ἐναργῶν Bothe.—Heimsoeth rejects βέλη, but it is right here and wrong in 163. See Introd. pp. xci sq. **162** πιάλλων

159 sqq. ἰὼ τίς κ.τ.λ., *i.e.* 'where is spearman...bowman...swordsman?'—**ἀνὴρ**: *i.e.* as it is, there are no champions but women.—**Σκυθικά τ'...σχεδιά τ'**: with τε...τε disjunctive, as in εἴτε...εἴτε. Cf. δύο γυνή τ' ἄπαρχοι ἄνδρα τ' εὐπρεπέστερον, *Suppl.* 384 φόβοι μ' ἔχει φρένας | δρᾶσαί τε μὴ δρᾶσαί τε.—(Less well we might take **δορυσθενής** in the general sense 'a man of war,' subsequently classed 'be it bowman or swordsman.' But, where difference of weapons is so deliberately particularised, the special meaning of δορυ- can hardly fail to be prominent.)—Soph. *fr.* 394 contrasts the ἀσπιδοῦχοι with the Σκύθαι and his arrows.

160 sq. **Σκυθικά...βέλη.** A periphrasis for τόξα. The bow was the characteristic weapon of the Scythians (*P. V.* 711 ἐκηβόλοις τόξοισιν ἐξηρτημένοι), and the Scythian police (τοξόται) had been established at Athens from B.C. 480. **παλίντον'** is not, therefore, required simply for further identification. It may lend one of those incidental descriptive touches which [illegible]

shape or elasticity; *Od.* 21. 11). In Hdt. 7. 69 Ἀράβιοι...τόξα παλίντονα εἶχον the reference is obviously to shape (see Stein's note, with diagram). Cf. Soph. *Trach.* 511 (Jebb, Appendix). Agathon *ap.* Athen. 454 D describes the third letter in Θησεύς (uncials) as Σκυθικῷ τόξῳ προσεμφερής. We do not, however, know precisely which shape of sigma is alluded to. See Rich *Dict. Ant.* (*arcus*). In any case elasticity and power of propulsion were connoted.

161 sq. **ἐν ἔργῳ**: *i.e.* in the real earnest of war (schol.).—**βέλη.** The weapon is identified with the missiles, as so often in τόξα, while (ἐ)πιπάλλων is applicable either to the handling of the bow (=νωμῶν) or the shooting of the arrows. Cf. Soph. *Trach.* 511 παλίντονα τόξα...τινάσσων (though with zeugma).—**Ἄρης**: 'power for war' or 'prowess.' Cf. Φοῖβος 32 (n.) and *inf.* 459. The women themselves are in the position of the child and the aged in *Ag.* 78 Ἄρης δ' οὐκ ἔνι χώρᾳ. Cf. *Suppl.* 757 γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης, Soph. *El.*

σχεδιά τ' αὐτόκωπα νωμῶν, *i.e.* For the necessity of omitting ited **βέλη** of M see Introd. The schol. did not read it; it rong word; it would be super- I inelegant if it were the right is true that βέλος comes to be ny weapon, *e.g.* Eur. *El.* 1157

Well-a-way! ah! well-a-way! Where is a man t
the house with mighty spear, to brandish, as warrio
the Scythian's rebounding bow when deeds are towa
wield the weapon of close fight gripped hilt in hand?

EL. The offerings are now drunk up in earth; r
hath them. But listen: here is strange news for you.
CHO. Speak on—although my heart is reeling with
EL. I see a severed tress here, paid to the tomb.
CHO. Whose can it be? What man's, or deep-girt r

Musgrave (suiting only one sense of βέλη). ϟ. **163** νωμῶν βέλ
Pauw (misunderstanding the schol.). I have removed the adscript. In
164 The change of persons is unmarked in M.—ἀπό τοῦ M, corr.
166—182 Marked stichomythic with the παράγραφος in M. **168**

(Clyt. kills Agam.) ὀξυθήκτῳ βέλει... πέλεκυν ἐν χεροῖν λαβοῦσα, *ibid.* 847 ἀντιπρῷρα σείοντες βέλη (swords), Ar. *Ach.* 326 (βέλος = 'sword'). But, where there is an explicit contrast of missiles with weapons grasped in the hand, βέλη can only mean the former. In Homer a δόρυ is a βέλος only as a missile, and the great grammarians distinguish emphatically between βάλλειν and οὐτάσαι, τύψαι, πλῆξαι. See Lehrs *Aristarchus* pp. 51 sqq. The distinction and the use of σχέδια are illustrated by Hom. *Od.* 11. 535 οὔτ' ἄρ βεβλημένοι ὀξέϊ χαλκῷ | οὔτ' αὐτοσχεδίην οὐτασμένοι, *Il.* 20. 378 μήπως σ' ἠὲ βάλῃ ἠὲ σχεδὸν ἄορι τύψῃ.—**αὐτόκωπα**: lit. 'which are of one piece with their hilt' (cf. αὐτόγυοι), and, since a κώπη implies a grip upon the hilt, the sense amounts to 'which are kept gripped in the hand.' The word emphasizes the nearness expressed in σχέδια.

164—203 Electra has been watching the χοαί sink into the earth, and, as she turns, catches sight of the lock of hair dedicated by Orestes (v. 7). For her intuition, and her attitude throughout the following passage, see Introd. pp. xxxvi sq. The dramatic reasonableness of the 'Recognition' is discussed as a whole and in its details *ibid.* pp. lxiv sqq.

164 **γαπότους**: predicative. Cf. *Pers.* 624 γαπότους δ' ἐγὼ | χοὰς προπέμψω τάσδε νερτέροις θεοῖς.

165 **νέου**...μύθου = μύθου περὶ νέου τινός.—**νέου** combines the senses 'fresh' and 'startling.'

166 **ὀρχεῖται**: cf. 1013, 409 (πάλλεται...κέαρ), *P. V.* 907 καρδία δὲ φόβῳ φρένα λακτίζει.—**φόβῳ**: 'apprehension' (*metu*), at Electra's sudden excitement. Their own bold step has also nervous tension.

167 **τομαῖον**: *i.e.* not carried here, but an offering. **101** **χαίτα**...τομαῖον.—**τόνδε**: (pointing towards it) or 'this' The latter is dramatically mor the Chorus evidently sees th there was nothing sacrilegiou (v. 229).—**τάφῳ**. The dat. sibly be local. Cf. Soph. *O.* ὅταν στῶσιν τάφου. Hom. στὰς μέσῳ ἕρκει. That use is Homer and Euripides, and Sophocles, but in Aeschylus gether exceptional. The prese is on a different footing fro 47 (n.). We may better joi somewhat closely with τομαῖο behalf: 'a tress shorn for (in the tomb.' The lock τομαῖο τιμημένοι ἐστί) τῷ τάφῳ: cf. τῆσι παρθένοισι ταύτησι...κείρα *Hell.* 4. 3. 21 στεφανοῦσθαι τ *Lys.* 1277 ὀρχησάμενοι θεοῖσιν.

168 **βαθυζώνου κόρης.** A not write this as a mere peri 'girl,' 'woman.' The Choru tress and, from its appearanc that it was worn either by an or by a lady, and a young o ζωνοι, βαθύκολποι imply ἀβρ that development and robu figure which can only go wit delicate nurture. Cf. *Pers.* ζώνων ἄνασσα Περσίδων, *S.* ἐρατῶν ἐκ βαθυκόλπων | στηθέω sleeve (Pind. *P.* 1. 12) remark deep girdle and the deep f be due to amplitude or to both.'

χολῆς, ἐπαίσθην δ' ὡς διανταίῳ βέλει·
ἐξ ὀμμάτων δὲ δίψιοι πίπτουσί μοι
σταγόνες ἄφρακτοι δυσχίμου πλημμυρίδος 185
πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω
ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης;
ἀλλ' οὐδὲ μήν νιν ἡ κτανοῦσ' ἐκείρατο,
ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
φρόνημα παισὶ δύσθεον πεπαμένη. 190
ἐγὼ δ' ὅπως μὲν ἄντικρυς τάδ' αἰνέσω,
εἶναι τόδ' ἀγλάισμά μοι τοῦ φιλτάτου
βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος.

Scaliger. †. **183** ἐπαίθην M, corr. Canter. **184** διψίων (or διψίῳ) conj. Pauw, δ' οὐ δίψιοι Musgrave. †. **185** ἄφαρκτοι Dindorf.—πλημμυριδοι M. Most

—προσίστη. ἐπαίσθην are best taken as timeless aorists, to be rendered as presents. Cf. 107 (n.) and ᾤκτισα, ἀπέστυσε &c.—προσίστη (as Verrall notes) is chosen to suit both the notion of a wave rising up against a vessel and that of a thought occurring to the mind (cf. Plat. *Symp.* 173 D ὃ σοι προσίστη ἐν τοῖς προθύροις).—καρδίας κλυδώνιον χολῆς: either (1) double gen. 'a wave of gall in the heart,' such forms of expression being among the commonest; cf. *Ag.* 1448 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, Soph. *Aiax.* 929 τῶν αὐτῶν ἀνέμων αὐραὶ | ψυχῆς φεῦγαι, *El.* 681 Ἑλλάδοι κρύσχημ' ἀγώνοις, *Aj.* 53, Eur. *H. F.* 449 δακρύων...δοσιν πηγάς, *ibid.* 562, *Suppl.* 53 τάφων χώματα γαίας (even three genitives are met with, Thuc. 4. 10 φόβῳ νεῶν δεινότητοι κατάκλου); or (2) καρδίας may be local gen., as in Hom. *Il.* 9. 219 ἵξεν... τοίχου τοῦ ἑτέροιο. Cf. (perhaps) *Ag.* 1040 τὰ μὲν γὰρ ἑστίας μεσομφάλου | ἔστηκεν ἤδη μῆλα (where, however, we may punctuate τὰ...μεσομφάλου, ἔστηκεν κ.τ.λ., *i.e.* 'as regards the central hearth'), Soph. *El.* 900 ἐσχάτῃ δ' δρῶ | πυρᾶς σεσῆρε βόστρυχον. If we choose the latter, we must not render '*from* my heart.' The gall runs *to* the heart, so a confusion of metaphors. Cf. *Ag.* 1178 sqq., and inf. 643 (n.). The language is dramatically true. The surge of bitterness is followed by the feeling of a stab. For the latter cf. Theogn. 1199 καί μοι κραδίην ἐτάραξε (sc. a thought) μέλαιναν.

184 sq. ἐξ ὀμμάτων is opposed, by position, to καρδίας. Cf. Tennyson's *Tears...rise in the heart and gather to the eyes.*—δίψιοι: 'scant,' construed somewhat closely with πίπτουσι. The interpretations 'draining the eyes' (Wordsworth), 'hot' (Weckl.), 'salt' (Kl.), ποθεινοί μοι (schol.) are scarcely apposite to the similitude, which is similar to, but more tersely strong than, that of Shaksp. *Ven. and Adon.* CLX. *She vailed her eyelids, who, like sluices, stopt | The crystal tide, that from her two cheeks fair | In the sweet channel of her bosom dropt; | But through the floodgates breaks the silver rain &c.* Compared with the flood of emotion surging within her, the tears which escape from her eyes are but as the few drops breaking from the banks which confine a storm-swollen torrent. The sense is fixed by ἄφρακτοι (cf. ἀρραγὲς δμμα = οὐ δακρύον quoted by Hesych. from Soph., Apoll. Rhod. 3. [illegible] τὰ δ' ἔρρεον ἀστεγὲς αὔτως) and by [illegible], which combines the notion of [illegible]rmy' flood with that of the [illegible]' grief (cf. παχυνομένα 82, δυσ[illegible] ἄται 270).—σταγόνες itself [illegible] scantiness, in antithesis to πλημ-

Cf. Soph. *O. T.* 1277 οὐδ' | φόνου μυδώσας σταγόνας, ἀλλ' [illegible]λας | δμβρος χαλάζης αἱματοῦς

my heart, and a stab, as of a sword, pierces me thr through. A few scant drops of the pent-up stormy fl from my eyes and fall, at sight of this tress of hair. persuade myself that, after all, some citizen doth locks as this? And of a surety 'twas not the murd shore it from her head—my mother, dowered with and aught but mother's spirit towards her children. part, how to pronounce for sure that this I see is a from him, most dear in all the world, Orestes,...nay, cozens me.

MSS are faulty with double letters. **190** δύσθεος Pauw. **1** three letters of σαίνομαι are a correction in an erasure. Possibly μαίνο

ἐτέγγετο, and στάγδην in contrast with *e.g.* Soph. *O. C.* 1151 δστακτι λείβων δάκρυον, Plat. *Phaed.* 117 C ἐμοῦ γε... δστακτὶ ἐχώρει τὰ δάκρυα. Much the same antithesis occurs *Ag.* 1535 δέδοικα δ' δμβρον κτύπον...ψεκὰς δὲ λήγει.

188 sq. ἐλπίσω: 'suppose,' not 'hope.' If there is any 'hope' in the matter, it is that courageous loyalty may still be found among the citizens. But note (1) the insistent τόνδε...τῆσδε, (2) the choice of the peculiar word δεσπόζειν (and, perhaps, of φόβης in preference to κόμης or τριχός). To give these words their proper force we must render 'own (=call his) hair like this.' The tress is like her own, royal, and the physical superiority of princes is taken for granted. To understand that El. is referring simply to the improbability of any citizen *daring to offer* the lock is to ignore much in the expression.—ἀστῶν τιν' ἄλλον: 'anyone else, a citizen,' according to the frequent idiom. Cf. Hom. *Od.* 2. 412 μήτηρ δ' ἐμὴ οὔ τι πέπυσται, | οὐδ' ἄλλαι δμωαί, 8. 367 αὐτὰρ Ὀδυσσεὺς | τέρπετο...ἠδὲ καὶ ἄλλοι | Φαίηκες, Plat. *Gorg.* 473 C.—For the implication in ἀστόν ('plain citizen') cf. Pind. *P.* 3. 71 βασιλεὺς | πρᾶυς ἀστοῖς, οὐ φθονέων ἀγαθοῖς (*optimatibus*).

189 ἀλλ' οὐδὲ μήν: cf. Eur. *Or.* 1117, *Hel.* 1047. 'It could be no ordinary citizen. Nor yet again could it have been my mother. Nor was it I. There is but one left.' This is the reasoning, and yet she dare not flatter herself with the conclusion.

190 sq. ἐμὴ δὲ μήτηρ: pathetically (*i.e.* 'and, alas! she is mother of mine'). It is not clear why some of the editors write γε for δέ, a particle frequently presents a thing another aspect. Cf. *Pers.* βασιλεύει, βασίλεια δ' ἐμή, [illegible] ὦ παῖ Πηλέως, πατὴρ δ' ἐμός, 1275 ὦ σπέρματ' ἀνδρὸς τ[illegible] ὁμαίμονες, Hdt. 7. 8 Ἀρ[illegible] Μιλησίῳ, βούλῳ δὲ ἡμετέρ[illegible] ἐπώνυμον. Cf. *S. c. T.* [illegible] θεῶν ἐπώνυμον | φρόνημα [illegible] nopaeus). For the though[illegible] *El.* 1154 μήτηρ ἀμήτωρ, *ibi*[illegible]

191 ἐγὼ δ': *i.e.* if left [illegible] judgment, I cannot tell w[illegible] (What say *you?*)—ὅπως μὲν [illegible] sc. οὐκ οἶδα, to be followed [illegible] ὅπως δὲ ἀπιστήσω, οὐκ οἶδα. [illegible] and effective aposiopesis c[illegible] 571, and see *Suppl.* (707 = [illegible] —τάδ' αἰνέσω: 'accept th[illegible] the question),' with an allu[illegible] bate and the yielding of [illegible] speakers. Cf. *Ag.* 1369 ταύ[illegible] γνώμην) ἐπαινεῖν πάντοθεν πλ[illegible]

192 εἶναι τόδ' κ.τ.λ. may be either subj. or pre[illegible] (1) 'that this ἀγλάισμα (wh[illegible] comes from Or.' or (2) 'that I [illegible] an ἀγλάισμα from Orestes.' is preferable, as making le[illegible] rhythmically upon μοι.—ἀγλ[illegible] *vox propria* in this connection [illegible] *El.* 908 ἐξεπίσταμαι | μή τοι [illegible]σμα πλὴν κείνου μολεῖν, Eu[illegible] πυρὰ δὲ χέρσος ἀγλαϊσμάτων.

193 σαίνομαι denotes eit[illegible] ing or cheering, though with [illegible] bility of deception. Cf. Eur. γάρ με σαίνει θέσφατα, | μ[illegible] δόλον. Either the favourab[illegible] favourable implication may be

φεῦ·
εἴθ' εἶχε φωνὴν εὔφρον' ἀγγέλου δίκην,
ὅπως δίφροντις οὖσα μὴ 'κινυσσόμην, 195
ἀλλ' ἓν σάφ' ᾖνει, τόνδ' ἀποπτύσαι πλόκον,
εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
ἢ ξυγγενὴς ὢν εἶχε συμπενθεῖν ἐμοὶ
ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός.
ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα, 200

written. **194** ἔμφρον' Auratus. But this ='sane' and robs the passage of a fine touch. ϕ. **195** μήκηνυσσόμην M, corr. Turnebus. ϕ. **196** εὖ σαφηνῆ M. εὖ σάφ' ᾖνει Davies, ἢ σάφ' ᾖνει Kayser. I have preferred to write ἓν (ϕ). εὖ σάφ' ᾖδη Porson, εὖ 'σαφήνει Paley (εὐσαφήνει itself is a possibility, the augment not

prominent. The former appears in *e.g.* Bacchyl. 1. 25 ὁ δ' εὖ ἔρδων θεοὺς | ἐλπίδι κυδροτέρᾳ | σαίνει κέαρ, Eur. *Rhes.* 54 αἵρεσθαι φυγὴν | μέλλουσι· σαίνει μ' ἔνυχοι φροντιδες. The latter is uppermost here. If her previous sentence had been completed she would have said 'And yet I feel sure 'tis he.' Here she protests against self-delusion, and, instead of uttering the words, breaks off with 'Nay, Hope is cozening me.'—ὑπ' Ἐλπίδος (for ἐλπίδι) probably (though not necessarily, see Kühner-Gerth *Gr. Gramm.*[2] 1. p. 523) personifies. Cf. the delusion by Ἐλπίς in *Ag.* 807 sq.

194 εὔφρον': 'a gracious' voice, *i.e.* a voice to speak me fair and solve my doubts. Cf. v. 87 (n.). In *Suppl.* 383 οὐδ' αὖ τόδ' εὔφρον, τάσδ' ἀτιμάσαι λιτάς, the graciousness is little different from behaving with proper feeling. It is not, however, impossible to render 'glad,' since it would be quite in dramatic keeping with the wavering condition of Electra's mind for her to say 'Oh, that it had a glad voice...' and then, realising that it might *not* have cheering things to say, to alter her language accordingly. Both senses are met with in Aesch., and, though the former is much more common, the mere statistical argument is of no weight. For the latter cf. *Ag.* 797 εὔφρων τέκνοις εὖ τελέσασιν. In *Ag.* 1577 (ὦ φίλτατοι εἴφρον) the meanings are com-

M. and T. § 333. For Aesch. cf. *P. V.* 161 (εἰ γὰρ...ἤκεν...ὡς μὴ...ἐπεγήθει), 773 (τί δῆτ' ...οὐκ ἔρριψ' ἐμαυτὴν...ὅπως... ἀπηλλάγην;). The assimilation is here carried on consistently into the subordinate conditional clause (197) εἴπερ...ἦν (for ἐστι).—μὴ is somewhat unusually placed, though not so notably as in Soph. *O. C.* 1365 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς. (In *Ag.* 484 εἰ δ' ἐτήτυμος, | τίς οἶδεν, ἢ τοι θεῖον ἐστι μὴ ψύθος; the true reading is probably πῃ.) The effect is to throw more weight on 'κινυσσόμην (cf. Soph. *Aj.* 1140 τόνδ' ἐστὶν οὐχὶ θαπτέον) as opposed to an alternative, which might have been expressed by *e.g.* ἀλλὰ σαφές τι ἔμαθον, but follows another course.—'κινυσσόμην. Both M and schol. have 'κηνυσσόμην, but the arguments are fairly conclusive against it. The early identity of pronunciation of η and ι was likely to corrupt the spelling of the rarer words, and, whereas κινύσσω (cf. αἰθύσσω) has an intelligible etymology as cognate to κινέω and κίνυμαι, κηνύσσω has no affinities. The verb κινύσσω was known to Eustath. (on *Il.* 4 p. 742. 43). In *P. V.* 167 Prom. calls himself αἰθέριον κίνυγμα (MSS and Eustath.). The gloss there, εἴδωλον, is the same as the schol. here, κήνυμα (εἰς) γὰρ τὸ εἴδωλον. We may gather that an early misspelling κήνυγμα, κηνύσσω (with identical pronunciation) occurred in some icon (Diogenianus?), and that , Phot. and scholl. have repeated r from that source.

ἀλλ' "ἓν σάφ' ᾖνει. See crit. The subject throughout is the cf. ὧν in v. 198) rather than the and the clause here depends on not on εἴθε, since it is only to

Ah me! Would that it had a gracious voice, as of with tidings, to end my wavering in two minds and with one clear course—to spurn away this lock, if s severed from a hated head. Or would that, bein mourning could be like mine, an honour to this to tribute to our sire.

Ah, well do the gods on whom we call know how

being used in compounds with εὖ: cf. εὐφήμησεν (M) *Pers.* 392 and see p. 136 supporting Lautensach *Progr. Gott.* 1887). ἢν σαφηνῆ Erfurdt. of Wellauer is barely Greek, if σάφ' is to be joined with ᾖν; if with ἄτε creates a new awkwardness. **199** τιμὴ Portus, but the accus. is abs sary to the sense. ϕ. **200—208** Weil, Wecklein &c. transpose

'κινυσσόμην that ἀλλ(ὰ) is opposed.—ἓν is suggested by δίφροντις and σάφ' by 'κινυσσόμην. El. desires to decide between her 'two minds' and hold to one of them. For ἓν, of the decisive and important answer, cf. *Suppl.* 611 ἓν εἰπὲ δ' ἡμῖν (Turnebus rightly). Eur. *Hel.* 773 ἓν δ' εἰπὲ πάντα παραλιπών, Soph. *Aj.* 1140 ἓν σοι φράσω and *inf.* 551 ἓν τι ποιεῖν.—ᾖνει: 'bade.' Cf. 553. The word suits the notion of debate (191 n.). —τόνδ' ἀποπτύσαι πλόκον. For the living language there is no perceptible laxity in making 'it' bid Electra spurn away 'this tress,' although 'it' is the tress itself. The subject has never been explicitly named, and is in any case too far removed to be in grammatical consciousness.

[Paley's reading εὖ 'σαφήνει (which he afterwards abandoned for Kayser's simplifying ἢ σάφ' ᾖνει, though the corruption presumed is not so easily accounted for) has the warrant of the compound διασαφηνέω in Hippocrates, and even an actual σαφηνέω is quoted (*Anecd. Boisson.* 4. 356). For εὖ cf. *Pers.* 786 εὖ γὰρ σαφῶς τόδ' ἔστι. But the expression is flat as compared with the antithetic ἓν and the figurative ᾖνει.]

198 ἢ ξυγγενὴς ὢν κ.τ.λ. Logically this is alternative to ἀποπτύσαι and its proviso, though grammatically it takes the shape of a clause in the regimen of ὅπως.—ξυγγενὴς ὢν. The participle combines the senses εἴπερ ἦν and ἅτε ὤν: 'so that, if kin to mine, it might (as such) have been able to share with *me* in a πένθος which was an honour to the tomb.' Electra has still a half-suspicion (v. 197) that the tress may be Clytaemnestra's. In that case, though it would be ξυγγενὲς, its πένθος could not be, like her στοῦ | an honour to Agamemnon. If it came from Orestes, its sincere and as gratifying to *kers* (ἐμοί).—εἶχε: *i.e.* 'be position to),' as the guilty Cly could not be. There is, o thought of physical inability the part of the lock.—συμπ reference to the technical ser Cf. 172 πενθῆσαι τριχί.

199 ἄγαλμα τύμβου κ contained accus., or accus. i to the verbal action, must be as compactly as possible w (=συμπενθεῖν πένθος τοιοῦτον εἶναι). The main element in not simply that the lock migl mourn with El., but that it m to mourn so as to be an hono and τιμὴν bear stress.—τοῦδ point: 'considering whose to there could be no honour in the murderess.—With the ac 509, *Ag.* 234 ἔτλα δ' οὖν θυ θυγατρὸς | ...πολέμων ἀρωγάν 558 νέαν ψυχὴν ἀτάλλων μητ μοιτῆν, Eur. *El.* 231 εὐδαιμο ἡδίστων λόγων. The comm placed in such sentences is a a misconception.

200—208 Electra, ex her mental conflict, pauses fo but cannot refrain from br another expression of hope. perceives the second evidence presence, in the shape of foo is an error to assign these f the Chorus. Without then speech is very abrupt in its they are admirably suited to l feeling, and the discovery of set of proofs is less mechani duced than in an entirely new

200 ἀλλ': 'well,' or (turning from the unsolvabl

ιυτίλων δίκην
ρὴ τυχεῖν σωτηρίας,
πέρματος μέγας πυθμήν.
δεύτερον τεκμήριον,
τ' ἐμοῖσιν ἐμφερεῖς. 205
ίδε περιγραφὰ ποδοῖν,
συνεμπόρου τινός.
πογραφαὶ μετρούμεναι
ι τοῖς ἐμοῖς στίβοις.

o the Chorus. But †. **201** δίκης M
δῶν δ' M. Most editors reject δ', which is
δ' ὁποῖοι τοῖς ἐμοῖσιν H. L. Ahrens.—ὅμοιοι

204—209 For footmarks as a criterion of relationship see Introd. pp. lxvi sq., and, for the answer to the captious criticism of the pseudo-Euripides, *ibid.* pp. lxviii sq.

204 sq. **καὶ μὴν...γε**: introducing new matter for consideration. These particles may be either corroborative or adversative, not in their own right, but simply according to the tone imparted to the intervening word. Contrast with the present line *P. V.* 1014 sq. ΗΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος. ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.

205 ποδῶν δ', ὁμοῖοι κ.τ.λ. Verrall's explanation of this passage (except, perhaps, of **ὁμοῖοι**) removes the difficulties. **στίβοι** ('traces') are not necessarily of feet: cf. *Ag.* 420 ἰὼ λέχος καὶ στίβοι φιλάνορες. Electra first sees 'traces' of some one having been there. Next she makes out actual footprints. They prove to be such as one would look for (from Orestes), and on closer scrutiny they are found to be like her own. Lit. 'Aye, and here are marks, for a second proof: yes, *foot*marks, in keeping, and like my own.'—**ὁμοῖοι** is taken by Verrall as certifying, through the marks being in pairs, that they are marks of feet. But the impress is evidently clear enough without that not very certain Rather we may render 'to suit, keeping' with the previous indi the lock of hair. The **τ'** whic is both exegetic and connecti footprints are 'to the same *because* (like the hair) they to her own.'

Editors usually eject **δ'** (a without accounting for it

are tempest-tost, like men upon the seas. Yet, if 'tis meant that we escape, from a little seed a mighty stock might grow.

But hold!...tracks also, for a second proof: tracks of feet... to match...and like my own! Yes, here are two sets of footprints, outlined by himself and some companion. The heels and tracings of the tendons agree in their measures with mine own tracks.

M, ὁμοῖοι m. The latter accentuation appears correct for the older Attic (Kühner-Blass *Gr. Gramm.*[8] I. p. 326).—τοῖς γ' ἐμοῖσιν schol. **208** The common assumption that transpositions or excisions are necessary here, or that a lacuna should be marked, is due to the asyndeton and to a misapprehension of the bearing of v. 207. †.

They have then translated (1) 'traces of feet, like his'; (2) 'prints of feet, like to and resembling mine' (a flagrant tautology); (3) 'marks fitting (my) feet and like my footprints.' (This, apart from the tautology, is made impossible by the absence of ἐμῶν and by the fact that ὁμοῖος accompanies the rare gen. only when the dat. is understood with it, viz. στίβοι ποδῶν (στίβοις) ὁμοῖοι. A sure instance of the gen. is found with difficulty in classical Greek, but in Hdt. 3. 37 ἔστι δὲ καὶ ταῦτα (sc. τὰ ἀγάλματα) ὁμοῖα τοῦ Ἡφαίστου the variant τοῖσι τοῦ Ἡφαίστου is less well supported); (4) 'marks like those of feet and similar to mine.'

206 sq. **καὶ γὰρ δύ' ἐστόν: καὶ** belongs to δύο (cf. 16 n.). Electra examines more closely: 'yes, for here are *two* sets'; and the contrast brings out the peculiar features of similarity in the one.—**περιγραφὰ ποδοῖν.** The double dual is necessary. The outline of one pair of feet is a περιγραφὴ ποδοῖν. ποδῶν would obviously lack this precision.—**αὐτοῦ τ' ἐκείνου**: a beautifully natural touch. She begs the question in the midst of the argument.

208 sq. The asyndeton is essential. There has been a pause, during which El. prints her own footmarks beside those of the visitor and examines their points of resemblance according to the method traditional in such cases (Introd. pp. lxvi sq., lxix).—**τενόντων.** The (inexact) explanation of the schol. τὴν εἰς μῆκος τῶν ποδῶν ἔκτασιν τένοντάς φησιν was perhaps (in part at least) called forth by the fact that in late Greek the word was commonly applied to the neck, a use found as early as [Hes.] *Scut.* 419. In Apoll. Rhod. 4. 1646 ὑναὶ δέ οἱ ἔσκε τένοντες | σῦριγξ αἱματόεσσα κατὰ σφυρόν the old commentators blundered for this reason. Yet they might have remembered *e.g.* Hom. *Il.* 22. 396 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε ἐς σφυρὸν ἐκ πτέρνης. In Eur. *Phoen.* 42 the exact meaning of τένοντα ποδῶν is uncertain. If the sing. in *Cycl.* 400, *Med.* 1166, *Bacch.* 938 may be translated 'ankle,' it is because the Greeks appear to have popularly recognised in particular two great τένοντες, the band-like muscle at the ankle and the tendon of Achilles (ὁ ὀπίσθιος). Here the tendons are those under the foot, which leave characteristic impressions with different persons, being more and less heavy on the right or left or in the middle, and also more and less elongated, according as the foot is flat or arched. These criteria are exactly those which barbarian 'trackers' still observe. —**ὑπογραφαί**: *adumbrationes*, general or suggestive outlines from which to deduce the complete picture. The antithesis is ἀπεργασία. Cf. Plat. *Rep.* 548 c ὥσ λόγῳ σχῆμα πολιτείας ὑπογράψαντα μὴ ἀκριβῶς ἀπεργάσασθαι, διὰ τὸ ἐξαρκεῖν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς κ.τ.λ., Isoc. 5. 85 ὑπογράψειν οἶμαι τοῖς ἐξεργαζεσθαι καὶ διαπονεῖν δυναμένοις.—**μετρούμεναι εἰς ταὐτὸ συμβαίνουσι**: not 'when measured, are of the same size' (which would be absurd, and for which the natural Greek would have been ἐξισοῦνται or ἴσαι εἰσίν). The question is of the proportions. Aristotle says (*de Lin.*) σύμμετροι (γραμμαί) αἱ τῷ αὐτῷ μέτρῳ μετρούμεναι, *i.e.* which can be divided by a common measure. So here 'when measured (*i.e.* tested by proportional measure), they come to the same.' συμβαίνειν is used of the result of a calculation (Xen. *Hell.* 6. 4. 12) and εἰς ταὐτὸ (otherwise superfluous) fixes this sense. In the language of craniology, the 'index' is the same. If it be thought

πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά. 210

ΟΡΕΣΤΗΣ.

εὔχου τὰ λοιπὰ τοῖς θεοῖς τελεσφόρους
εὐχὰς ἐπαγγέλλουσα τυγχάνειν καλῶς.
ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ;
ΟΡ. εἰς ὄψιν ἥκεις ὧνπερ ἐξηύχου πάλαι.
ΗΛ. καὶ τίνα σύνοισθά μοι καλουμένῃ βροτῶν; 215
ΟΡ. σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην.
ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων;
ΟΡ. ὅδ' εἰμί· μὴ μάστευ' ἐμοῦ μᾶλλον φίλον.

211—223 The changes of speaker are marked with the παράγραφος only, except for ΟΡ. before v. 218. **211** sq. I have removed the ordinary punctuation inside the lines, in accord with the interpretation (†).—With a different view of the passage τοῖ might be suggested for τοῖς. **213** κυρεῖ Tournier. **214** ἥκουσ' Naber.—ἐξήκουν M, corr. Robortello. **215** τίνα ξύνοισθα Paley, to avoid the dactyl: but †.

that this is too technical for poetry and the situation, it must be remembered (1) that El. is following a recognised practice of investigation and actually relies on technical correctness, (2) that the tragedians (like Herodotus) were fond of introducing interesting hints of learning, in geography, astronomy, medicine, and even arithmetic. If part of the noted passage in Eur. *Ion* 1137 sqq. is spurious, it at least indicates a taste.—τοῖς ἐμοῖς στίβοις: dependent on ταὐτὸ, not συμβαίνουσι.

210 πάρεστι δ' ὠδὶς κ.τ.λ. Said after a short pause.—πάρεστι: not simply = ἔστι, but 'I have nought but....'—ὠδὶς: the travail of a mind in doubt and expectation. Cf. Soph. *Aj.* 794 ὥστε μ' ὠδίνειν τί φῄς. See schol.—φρενῶν: 'wits' rather than 'heart,' the sense being that of hopeless bewilderment.

211 sq. εὔχου τὰ λοιπὰ...τυγχάνειν καλῶς. The rendering is uncertain, and commentators have been much exercised as to both the construction and meaning of ἐπαγγέλλουσα. See Appendix. It does not meanwhile appear to have been

ἀλλ' ἐπαγγελλέτω πᾶς ἀνὴρ καὶ γυνή, | εἴ τις ἀργυρίδιον δεῖ]ται λαβεῖν, μνᾶς ἢ δύ' ἢ τρεῖς ('put in a claim'). In Pind. *P.* 4. 31 (55) ξείνοις ἐλθόντεσσιν εὐεργέται | δεῖπν' ἐπαγγέλλοντι πρῶτον the proposal is a summons. To Athenians the verb suggested *imperare, denuntiare* or *profiteri*, but hardly the simple *nuntiare*. We cannot, of course, assert that εὐχὰς ἐπαγγέλλειν was not an archaic phrase for reporting the fulfilment of prayer, but there is nothing to support the view. We may with more authority render 'charging the gods with fulfilment of prayers,' *i.e.* laying upon them a claim for such fulfilment (ἐπαγγέλλουσα τοῖς θεοῖς τελεῖν τὰς εὐχάς).

With this, two renderings of εὔχου are possible, though the first has been overlooked: (1) 'boast,' *i.e.* 'give out henceforth that thou art happy (successful) when thou chargest the gods with fulfilment of thy prayers'='that thou art one whom Heaven favours with answer to prayer.' There is no arrogance in εὔχου. Cf. the familiar εὔχομαι εἶναι and (with a somewhat similar thought) *Ag.* 1340 τίς ... (ἐξεύξαιτο?) βροτῶν ἀσωεῖ | ...ναι; τὰ λοιπὰ is in this case ... Cf. *S. c. T.* 66, Soph. *Aj.* ...ιτ. *Hel.* 698: (2) 'pray,' *i.e.* ...ceforth to be happy in charging ... this case τοῖς θεοῖς may belong ... to both εὔχου (cf. Eur. *El.* θύγατερ Ἠλέκτρα, θεοῖς | ...

My mind is in the throes, my sense confounded.

ORESTES (*re-entering*).

Make boast henceforth that, when thou callest on the
answer prayers, success attends thee.

EL. How so? For what success, as 'tis, have I t
the gods?

OR. The object of thy late prayer is here befo
eyes.

EL. Nay, on what mortal's name, to thy knowir
call?

OR. Orestes, to my knowing, is the proud burde
hopes.

EL. And what answering, prithee, have my petition
OR. Here am I. Look for no nearer one than me.

210 πολλὰς (originally) M. ἐκπαγλουμένῃ M (perhaps through some con ... the corruption πολλάς, *e.g.* ἐκπαγλουμένην), corr. Robortello. †. σοι 'κ Pauw. **216** μάστευ' M: μάτευ' G. and most editions. †.

λαβεῖν φίλον θησαυρόν) and ἐπαγγέλλουσα. τὰ λοιπὰ will then be pronounced with emphasis (=καὶ τὰ λοιπά). Cf. Eur. *Hel.* 698 εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονες | τύχοιτε, πρὸς τὰ πρόσθεν ἀρκέσειεν ἄν. The repetition in εὔχου...εὐχὰς is not offensive to the Greek ear (v. 51 n.), but there is redundancy in the expression as a whole if we render εὔχου by 'pray,' and we may therefore incline to the former interpretation. It is not unlike Aesch. to play intentionally upon the different senses εὔχου ('boast')...εὐχὰς ('prayers'). See Appendix to v. 32.—τελεσφόρους: cf. Eur. *Phoen.* 69 ἐν φόβῳ πεσόντε μὴ τελεσφόρους | εὐχὰς θεοὶ κραίνωσι.

213 τί...κυρῶ; The accus. neut. is not felt as a case. Cf. Soph. *Ph.* 440 (ἐξερήσομαι) τί νῦν κυρεῖ. For bolder accusatives see v. 710 (n.).—κυρῶ takes up τυγχάνειν of the previous line, as δαιμόνων does θεοῖς.

214 ἐξηύχου πάλαι: to be distinguished from the idiomatic pres. ἐξεύχῃ πάλαι: *i.e.* not 'for whom you have long been praying,' but 'for whom you were earnestly praying a while ago.'—πάλαι often approximates to νῦν δή or ἄρτι. Cf. *Ag.* 592 ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο, *P. V.* 871.—The constr. is (τούτων) ὧνπερ (εἰς ὄψιν ἥκειν) ἐξηύχου.

215 καὶ τίνα. The initial dactyl

should not have been susp 984 (Ἥλιος), *Ag.* 7 (ἀστέρας Σύριον), *P. V.* 756 (Κιμμερικό 630 (ὦ θεομανές), *fr.* 255 (ὦ θ (ἢ βαρύ), and, perhaps, *inf* κανες q.v.).

216 ἐκπαγλουμένην: ἐκπ μάζουσαν schol., rightly if θ be taken to mean 'making 'setting great store by.' ἐκπ γάλα schol. to Soph. *El.* 204 5. 423 τοὺς νῦν ἐκπαγλα φί Eur. *Or.* 890 πατέρα μὲν σὸν μενος, | σὸν δ' οὐκ ἐπαινῶν συγ 929 Κύπρις δὲ τοὐμὸν εἶδος ἐκ (*mirifice praedicans*, Barnes), ἐκπαγλούμεναι τέκνα. Herodo word (8. 92) in the sense of his σεσθαί τινα. For the thought c especially 242. (The rende wildered,' 'troubled for,' are qu warrant.)—The sudden chang dat. construction (καλουμένῃ) t probably not without point. Electra's *confidence*, and to secret, are different things; a no rule of distinction can be difference of case could be m cate resource of language.

218 δδ' εἰμί: lit. 'here 'I here am (he),' as is shewn *Od.* 22. 367 ὦ φίλ', ἐγὼ μὲν δ' ἔχεο (with context). Cf

ΗΛ. ἀλλ' ἦ δόλον τιν', ὦ ξέν', ἀμφί μοι πλέκεις;
ΟΡ. αὐτὸς κατ' αὐτοῦ τἄρα μηχανορραφῶ. 220
ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.
ΟΡ. κἀν τοῖς ἐμοῖς γ' ἄρ', εἴπερ ἔν γε τοῖσι σοῖς.
ΗΛ. ὡς ὄντ' Ὀρέστην ΔΗΤ' ἐγὼ σὲ προυννέπω;
ΟΡ. αὐτὸν μὲν οὖν ὁρῶσα δυσμαθεῖς ἐμέ·
κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς 225
ἀνεπτερώθης κἀδόκεις ὁρᾶν ἐμέ,
ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς
σαυτῆς ἀδελφοῦ συμμέτρου τῷ σῷ κάρᾳ.

219 Qu. ἀλλ' *εἰ*? **220** *καθ' αὐτοῦ* Abresch, without necessity: cf. 110 (n.).—*ταρρα* M, *τἄρα* Dindorf. The accentuation *τἄρα* (Elmsley) is less warranted, the crasis being of particles. See ref. at *τοῦτοι* v. 92. *γ' ἄρα* Porson. **221** The line may be a question. **222** *ἐμοῖσιν* M, *ἐμοῖς* Turnebus. Victorius preferred to eject *ἄρ'*. Perhaps *ἐμοῖσι* (with *-ν* as correction) was caused simply by *κακοῖσι* and *τοῖσι* in the context. No less probably it arose from ΕΜΟΙϹΓ (*ἐμοῖς γ'*).—*τοῖς ἴσοις* M, but corrected. **223** *τάδ' ἐγώ σε προυννέπω* M. I have written *δῆτ'* provisionally, believing that the error arose from *Ὀρεστην(δη)ταεγω*. An alternative is *παῖδ'*, with a dramatic touch

'Can *you* be the *child* Orestes?' (cf. Eur. *El.* 330, Soph. *El.* 1220, 143 corruption was less likely. *τόνδ'* marg. Askew., *τῇδ'* Pauw, *ταῦτ'* Pors Klausen, *τάρ'* Bamberger. Others make wider changes *e.g. τάδε σ' ἐγὼ* Arnaldus, *γάρ σ' ἐγὼ προσεννέπω* Hermann. But ⸸.—The accents should ⸸. **224** The speaker is not marked in M.—*μὲν νῦν* M, corr. Tu **226** *καδοκεῖς* M, corr. m. **227** sqq. Proposed rearrangements and e needless. ⸸. Robortello placed 227, 223 after 225; Heath gave 225, 228 **228** Wecklein would eject the verse.—*σαυτῆς δ' ἀδελφοῦ σύμμετρον τῷ σῷ* seqq.) Pauw. Paley's *συμμέτροις τῷ σῷ ποδί* (with preceding line) is hardl

207 *ἔνδον μὲν δὴ δδ' αὐτὸς ἐγώ.* The Italian *sono io* has only a surface resemblance.—*μάστευ'* is as sound and poetical a form as *μάτευ'*. M gives it also in *Ag.* 1084 *προφήτας δ' οὔτινας μαστεύομεν.*—*μᾶλλον φίλον*: not 'a greater friend' (for which the Greek is *μείζω φίλον*) but 'more near.' Cf. Eur. *Hel.* 92 Τελάμων ὁ φύσας. *τίν' ἂν ἔχοις μᾶλλον φίλον;* (though he is, in fact, hostile).

219 *δόλον...πλέκεις*; cf. *plaited cunning* (Shak. *K. L.* 1. 1. 272), Hom. *Od.* 19. 137 *δόλους τολυπεύω*, 5. 356 *μή μοι ὑφαίνησιν δόλον.*—*ἀμφί* is not simply 'concerning,' but 'around,' the figure being that of a net or web.—The sentence is in tone a question 'nay, surely....' but implies the assumption. Hence the form of the answer.

220 *αὐτὸς κατ' αὐτοῦ*: see 110 *αὐτὴν* (n.).

223 *ὡς ὄντ' Ὀρέστην κ.τ.λ.* In determining the reading we should begin by accepting *ἐγὼ σὲ* as sound. Precisely similar is Eur. *I. T.* 803 *ἐγὼ σ'* (*ἐγὼ σ'* ...

'greet,' 'accost' (=*προσεννέπω*). In *Eum.* 98, 855 the sense (though with different shades) is that of giving plain warning. The prose word is *προαγορεύω* or (less commonly) *προλέγω*. Electra asks if she is to 'say out' that he is Orestes, the notion being that of definite acknowledgment to those concerned, not, of course, loud proclamation for all the world. The accus. *σὲ* may (1) simply follow the notion of *ἐννέπω* (Eur. *H. F.* 270) or verbs of similar sense (*e.g.* *ἀνακηρύσσω*) or (2) belong to an absol. participial construction (Goodwin *M. and T.* § 853). It is best to say that both constructions run together.

We are therefore justified in looking for the error in *τάδε* alone. Apart from the metrical impossibility, the use of *τάδε* is scarcely analogous to that in Eur. *Andr.* 168 *οὐ γὰρ ἐσθ' Ἕκτωρ τάδε*, *Tro.* 100 *οὐκέτι Τροία | τάδε καὶ βασιλῆς ἐσμεν Τροίας*, *Cycl.* 63 *οὐ τάδε Βρόμιος, οὐ τάδε χορεύει*, Thuc. 6. 77 *οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλληνότριοι.* In all these instances ...ve is part of the idiom, and the ...tion is 'what we have here is not ...t)....' or 'not (the mere)....' ...rection *ταῦτ'* (Porson) would convey an unseasonable con- ...δ' (marg. Askew.) was not ...be corrupted into *τάδ'*, and *τἄρ'* ...tion unsuited to the tone of ...n. The word which best fits

the sense is *δῆτ'*. For the corruption see crit. note. Its position is a favourite one in the line. Cf. *Eum.* 206, Soph. *O. C.* 52, *Ph.* 761 *βούλῃ λάβωμαι δῆτα καὶ θίγω τί σου;* Eur. *Ion* 1303 *σὺ τῶν ἀτέκνων δῆτ' ἀναρπάσεις δόμους;* *Hel.* 103, 812, 1248, *I. T.* 1176 *ἦ τῶνδ' ἕκατι δῆτ' ἄγαλμ' ἕξω φέρειν;*—*ὄντ'* is somewhat stressed: 'as really....'

224 *αὐτὸν*...*ἐμέ* = *αὐτόν με*, but with a double emphasis, thanks to both position and form. The accus. depends, of course, on *ὁρῶσα*, not (as Con. supposed) on *δυσμαθεῖς*.—*οὖν*: inferential, with the sentence: 'it appears.' It must not be joined to *μέν*, which simply opposes *αὐτὸν ἐμέ* to *κουρὰν δ'*.—*δυσμαθεῖς* expresses slowness, not unbelief. *ἀντιστεῖς* of schol. is an impossible interpretation.

225 *κουρὰν*...*τήνδε*: '*merely* this shred of hair.'—*κηδείου* is not a purely ornamental epithet. The lock betokened that some one was duly mourning.

226 *ἀνεπτερώθης*: of excitement. Cf. Eur. *Or.* 876 *ἄγγελμ' ἀνεπτέρωκε Δαναΐδων πόλιν*, *Suppl.* 89 *φόβοι μ' ἀναπτεροῖ*, *Hercl.* 332 *νῦν γὰρ πέτῃ*, Soph. *Aj.* 693 *περιχαρὴς δ' ἀνεπτάμαν*, Ar. *Av.* 1448 *ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας*, Hdt. 2. 118.—*ἐμέ*: very emphatic; 'you thought you saw *me* (myself).'

227 sq. *ἰχνοσκοποῦσά τ'*: 'you,

when you were tracking &c.' the participle and its clause t vious clause with *ἰδοῦσα*. Cf *νῦν ἀνοιμώζω παρὼν | πατρ θφασμα προσφωνῶν τόδε* (wh apprehension exists). Klaus *Ag.* 249 sqq. *κρόκου βαφὰς χέουσα | ἔβαλλ' ἕκαστον θυ δμματος βέλει | φιλοίκτῳ, | πρ ὡς ἐν γραφαῖς*, where, as here ticiple precedes and the other verb.—*τοῖς ἐμοῖς* (stronger t alone) should be run on closel next words, *i.e.* 'which were mine, those of thine own bro like thee.' This deliberate acc is a half-ironical reminder of arguments (204 sq.): 'they co you said—no one else's, becau *ἀδελφοῦ*: the gen. after the po *τοῖς ἐμοῖς* by the familiar idi Soph. *O. C.* 344 *τάμὰ δυστήνε κάρᾳ*: 'person.' Judged from point of view, there is no real in the use of this word, despite ence to *foot*prints in the cont have to remember (1) that *κάρ* ually used without the least t the literal head, and that the a expression *τὸ σὸν κάρα*, if found i context, would evoke no more than *e.g.* *ὦ κασὸν αὐτάδελφον κάρα* (Soph. *Ant.* 1), or *φίλα βάβαιν' ἀστήνη* (Aesch. *Ag.* 196)

EL. Ah sir! What if thou art but weaving sor about me?
OR. Then 'tis for mine own hurt that I am plotting
EL. Nay, thou art minded to scoff at my distress.
OR. 'Tis at my own, then, if it is at thine.
EL. Must I acknowledge thee as in good sooth Ore
OR. It seems that, when thou seest me in the fle art slow to learn, though at sight of this shorn duty-lo wert on wings of joy, and didst deem 'twas I thou didst So was it when thou wert questing in my tracks, that thy very brother, tallying in build with thee. Put t

σκέψαι τομῇ προσθεῖσα βόστρυχον τριχός.
ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερός, 230
σπάθης τε πληγάς, εἰς δὲ θήρειον γραφήν.
ἔνδον γενοῦ, χαρᾷ δὲ μὴ 'κπλαγῇς φρένας·
τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς.
ΧΟ. ὦ φίλτατον μέλημα δώμασιν πατρός,
δακρυτὸς ἐλπὶς σπέρματος σωτηρίου, 235
ἀλκῇ πεποιθὼς δῶμ' ἀνακτήσῃ πατρός.
ΗΛ. ὦ τερπνὸν ὄμμα τέσσαρας μοίρας ἔχον

230 τὸ μὴ M, corr. Turnebus. κόμῃ Kirchhoff. ♱. **231** ἠδὲ Turnebus, ἔσιδε O. Müller, ἐν δὲ Pauw. Hermann supposed the loss of a line. ♱.—θηρίον M, corr. Bamberger. **232** μὴκπλαγεῖ' M, corr. Turnebus. **234—236** There is no mark of the person, and the lines are often given to Electra. ♱.—For unnecessary

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συμμέτρου is not συμμέτροις, but belongs to ἀδελφοῦ, and at once suggests a comparison with the person, not with the foot: (3) that the actual word 'foot' is nowhere obtruded on our notice. With any strangeness still felt in the expression cf. v. 237 δμμα τέσσαρας μοίρας ἔχον and context.—Dr Verrall (with Wecklein 1885) prefers to join v. 228 to the following line, accounting for the peculiar order on the ground of emphasis. This not only appears to leave a weakness in τοῖς ἐμοῖς of v. 227, but is open to the serious objection that the proportions of the head have nothing to do with the resemblance of the hair.

229 σκέψαι: 'consider,' 'judge' (not 'look').—τομῇ: 'the stump.' Cf. Hom. *Il.* 1. 235 σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους | φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν δρεσσι λέλοιπεν. Thuc. 2. 76.—προσθεῖσα. The purpose of the suggestion is to prove that the lock, which Electra had *virtually accepted* as that of Orestes, had come from the speaker, and that therefore he should be accepted as Or. himself. We must assume that Orestes had (at vv. 6, 7) left no long locks upon his head. Electra cannot therefore see at a glance that the lock [illegible] part in recognition cf. Eur. *Ion* 1417 sqq.

231 σπάθης τε πληγάς: *i.e.* the way the batten has done its work. 'Yes, look at the blows of the batten.' The σπάθη is the lath or blade which strikes down and makes compact the horizontal threads (woof) driven across the warp in the upright loom. Cf. σπαθητός, λεπτοσπάθητος, πολυσπαθής. σπάθημα is defined by Hesych. as πύκνωμα, ἀπὸ τῶν ταῖς σπάθαις κατακρουόντων τὰ ὕφη.—εἰς δὲ. It is usual to supply ἰδοῦ from the previous line (cf. *Suppl.* 110 ἰδέσθω δ' εἰς ὕβριν βρότειον) and Con. compares Hom. *Il.* 3. 268 ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων, | ἂν δ' Ὀδυσεύς (sc. ὤρνυτο), *ibid.* 5. 480. But we may prefer to suggest that εἰς δὲ is an adverbial expression (of the same kind as the familiar ἐν δέ, πρὸς δέ, σὺν δέ, ἐπὶ δέ, μετὰ δέ) following on the verbal notion in σπάθης πληγάς, of which the θήρειος γραφή is the result; *i.e.* lit. 'and (struck) *into* it' (πεπληγμένην δὲ εἰς αὐτό). We may punctuate, if we choose, σπάθης τε πληγάς, εἰς δέ, θήρειον γραφήν. For the thought cf. Hom. *Il.* 22. 440 ὄφαινε... δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔτασσε, Apoll. Rhod. 1. 730 ἐν μὲν ἔσαν Κύκλωπες (in the δίπλαξ).—θήρειον γρα- [illegible] he schol. refers to Hom. *Od.* 19. [illegible] a χλαῖνα) πάροιθε δὲ δαίδαλον [illegible] προτέροισι πόδεσσι κύων ἔχε [illegible] λλόν, | ἀσπαίροντα λάων. Com- [illegible] add Poll. 7. 55 ὁ δὲ καταστικτὸς [illegible] ὁ ἔχων ζῷα ἢ ἄνθη ἐνυφα- [illegible] ζωωτὸς δὲ χιτὼν ἐκαλεῖτο καὶ [illegible] Cf. Eur. *I. T.* 814, *Ion* 1146, [illegible] Hdt. 3. 47, Plaut. *Pr.* 1. 2. 14 [illegible] *tia.*

to its stump and see! And look upon this piece of thy handiwork, as thy batten struck it, and the shape therein.

Contain thyself; let not joy bedaze thy wits; for I [illegible] bitterness our nearest feel towards thee and me.

CHO. O dearest care of thy sire's house, its hope o[illegible] seed, watered with tears, 'tis in thy prowess thou must win back thy father's substance.

EL. O joyful presence, who playest four parts for m[illegible]

transpositions see Wecklein Appendix. **235** σωτήριος Schütz. **2[illegible]** ἀλκῇ R. Menzel. **237** δνομα Valckenaer. The words are often confus[illegible] (Soph. *Aj.* 447, *Trach.* 379 &c.), but here δμμα is correct. ♱.—ἔχων of P [illegible] the next line) προσαυδᾶν δή σ' ἀναγκαίως ἔχω of Weil, seeks to avoid [illegible]

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232 ἔνδον γενοῦ. The line follows a brief pause. Electra starts with conviction and would make manifestations of delight, which Or. checks.—ἔνδον: sc. σεαυτῆς. Cf. Hdt. 1. 119 ἰδὼν δὲ οὔτε ἐξεπλάγη ἐντός τε ἑωυτοῦ γίνεται. The contrary phrase is ἐκστῆναι (ἑαυτοῦ or τῶν φρενῶν). Cf. ἔκστασις.—Another form is ἐν σαυτῷ γενοῦ (Soph. *Ph.* 950, Xen. *An.* 1. 5. 17 ἐν ἑαυτῷ ἐγένετο). The more idiomatic and easily corrupted ἐν σαυτοῦ (sc. οἰκίᾳ originally) is a *var. lect.* in Soph. (*l.c.*). Cf. Plat. *Charm.* 155 D, Ar. *Vesp.* 642 κᾶστιν οὐκ ἐν αὑτοῦ (αὐτῷ R), where see Blaydes (crit. n.).—μὴ 'κπλαγῇς φρένας: cf. Soph. *Trach.* 629 ὥστ' ἐκπλαγῆναι τοὐμὸν ἡδονῇ κέαρ (though here φρένας = 'wits,' 'judgment,' [illegible] cool action being required), Eur. *Heraclid.* 709 σῶν φρενῶν οὐκ ἔνδον ὤν, Hom. *Od.* 18. 327 φρένας ἐκπεπαγμένος.

233 τοὺς φιλτάτους...πικρούς: 'our nearest (Clyt.) are our bitterest.' The position emphasizes the apparent contradiction. For the use of φίλος cf. 109 (n.), Eur. *Phoen.* 1445 φίλοι γὰρ ἐχθροὶ ἐγένετ', ἀλλ' ὅμως φίλος.—οἶδα is perfectly sound. Orestes, despite his absence, is quite aware of the situation. He needs no telling.—νῷν: more pointed than ἡμῖν: 'we two are their special detestation.'

234—236 The reasons for assigning these verses to the Chorus seem conclusive. They are (1) the general character of the exclamation. In μέλημα δώμασιν Or. is regarded as the sustainer of the *house* and its belongings *as* a house. The δωμαί form part of the δώματα (v. 126 δόμων), and their meaning is 'thou in whom the house (with its retainers) finds its nearest and dearest care': (2) on the other hand natural first cry of Electra [illegible] sisterly affection (vv. 237 sqq.) [illegible] (238) gains an antithetic force [illegible] ment with its emphatic positio[illegible]

234 φίλτατον: 'most vi[illegible] the only son.—πατρός. As ap[illegible] the repetition in v. 236, there i[illegible] regretful affection for Agam. a[illegible] his rule.

235 δακρυτός. For the f[illegible] see note on ἰαλτὸς (22). T[illegible] sense 'for whom we have wep[illegible] with the figurative '(seed) wa[illegible] tears.'—σπέρματος. The gen[illegible] (1) appositional (of definition) itself being the hope, or more (2) objective, *i.e.* 'our hope o[illegible] seed (that a seed existed) lay [illegible] σωτηρίου: *i.e.* for the keep[illegible] (σώζειν) of the stock (πυθμήν [illegible] 501 (n.) σπέρμα Πελοπιδῶν. [illegible] ferent connection Hom. *Od.* 5. [illegible] μα πυρὸς σώζων.

236 ἀλκῇ πεποιθὼς κ.τ. [illegible] an encouragement and a warn[illegible] will succeed, though there is [illegible] own prowess to rely upon. T[illegible] of Hom. *Il.* 5. 299 λέων ὥς ἀλκ[illegible] is combined with that of Eur. [illegible] χειρὶ τῇ σῇ πάντ' ἔχεις καὶ τ[illegible] πατρῷον οἶκον καὶ πόλιν λαβεῖ[illegible] δῶμ' ἀνακτήσῃ: cf. 126 (n.) πατρός: see v. 234. In any [illegible] repetition did not displease th[illegible] (51 n.). So ἔχων...ἔχον in the [illegible] lines.

237 δμμα: 'presence,' '[illegible] plained by θέα (schol. *S. c.* [illegible] and δραμα (schol. Soph. [illegible] Cf. *Pers.* 431 ἕως κελαινῆς ν[illegible] ἀφείλετο. The original sense of

νῆστις πιέζει λιμός· οὐ γὰρ ἐντελὴς
θήρα πατρῷα προσφέρειν σκηνήμασιν.
οὕτω δὲ κἀμὲ τήνδε τ', Ἠλέκτραν λέγω, 250
ἰδεῖν πάρεστί σοι, πατροστερῆ γόνον,
ἀμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα
πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας, πόθεν
ἕξεις ὁμοίας χειρὸς εὔθοινον γέρας; 255
οὔτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν
πέμπειν ἔχοις ἂν σήμαθ' εὐπιθῆ βροτοῖς,
οὔτ' ἀρχικός σοι πᾶς ὅδ' αὐανθεὶς πυθμὴν
βωμοῖς ἀρήξει βουθύτοις ἐν ἤμασιν. 260

249 ἐντελεῖ Pauw. 250 θῆρα πατρῶα M (πατρώα m), corr. Verrall. ϕ. θήραν πατρῴαν schol. If this were right, we might emend οὐ γὰρ ἐντελὴς (sc. τις) | θήραν πατρῴαν προσφέρει κ.τ.λ.—πατρῴοις Blomfield. 251 Ἠλέκτραν ἐγώ M, λέγω Aldus. 254 καίτοι θυτῆρος 254—262 Assigned by Hermann to Electra.

249 sq. οὐ γὰρ ἐντελὴς κ.τ.λ. See crit. n. We can hardly read θήραν πατρῴαν without further change (e.g. προσφέρει, supplying τις), since it is almost impossible to refer ἐντελὴς (across τοῦτ δ') to γόνναν. Verrall's minimum emendation (of the accents) produces an entirely satisfactory sense. Lit. 'for their (power of) chase is not full-grown, to bring their father's prey to the nest.' Reading θήρα πατρῴα Klausen renders 'non enim integra est paterna venatio ad afferendum nido cibum'; but ἐντελὴς is not *integra*, nor can *cibum* be supplied.—ἐντελὴς: sc. τὴν ἡλικίαν (Ael. *N. A.* 3. 40).—πατρῴα: 'the things their father brought.' The neut. plur. is chosen as (1) most comprehensive, its limits being determined by θήρα, (2) allusive to 'patrimony.'—προσφέρειν. The verb would seem to be a *vox propria* of 'bringing home' from the chase. Cf. Soph. *Ph.* 1108 οὐ φορβὰν ἔτι προσφέρων.

251 οὕτω δὲ κἀμὲ κ.τ.λ.: 'So also, I say....'—δὲ is resumptive and καὶ belongs to the whole comparison, not to ἐμέ.—Ἠλέκτραν λέγω. This form of expression, while frequent enough in tragedy (*e.g. S. c. T.* 596, 645, *Ag.* 1019, *fr.* 173, Soph. *Ant.* 198, *Aj.* 569 &c.), is always used for some clear effect, *e.g.* to play upon a name, to instruct the audience, or to avoid ambi[illegible] Here the [illegible] (poor) Electra here (the daughter of Agam., brought thus low).'

253 ἀμφω...δόμων. After speaking in pure metaphor the poet has converted it into a simile by stating the general application, but there is no intention in the details. The present line is not strictly parallel to vv. 248—250, but the resemblance of position is sufficient: 'we are in dire want (like them).'—ἀμφω...τὴν αὐτὴν: cf. 130 πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα (n.), 336 φυγάδας θ' ὁμοίως.—φυγὴν ἔχοντε: like αἰτίαν, βλάβην ἔχειν.—δόμων: 'house and substance' (126 n.). For the gen. cf. 288 διώκεσθαι πόλεως (n.).

254—262 It is debated whether these lines are spoken by Orestes or should be assigned (as by Hermann) to Electra. It is true that the latter arrangement would give nine verses to each speaker, but Paley's favourite (and in practice rather Procrustean) theory of an antistrophic or amoebaean correspondence in the number of lines in ῥήσεις has little to support it. Where the tally actually occurs it is most naturally regarded as an accidental outcome of the dramatic principle that each *persona* on the stage should be kept as effectively occupied as possible in speech or action. [illegible] e it seems best to continue [illegible] of Orestes, since (1) the [illegible] 253 would be abrupt,

in hunger's grip, since their chase hath not
strength to bring their father's quarry home to
E'en so mayst thou behold me and this poor E
left fatherless, banished both alike from house and
Nay, if thou makest to perish these nestlings
who gave thee sacrifice and paid thee mighty hon
If thou shouldst make to perish the eagle's
wilt thou find a hand so generous in the homage of
couldst no more send tokens whereof mankind were
will the utter blasting of this royal stock serve th
the day of sacrifice of oxen. Foster it, and from litt

Musgrave, Weil. ϕ.—Editors accentuate καί σε to the detriment of
τοῦ σε Hermann. 255 ἀποφθίρας M, corr. m. 256 εὔθυν
superscript by m). The error was due to identical pronunciation. e
258 ἐυπειθῆ M. Metre proves εὐπιθῆς for *P. V.* 349. In *Ag.* 972

(2) there is an impression of unity about the ῥῆσις lying between Ζεῦ Ζεῦ (245) and the concluding prayer κόμιζ' (261), (3) the mention of offerings to be paid by the royal house appears to come better from the θυτήρ who would himself make them.

254 καί, supported later by πόθεν (though it cannot be joined directly to that word), conveys the same tone of remonstrance as in καὶ πῶς; καὶ τίς; &c.: 'nay...'—τοῦ θυτῆρος...πατρὸς: 'that (well-known) sacrificer sire (of ours),' θυτῆρος being a noun used appositively as epithet: cf. *Ag.* 888 σωτῆρα ναὸς πρότονον, *Eum.* 186 καρανιστῆρες... θύοντος, implying that Agam. acquired (or deserved) the title ὁ θυτήρ.—καὶ σὲ of M should not have been altered by editors into καί σε. 'As *he* honoured *you*, so should *you* honour *him*.'

255 sq. πόθεν...γέρας; The sense is not 'Will you receive any more such gifts from *our house*?' but 'Who *anywhere* will think fit to make such offerings (when he sees how you have dealt with us)?' For the appeal to the self-interest of the gods cf. 126 (n.), *S. c. T.* 76 γένεσθε δ' ἀλκή· ξυνὰ δ' ἀλτίζω λέγων· | πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.—ἕξεις: *i.e.* 'continue to have' (not = σχήσεις).—ὁμοίας: sc. τῇ τοῦ Ἀγαμέμνονος.—χειρός: of liberality, cf. Eur. *Med.* 612 ἔταιμοι ἀφθόνῳ δοῦναι χερί.

257 sqq. οὔτ'...οὔτ': 'as not...so not.'—αἰετοῦ resumes the comparison of v. 246 (n.). The eagle is the special messenger of Zeus, affording omen (εὐπιθῆ) from the gr He often plays this part in *Il.* 24. 292 αἴτει δ' οἰωνὸν ταχ ὅτ τέ οἱ αὐτῷ | φίλτατος οἰω κράτος ἐστὶ μέγιστον, *ibid.* 31 *Od.* 2. 146 &c. Cf. Pind. *I.* 5 ἄρα οἱ φαμένῳ πέμψεν θεὸς | ἀρχ μέγαν αἰετόν, and, for Aesch., *A* αἰετοῦ γένεθλ'. Logically th include all eagles, αἰετοῦ being Cf. Soph. *O. T.* 1424 εἰ τὰ θν καταισχύνεσθ' ἔτι | γένεθλα.—ἀπο For the repeated word cf. 51 (n.).

259 sq. ἀρχικός. To Zeus, the gods, kings (διογενεῖς βασιλῆ among men what the royal eagle is birds. The stock (πυθμήν) from kings grow should be under his s protection, just as it should in specially honour him.—σοι (ethic warning) is therefore aptly placed.— with αὐανθείς, 'if wholly blasted ἀρήξει: of tendance. Cf. Pind. *N.* 1 ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχε βουθύτοις...ἤμασιν: cf. Eur. *Ill.* 1 βούθυτον ἁμέραν, Soph. *Trach.* 609 ἡμ ταυροσφάγῳ, and *Ag.* 1592 κρε.ωνγ ἡμαρ. The meaning is not simply 'sac ficial.' Men may pay the smaller offe ings, but there will be few great days o sacrificing οἴκῳ.

There is scarcely more escape from supposing a mixture of metaphors than in Shakspere's 'Take arms against a sea of troubles.' It is extremely far-fetched to understand ἀρήξει of 'decking' with boughs, and, if we sought that

βροτοῖς πιφαύσκων εἶπε τὰς γεννῷ νόσους,
σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις,
λειχῆνας ἐξέσθοντας ἀρχαίαν φύσιν· 280
λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσῳ·
ἄλλας τε φωνεῖ προσβολὰς Ἐρινύων
ἐκ τῶν πατρῴων αἱμάτων τελουμένας
ὁρῶντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν—

due to a misreading as τάσδε or suggested by μέν. †. **279** ἐπεμβατῆρας Auratus. **280** λιχῆνας M, corr. Blomfield. **281** ἐπαντέλλει M. The -ν (lost for obvious reasons) is given in the quot. *Et. Mag.* p. 530, 51. **282** ἄλλαι δ' Schütz.—

τε (281). The general case of malign influence from the nether powers is followed by the special case in which a murdered father is left unavenged, but the proposed antithetical form of expression is not maintained. We should not say in such circumstances that τε actually serves for δέ (see Bury, *Isthmian Odes of Pindar*, App. A).—**ἐκ γῆς δυσφρόνων** (neut.) must be joined. Cf. Thuc. 6. 90 ἐκ γῆς ἐφορμαῖς, Xen. *Hell.* 6. 1. 6 περὶ ταφὰς κόσμῳ.—**πιφαύσκων**: of oracular utterances. Cf. (Hom.) *Hymnen. Merc.* 539 μή με κέλευε | θέσφατα πιφαύσκειν, ὅσα μήδεται εὐρύοπα Ζεύς, where Apollo speaks, as in *Eum.* 623 βουλῇ πιφαύσκω δ' ὅμμ' ἐνισπέσθαι πατρός.—**τὰς**. The art. as rel. occurs elsewhere twelve times in Aesch. (Dind. Lex.).—**γεννῷ**: sc. τὰ δύσφορα. The mood is the past indirect of γεννῷ. For the sense cf. Eur. *fr.* 79 βροτοῖς τὰ μείζω τῶν μέσων τίκτει νόσους, and, for the form, τρυπῷ (Hom. *Od.* 9. 384), ἐῷ (*ib.* 20. 12), νικῷ (frag. Cratin. and Xenophan. *el.* 2. 19), τελευτῷ (Plat. *Tim.* 72 E), σιγῷμ' ἄν (Eur. *Hipp.* 336) and Theogn. 107 οὔτε γὰρ ἐν πάντων σπείρων βαθὺ λήιον ἀμῷ. See Kühner-Blass *Gr. Gr.*[3] II. p. 587, Rutherford *New Phryn.* pp. 445 sq.

279 sq. **σαρκῶν ἐπαμβατῆρας κ.τ.λ.** The punctuation is open to doubt. If, however, we place a comma at ἐπαμβατῆρας (which may very well be appo- ... preceding word (cf. 301), although felt also with ἐξέσθοντας. For the metaphor cf. *P. V.* 384 ποταμοὶ πυρὸς δάκτοντες ἀγρίαις γνάθοις | ...γύαι, *fr.* 253 φαγέδαινα...ἥ μου σάρκας ἐσθίει ποδός, Eur. *Med.* 1200 σάρκας δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ | γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον. In ἀγρίαις Blomfield supposes a reference to ἀγριολειχῆν, ἀγριοψωρία (Hesych.).—**λειχῆνας**: a medical term (Hipp. *Prorrh.* 114 λειχῆνες καὶ λέπραι καὶ λεῦκαι) originally suggested by tree-moss and liver-wort (cf. *Eum.* 788 λειχὴν ἄφυλλος).—**ἀρχαίαν φύσιν** (τὴν ὑγιᾶ καὶ ἐξ ἀρχῆς οὖσαν schol.), a phrase of Hippocrates = τὴν πρὸ τοῦ νοσεῖν κατάστασιν (Hesych.). Plat. *Gorg.* 518 D προσαπολοῦσιν (sc. the quacks) καὶ τὰς ἀρχαίας σάρκας.

281 **λευκὰς δὲ κόρσας κ.τ.λ.** lit. 'and (he said) that white down grows upon this plague.' The exact meaning seems to have been missed, although it is indicated in the passages quoted by commentators, *e.g.* Cels. 5. 28 *eius* (*sc. vitiliginis*) *tres species sunt.* Ἄλφοι... μέλαι...λεύκη habet quiddam simile alpho, *sed magis albida est et altius descendit*: in eaque albi pili sunt et lanugini similes. *Omnia haec serpunt...Leuce quem occupavit haud facile dimittit*; *Levit.* 13. 3 'and when the hair *in* the plague is turned white.' The κόρσαι are not the downy temples of the head, but the down ... sore, wherever situated. The ... plains κόρσαι by τρίχαι, as do ... and *Et. M.* The progres- ... mples,' (2) 'side-hair,' (3) ... was an easy one. [Another ... the two explanations which ... in ... (1) 'the disease ... of white temples,' ... he sufferer's hair ... ign premature age.

earth, he told the plagues that it begat—tetters that cl
cruel jaws along the flesh, eating away its olden natu
how upon this plague a white down grows and grows.
'And when,' saith he, 'yet other visitations from the a
spirits, growing to fulness from a father's blood, are clea
man's gaze, as he moves his brow amid the dark—for,

τ' ἐφώνει Auratus. †. The schol. has ἔλεγεν, which may merely represen
τε φωνεῖν Conington (with ὁρῶντα as subject, *i.e.* 'that Agamemnon
283 ἐκ προστροπαίων αἱμάτων Keck, who rejects v. 286. †. **284**
νωμῶν τ' Pauw. ὁρῶντα λαμπρὸν μ' Blomfield; but the reference is gene

But neither of these renderings suits ἐπαντέλλειν and both do away with the allusion to λεύκη and also with the realistic touch by which the poet brings home the horror of the disease πρὸ ὀμμάτων τιθέμενοι.]—**τῇδ'**: *i.e.* this (particular) disease. In the white down we have one of the signs by which the special punishment might be distinguished. —**ἐπαντέλλειν**: cf. *S. c. T.* 522 ταρφὺς ἀντέλλουσα θρίξ, Hom. *Il.* 2. 219 ψεδνὴ δ' ἐπευήνοθε λάχνη.

282—289 Such are the plagues born of malign influences from the underworld, but, when the offence consists in neglect of vengeance for a father's murder, there are other and special visitations of the Erinyes. The outline of the construction is φωνεῖ τε (τινα, viz. the guilty person) ὁρῶντα ἄλλας προσβολὰς Ἐρινύων καὶ διώκεσθαι πόλεως: 'he saith that (the man), beholding other visitations of the Erinyes, is e'en driven from his country.' The object ἄλλας κ.τ.λ. is put first for prominence. The participle ὁρῶντα is qualified by a participial clause (νωμῶντ' κ.τ.λ.) and the parenthetic explanation of the 'second sight' of the criminal delays the main verb.

282 **ἄλλας τε κ.τ.λ.** For the anacoluthon of τε after μέν see 277 (n.). Here the interval is considerable.—Though ἄλλας might mean 'also' or 'besides (these plagues),' the literal rendering is sufficiently exact, since the λειχῆνες are themselves Ἐρινύων προσβολαί. Cf. *Eum.* 788 sqq.—**φωνεῖ**. The pres. (which is not simply historic) is preferable to the imperf. (τ' ἐφώνει). The voice of the oracle still sounds in Orestes' ears.—**προσβολὰς**: cf. Eur. *El.* 819, where the signs in the liver κακὰς ἔφαινον τῷ σκοποῦντι προσβολάς ('boded evil visitations'), Antipho *Tetr.* 2. 3 § 123 εἰ δὲ θεία κηλὶς τῷ δράσαντι προσπίπτει ἀσεβοῦντι, οὐ δίκαιον προσβολὰς διακωλύειν γενέσθαι. 39 (with double meaning) χ ἐστὶ δαιμόνων ἡ προσβολὴ | οὐ ζημία or ὀργή schol.).

283 **τῶν πατρῴων.** Th generic, with some stress u πατρῴων and αἱμάτων: 'in ca *murder* of a *father*.'—**τελουμένας** turing,' *i.e.* coming to fulfi birth) in due time. Cf. Eur. ἔτεκεν δ', ἐνίκα Μοῖραι τέλεσαν, 3. 9 πρὶν τελέσαι ματροπόλῳ σὺν ('before her time to bear hi father's blood is regarded as its ing the visitations, and the ten that the breeding keeps on.

284 **ὁρῶντα κ.τ.λ.** So Or the Erinyes when others can 1046 sqq., Eur. *I. T.* 285 sqq. Hamlet sees the ghost invisib queen (*Haml.* 3. 4. 134). H ever, there is special reference visitations as occurring in t The thought is similar to, th identical with, that of *Eum.* 10 γὰρ φρὴν ὄμμασιν λαμπρύνετα seeing in the dark is either in d awake.—**ὁρῶντα...νωμῶντ'**: 'w though he moves....' Cf. 71 φο ...καταρρέοντες (n.).—**λαμπρόν**: *Suppl.* 921 ἐπεὶ οὐκ ἀκούει ἐξὸ λόγων.—**νωμῶντ' ὀφρύν**. Cf. So 468 φυγᾷ πόδα νωμᾶν, Hom. *Il* γούνατα νωμᾶν. 'Plying the br hardly be a mere equivalent for eyes. Many expressions (ὀφρῦν συνπᾶν, λύειν &c.) testify to g habitual play of the eyebrows an Greeks. The haunted man start visions, or peering nervously in t could well be said νωμᾶν ὀφρῦν. what similar is Bacchyl. 17. 17 ὑπ' ὀφρύων δίνασεν ὄμμα.

ΥΛΟΥ

ἐνερτέρων βέλος 285
νέμει πεπτωκότων
ς ἐκ νυκτῶν φόβος
διώκεσθαι πόλεως
, λυμανθὲν δέμας.
ε κρατῆρος μέρος 290
λοσπόνδου λιβός,

he line. ϟ —ὀφρῦν M. **288** διώκεται
289 μάστιγι Wecklein, despite the quot. in

ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιελθοῦσι, τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος...πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω, the meaning of the participle is doubtful and evidently technical, but it at least approximates to προστρόπαιον (neut.) ποιούμενον, 'turning it into bloodguiltiness.'

287 **καὶ λύσσα κ.τ.λ.** The first **καὶ** is exegetic of βέλος (285): the second gives an illustration of the λύσσα (hence the sing. verb. following).—**μάταιος**: of hallucination or frenzy. Cf. Gorg. *Encom. Hel.* 100 πολλοὶ ματαίαις νόσοις καὶ δυσιάτοις μανίαις περιέπεσον, Ar. *Pac.* 95 τί πέτῃ; τί μάτην οὐχ ὑγιαίνεις; *Ag.* 1148 ἐκισσούτους θεοφόρους ἔχεις | ματαίους δύας (of Cassandra), Soph. *Aj.* 635 ὁ νοσῶν μάταν.

288 **κινεῖ, ταράσσει**: an effective asyndeton. Cf. *S. c. T.* 185 αὔειν, λακάζειν, *Pers.* 429 ἔπαιον ἐρράχιζον, Eur. *fr.* 449 χαίρουσαι εὐφημοῦνταί.—We may guess that ταράσσειν was a *vox propria* in such connections. Cf. Plat. *Leges.* 865 D—E (quoted by Kl.), where the murdered man, seeing the murderer in his own haunts, δειμαίνει καὶ ταραττόμενος αὐτὸν ταράττει κατὰ δύναμιν πᾶσαν, and *inf.* 330.—**καὶ διώκεσθαι.** Either (1) καὶ =*etiam*, 'even' or 'in fine,' or (2) an anacoluthon (not unnatural after a considerable parenthesis) in the shape of ὁρῶντα...καὶ διώκεσθαι takes the place of either ὁρῶντα...διώκεσθαι or ὁρᾷ
πόλεως. For the gen. cf. Hom
8 Ὀδυσῆα διώκετο οἶο δόμοιο,
1024 χώρας φυγόντες τῆσδε,
148 φεύγων χθονός, *Med.*
Κορινθίας, and *sup.*

(It is possible, wi
the view that the pa
diverted the constructi
282—284, and that καὶ διώ

blood-pollutions lying on the race, the unseen shaft of the nether powers, frenzy and vain terrors of the night, harass and give no rest.....Aye,' said he, 'he is driven at last forth from his country with the brazen rod, a carcase all debased.

If one so sin, the wine-bowl and the genial libation are not

Et. Mag. p. 674, 20. ϟ .—λυμανθεὶς Hartung (and διώκεται). ϟ . **290** κρατερὸς M, corr. Robortello. **291** λίβος M, corr. Turnebus.

ταράσσει (*i.e.* ὥστε καὶ δ.). Cf. *Ag.* 317 sqq. πέμπουσι...φλογὸς μέγαν πώγωνα καὶ Σαρωνικοῦ | πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν. διώκεσθαι may then be either passive or middle-causative, as Verrall would have it in any case.)

289 **χαλκηλάτῳ πλάστιγγι.** An obscure expression. *Et. Mag.* (p. 674, 20) has πλάστιγξ ἡ μάστιξ ἀπὸ τοῦ πλήσσειν παρ' Αἰσχύλῳ, and so Hesychius. Though Wecklein, with some reason, believes this to be a guess, and though the derivation is incorrect (since the root of πλήσσω is πλάκ- or πλάγ-), the interpretation is not necessarily wrong. It is at least possible that πλάστιγξ was the recognised name for a particular form of μάστιξ employed in driving out an ἄγος (cf. Lycoph. 436 ἀγηλάτῳ μάστιγι). One form of scourge (see Rich *Dict. Ant.* art. *flagrum*), especially if it had only a pair of metal chains and bell-like knobs attached, might very conceivably be so called. The old metal, bronze, would be employed according to conservative ritual. In Soph. *O. T.* 417 καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς | ἕλῃ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά there is plainly a reference to the same διπλῆ μάστιξ.—**λυμανθὲν δέμας**: in apposition to the subj. of διώκεσθαι: 'driven forth, a marred body'; instead of λυμανθέντα δέμας, but 'stronger and more contemptuous' (Verrall). Cf. *P. V.* 379 (of Typhon) καὶ νῦν ἀχρεῖον καὶ παράορον δέμας | κεῖται. It is not clear from the grammar whether the body is marred by indignities from the scourge (πλάστιγγι being joined to λυμανθὲν) or by the ravages of the leprosy, but the latter is supported by v. 295 (cf. Hippoc. 307. 38 νόσος λυμαίνεται τὸ σῶμα) and is distinctly preferable, both because it gives a visible proof of μίασμα and therefore a reason for the expulsion, and also because λυμανθὲν is scarcely the word to use of a justifiable scourging. Moreover the use of the whip was probably largely symbolical.

290 sqq. **τοῖς τοιούτοις**, viz. those under a μίασμα, made προστρόπαιοι by neglecting to avenge the parent. Their exclusion from human fellowship was the same as that of an actual parricide. Cf. Dem. *Lept.* 158 χέρνιβος εἴργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς (from a law of Draco, which Aesch. evidently has in mind). Soph. *O. T.* 238 (of the slayer of Laius) ἀπαυδῶ ...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, | μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν | κοινὸν ποεῖσθαι, μήτε χέρνιβας νέμειν, | ὠθεῖν δ' ἀπ' οἴκων πάντας, *Eum.* 658 ποίοισι βωμοῖς χρώμενοι τοῖς δημίοις; | ποία δὲ χέρνιψ φρατέρων προσδέξεται; Eur. *I. T.* 947 sqq., *Or.* 46 sqq., Lucian *Alex.* 46 τὸν τοιοῦτον οὔτε στέγη τις ἐδέχετο οὔτε πυρὸς ἢ ὕδατος ἐκοινώνει κ.τ.λ.—**οὔτε... οὐ...βωμῶν τ'**. The exclusion is twofold, social and religious. **οὔτε** does not answer to **οὐ** (though it may do so elsewhere, *e.g. P. V.* 466, Soph. *O. C.* 972, Eur. *Or.* 41), but to **τ'**, the clause with **οὐ** carrying on the notion of social deprivation.—**κρατῆρος**: at the banquet.—**μέρος...μετασχεῖν** is something more than μετασχεῖν alone: 'find their (due) portion in (due) turn.' Cf. *Ag.* 512 μεθίξειν φιλτάτου τάφου μέρος.

291 **φιλοσπόνδου λιβός**: the libation after the banquet. Cf. *fr.* 55 (where the three σπονδαί are specified) τρίτον Διὸς σωτῆρος εὐκταίαν λιβᾶ, *Ag.* 255 κατ' ἀνδρῶνας εὐτραπέζους | ...τριτόσπονδον | παιῶνα φίλωτ' ἐτίμα, Soph. *El.* 269 παρεστιοῦσ' σπένδοντα λοιβάς. For the epithet cf. *S. c. T.* 163 φιλοθύτων ὀργίων, Eur. *Phoen.* 174 γῆς φιλαίματοι ῥοαί, *Anth. P.* 7. 22 φιλορρώξ ἄμπελος. The notion in φιλο- is that of willingness: 'where the σπονδαί are poured without stint.' λιβός requires definition, and the older Greek has no simple adj. formed from σπονδή. Even εὔσπονδος does not occur. (Renderings 'poured among friends' and 'the wonted libation' cannot be elicited from the Greek.)

.ΧΟ. Ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν 305
τῇδε τελευτᾶν,
ᾗ τὸ δίκαιον μεταβαίνει.
"ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω" τοὐφειλόμενον
πράσσουσα Δίκη μέγ' ἀυτεῖ· 310
"ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω." "δράσαντι παθεῖν,"
τριγέρων μῦθος τάδε φωνεῖ.

Butler. †. **305** The person-sign is missing.—μοῖρα M. **306** τελευτᾶθ' Grotefend. **307** ᾗ (later ᾗ) M.—μεταβαίνει M, of which the schol. ἐπινεύει can hardly be an interpretation. †. Since in minuscules practically β=κ, λ=α and the

305—476 A Kommos. For the grouping, and for analysis of the matter, see Introd. pp. xxxvii sqq., and for the purpose which this long composition serves (as casting a spell upon the spirit of Agam. and provoking the nether powers to action, while justifying such action to the spectator and hardening the resolve of Orestes) see *ibid.* pp. lxxiii sq., and cf. *Pers.* 689 (ψυχαγωγικοὶ γόοι). The primitive custom, according to which the wailing of an individual was followed by an outburst of lament from the bystanders, or a portion of them, has been developed into a highly artistic composition, in which a measure of purely formal resemblance to the early κομμός is alone retained. In Hom. *Il.* 24. 723 sqq. Andromache, Hecuba and Helen as leaders, and the Trojans as chorus, perform a κομμός for Hector, which proceeds thus: (1) v. 723 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο followed (746) by ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες: (2) v. 747 τῇσιν δ' αὖθ' Ἑκάβη ἀλοσυδνὸ ἐξῆρχε γόοιο followed (760) by ὣς ἔφατο κλαίουσα, γόον δ' ἀλίαστον ὄρινε: (3) v. 761 τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο followed (776) by ὣς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων. The fundamental likeness to the present arrangement is obvious.

305 ἀλλ': prefacing a prayer (=*at*). Cf. *Pers.* 631, *Suppl.* 977. Soph. *Ph.* 1040 &c.—μεγάλαι Μοῖραι, compared with Soph. *Ph.* 1466 ἡ μεγάλη Μοῖρα, would indicate an established phrase.—Διόθεν: 'by agency of Zeus.' Cf. θεόθεν 38, *Pers.* 103 θεόθεν γὰρ κατὰ μοῖρ' | ἐκράτησεν τὸ παλαιόν. The relations of Zeus to Destiny are for obvious reasons vaguely expressed, and the difficulty of adjustment became a stumbling-block to thinkers, especially the Epicureans (cf. Lucian *Iup. Conf.* 1—3). In *P. V.* 531 sqq. Aeschylus touches upon the problem (see Sikes and Willson's note). The Μοῖραι τρίμορφοι are there 'the steerers of necessity (ἀνάγκης),' and in answer to the question τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος; Prometheus can only reply οὐκοῦν ἂν ἐκφύγοι γε τὴν πεπρωμένην. There is no sign that this view is not the view of the poet. Similarly *Ag.* 1010 εἰ δὲ μὴ τεταγμένα | μοῖρα μοῖραν ἐκ θεῶν | εἴργε μὴ πλέον φέρειν, which should be rendered 'if a fixed dispensation did not limit dispensation by the gods.' We may gather that to Aeschylus Zeus is the executive or medium of fate, and his will an expression of fate. In this sense he may be called the 'dispenser of fate' and omnipotent. The mention of the combined powers is frequent. Cf. *Eum.* 1046.

τῇδε: not=ταύτῃ, a mere antecedent to ᾗ, but='in the way we pray τελευτᾶν: intrans. (*i.e.* δότε τὸ τελευτᾶν). The infin. as in *S. c. T.* πολῖται, μή με δουλείας τυχεῖν. ἀ is equally possible, but less

μεταβαίνει. If the reading is the expression is strained. We

CHO. Ye mighty Fates, grant that Zeus send this
mation, wherewith the right takes stand. 'For word of
word of hate be paid' Justice loudly crieth as she gat
the debt. 'And for murderous blow let him pay m
blow.' 'Suffering to the doer'—so speaketh a saw thri

compendious μετα-=κατα-, the true reading may be κατακλίνει. μετακλίνει νεύει Pearson. **310** δίκην M, corr. m.—μέγαυτι M, οἶμαι μέγ' ἀϋτ margin. **312** -νέτω of τινέτω is over an erasure.—δράσαντα Pauw.

might explain: (1) Justice is said to 'cross over,' when she *causes success* to cross over *according to* justice: *i.e.* prosperity is now coming round to the right side: (2) the two sides, the right and the wrong, now face each other; Justice comes into the midst to decide between them and thence steps over to join (*i.e.* to help) the cause for which she decides. μετα- implies this change (a shifting) in position, not desertion (a reversal) from the one side to the other, although so far as Justice disowns a cause she may be said to abandon it. Cf. *Ag.* 769 sqq. (quoted by Paley) τὰ χρυσόπαστα δ' ἔθεθλα σὺν πίνῳ χερῶν | παλιντρόποις δμωσὶ λιποῦσ' ὅσια προσέβα τοῦ (read προσίφατο?). τὸ δίκαιον, however, is not the guardian goddess of justice, Δίκη, but the 'just plea,' or 'justice' in the concrete instance. How this can be said to cross over is hard to see, and the schol. points to *e.g.* κατακλίνει (see crit. n.), the figure being that of the weighted scale when Zeus (Διόθεν *sup.*) holds the balance. Cf. *Suppl.* 829 (of Zeus) σὸν δ' ἐπίπαν ζυγὸν ταλάντου, Hom. *Il.* 19. 223 ἐπεὶ κλίνῃσι τάλαντα...Ζεύς, Theogn. 157 &c.

308 sq. ἀντὶ μὲν...τελείσθω. There need be no special reference in γλώσσης. 'Word for word, blow for blow' is simply the established maxim, which the Chorus quotes in its most comprehensive form. Cf. *Ag.* 1559 ὄνειδος ἥκει τόδ' ἀντ' ὀνείδους with *ibid.* 1431 τύμμα τύμματι τείσαι. It is far-fetched to imagine an allusion to the treacherous, and later the reviling, speeches of Clyt. in the *Agamemnon*, or to the abuse which Electra has suffered from her mother and Aegisthus.

311 sq. φονίας φονίαν. The order is chosen for emphasis. Nothing less than slaying will suffice.—τινέτω: sc. ὁ φονεύσας (schol.), there being no ambiguity.—δράσαντι παθεῖν. It is extremely harsh to make the dat. depend on φωνεῖ (Wecklein). No precise word (*e.g.* ὀφείλεται, προσήκει, δι only a sense, should be sup the doer, suffering' is the minimum at which proverbial aims (cf. ὑπὸ τὴν Ἀθηνᾶν, ἢ τὰν ἢ ὁ ἥλιος &c.). The maxim itself i met in some form, *e.g. fr.* δράσαντι γάρ τοι καὶ παθεῖν ὀφ 1562 μίμνει δὲ μίμνοντος ἐν παθεῖν τὸν ἔρξαντα, Pind. *N.* 4 τι καὶ παθεῖν ἔοικεν, Eur. *Ion*

313 τριγέρων μῦθος. have had in mind τὸ Ῥαδαμά which Paley quotes from Aris 4 εἴ κε πάθοι τά τ' ἔρεξε δ γένοιτο (a verse usually Hesiod). Appeals to imme dition are frequent: cf. *Ag.* φατοι δ' ἐν βροτοῖς γέρων λόγ Pind. *O.* 7. 54 ἀνθρώπων πα Soph. *Trach.* 1 λόγοι μὲν ἐ ἀνθρώπων φανεῖς, *Ant.* 620 σ του κλεινὸν ἔπος πέφανται.—τ Eur. *Il. F.* 26 γέρων δὲ Καδμείων λόγος. Eustath. (from Aesch.) ὡς λέγει γέρο τάδε φωνεῖ: cf. *Ag.* 1333 μη τάδε φωνῶν.

314—421 Inasmuch as t not specify the speakers and even the paragraphus whi change, the whole structu κόμμος was long unintelligibl of its meaning misconceived covery of the antistrophic corr and a proper assignment of the *personae* began with He have since made gradual pr Wecklein has been enabled t a perfectly symmetrical a See Appendix.

During prayer to the neth suppliant beat upon the g hands or feet (Stengel *Kultu* in I. Müller's *Handbuch*, Hom. *Il.* 9. 568 πολλὰ δὲ πολυφόρβην χεροὶν ἀλοία | Ἀΐδην καὶ ἐπαινὴν Περσεφό

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι
φάμενος ἢ τί ῥέξας 315
τύχοιμ' ἂν ἔκαθεν οὐρίσας,
ἔνθα σ' ἔχουσιν εὐναί,
σκότῳ φάος ἀντίμοιρον;
χάριτες δ' ὁμοίως
κέκληνται γόος εὐκλεὴς 320

314 The person-sign is absent. OP. Turnebus.—*αἰνοπαθές* Hartung (misled by schol.), *αἰνόπατορ* Wordsworth (but this should mean 'with a dire father'). †.
316 *ἂν, καθεν* M (*ἔ* is by m), *ἂν ἔκαθεν* schol. (*μακρόθεν*). *ἀνέκαθεν* Wellauer, *ἄγκα-*

Apoll. 155 (333) χειρὶ καταπρηνεῖ δ' ἔλασε χθόνα καὶ φάτο μῦθον (said of Hera appealing to Γαῖα and the Titans), *ibid.* 162 (340) ὣς ἄρα φωνήσασ' ἴμασε χθόνα χειρὶ παχείῃ. So *Pers.* 685 στένει, κέκοπται καὶ χαράσσεται πέδον. Dr Verrall, in a communication since the appearance of his edition, refers also to Eur. *Tro.* 1306 χερσὶ γαῖαν κτυποῦσα δισσαῖς and acutely points out that in this custom lies the explanation of v. 374 (q.v.).

314 sqq. **πάτερ αἰνόπατερ**: 'father, who fathered us to woe.' Lit. 'father, dire in fatherhood,' not as the culpable, but as the unhappy, cause of miseries. Cf. Hom. *Il.* 1. 414 τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα; (=κακῇ αἴσῃ τέκον of *ibid.* 418), and the late αἰνοτόκος. That the adj. should represent simply αἰνὸς ὢν πατήρ (or αἰνῶς πατήρ) has caused suspicion, but analogous expressions are not very rare. Besides πόδα τυφλόποιν (Eur. *Phoen.* 1549) and προβουλόπαις (*Ag.* 397), cf. δύσπαρι (Hom. *Il.* 3. 39), κακοῖλιοι (*Od.* 19. 260), αἰνόπαρις (Eur. *Hec.* 946), δυσελένα (*Or.* 1388), Περσέφασσα καλλίπαις θεά (*ibid.* 964), εὐνάρθενε (*Bacch.* 820), Ἕλενος δρεστόμαντις (Soph. *Ph.* 1338), αἰνολέων (Theoc. 25. 168).

τί σοι..**ἀντίμοιρον**; Setting aside the rendering 'What word should I be right in saying, what deed should I be right in doing?' as distinctly less to the point, as incongruity in the metaphors *φάος* and *οὐρίσας* (for which, however, see below).

315 **φάμενος**...**ῥέξας** implies more than the ordinary antithesis of λόγος and ἔργον. The dead may receive lament (γόος) and praise (αἶνος, *laudatio*) or offerings (cf. ἱερὰ ῥέζειν) and services of vengeance. It should be noted also that Orestes replies to γλῶσσα (309) and πληγήν (312).

316 **ἔκαθεν**. The separation between this world and the ἀφαρὴς χέρσος (of *S. c. T.* 846) is so wide. For the sense of difficulty in communicating with the dead cf. Eur. *Or.* 1241 εἴπερ γὰρ εἶσω γῆς ἀκοντίζουσ' ἀραί, | κλύει. Soph. *El.* 1066 ὦ χθονία βροτοῖσι φάμα, κατά μοι βόασον οἶκτρὰν ὅπα τοῖς ἔνερθ' Ἀτρείδαις.—**οὐρίσας**: 'sending it (home) down the wind.' From the nautical character of most Greek communities οὖρος and its derivatives became so common in metaphor that they almost ceased to be figurative. Thus in οὔριον φόνον (Eur. *Heraclid.* 822), αἵματος ἀπορροαὶ οὔριαι (*Hel.* 1587), the adj. simply = *faustus*. Nevertheless we must not deny the consciousness of metaphor here, nor its aptness: (1) in connection with φάμενος. Cf. Pind. *N.* 6. 27 εὔθυν' ἐπὶ τοῦτον, ἄγε, Μοῖσα, | οὖρον ἐπέων εὐκλεᾶ, *P.* 4. 3 αὔξῃ οὖρον ὕμνων (the metaphor being appropriate to the breath of singers). Similarly, for Aeschylus, the thought of the whole passage is τί φάμενος τύχοιμ' ... γόον εὐκλεᾶ; To this the φάος is no obstacle, since it or 'comfort' consisting in the φάος itself; (2) in connection . The service done is regarded ts voyage to the underworld. aches its destination in that will bring φάος.

OR. Father mine, father of miseries, by what word could I rightly waft from afar to thee, where thou art co light to countervail the darkness? When Atreidae stan

θεν Hermann, ἂν σέθεν Heimsoeth, ἀγχόθεν Franz. But ⏑ ⏑ may ans
318 σκότου Pearson.—*ἰσοτίμοιρον* M, corr. Erfurdt. *ἰσο-* was written c *ἀντι-*. †. *ἰσόμοιρον* Turnebus. Some editions remove the question-sign t substitute a colon here. **320** κέκλῃται G. κεκλῆστ' ἂν Blomfield,

317 **ἔνθα σ' ἔχουσιν εὐναί**, *i.e.* ἐκεῖσε ἔνθα κ.τ.λ.—**εὐναί**: of the dead. Cf. Soph. *El.* 436 ἔνθα μήποτ' εἴη εὐνὴν πατρὸς | τούτων πρόσεισι μηδέν, *ibid.* 509 Μυρτίλοι ἐκοιμάθη, *Trach.* 1041 εὔνασον, εὔνασον ... μόρῳ, *Ant.* 831 κατεισάξει, *O. C.* 1706 κοίταν νέρθεν εὐσκίαστον αἰών, Shaksp. *Temp.* 2. 1. 276 'Whom I, with this obedient steel...can *lay to bed* for ever.' Verrall understands a continuation of the metaphor, 'anchorage,' but this appears strained.

318 **σκότῳ φάος ἀντίμοιρον**. Cf. Pind. *O.* 8. 93 πατρὶ δὲ πατρὸς ἐνέπνειεν μένος | γήραος ἀντίπαλον. There is a play upon the sense of light amid the darkness (Soph. *O. C.* 1701, Eur. *Her.* 1 &c.) of the underworld and that of comfort to the spirit of Agamemnon in its humiliation. A similar play upon φάος occurs in a different context in Soph. *Aj.* 394 σκότος, ἐμὸν φάος, | ἔρεβος ὦ φαεννότατον, ὡς ἐμοί.—**φάος**. Cf. 862, *Ag.* 22 λαμπτὴρ νυκτὸς ἡμερήσιον φάος (='light and joy') πιφαύσκων, *ibid.* 527 φῶς ἐν εὐφρόνῃ φέρων, *Pers.* 303 ἐμοῖς μὲν εἴπαι δώμασιν φάος μέγα | καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου, Soph. *Aj.* 709 εὐάμερον πελάσαι φάος.—**ἀντίμοιρον**. M gives **ἰσοτίμοιρον**, which almost certainly arose from **ἰσο-** written over **ἀν-**. The gloss (on ἀντι-) is of a common type. Cf. schol. *sup.* 135 ἀντίδουλος· ἰσόδουλος, schol. *Eum.* 785 ἀντιπενθῆ· ἰσοπενθῆ, schol. Soph. *O. C.* 192 ἀντιπέτρου· τοῦ ἰσοπέτρου, schol. *Trach.* 642 ἀντίλυρον·... ἰσόλυρον, Hesych. ἀντίπλαστον· ἀντὶ τοῦ ἰσόπλαστον. As a fact, however, the meaning of ἀντίμοιρον is somewhat different from, and better than, that of ἰσόμοιρον. The comfort is to 'make up for,' not simply to prove 'as much as,' the abasement. ἰσόμοιρον (with ῑ, as in ἰσόθεος *Pers.* 80; cf. Soph. *Ant.* 837) would = 'making your lot as much light as dark.' Cf. Diog. Laert. 8. 26 ἰσόμοιρα...εἶναι ἐν τῷ κόσμῳ φῶς καὶ σκότος (a doctrine of Pythagoras). But here we require the sense recognised by the schol. (ἐναντίον).

319 sqq. **χάριτες**...'**Ατρείδ** difficulty has been caused in t by failure to perceive that it is Lit. 'And is it none the less a grace that a lament of honour i to Atreidae (chanting) before t Orestes continues to ask wh possible to rejoice his dead word or deed, and, if so, wh dirge could bring more honou by Atreidae like Electra an 'Does Agam. count it to t service and a cause for thank to this question that the Ch makes reply.—**χάριτες**. The Eur. *Phoen.* 569 ἀμαθεῖς Ἅδρ ριτας ἔτ σ' ἀνήψατο, *Or.* 244 γενὴς καὶ χάριτας ἔχων πατ 1222 φίλας χάριτας ἔδωκα κάν 'Relations of χάρις' include t on both sides, in the service gratitude which results.—**ὁμο** though the recipient of the dead, does he feel it none the l question was one about which t Greek mind was unsettled or vidual mind inconsistent. Soph. *El.* 355 ὥστε τῷ τεθνη προσάπτειν, εἴ τις ἐστ' ἐκεῖ χ *ibid.* 1170, Eur. *Alc.* 943. Cf. *Eum.* 423, Hom. *Il.* 24. 5 Πάτροκλε, σκυδμαινόμεν, εἴ κε π Ἀιδόσ περ ἐών. In practice, the affirmative answer was g Pind. *O.* 8. 102 ἔστι δὲ καὶ τι θ μέρος | κἀν νόμῳ ἐρδομένων κρίπτει δ' οὐ κόπις | συγγόν χάριν. Paley cites Eur. *Hel.* ριτας ἵν' ἐπὶ δάκρυσι | παρ' ἐ μέλαθρα νύχια | παιᾶνας νέκυσι λάβῃ.

320 **κέκληνται** is attract number of the predicate thr order of the words. Cf. Hdt. Θῆβαι Αἰγύπτιαι ἐκαλέατο, Dem τριῶν ὀγδοήκοντα μναῖ γενήσοντ 4. 102 τὸ χωρίον, ὅπερ πρότερ Ὀδοὶ ἐκαλοῦντο. Less well punctuate and render 'Are these as favours—(viz.) a lament?' γ

τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος 285
ἐκ προστροπαίων ἐν γένει πεπτωκότων
καὶ λύσσα καὶ μάταιος ἐκ νυκτῶν φόβος
κινεῖ, ταράσσει—καὶ διώκεσθαι πόλεως
χαλκηλάτῳ πλάστιγγι, λυμανθὲν δέμας.
καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος 290
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,

(after Dobree) marks a lacuna before the line. ♦ —ὀφρῦν M. **288** διώκεται Robortello, διωκάθει Porson. ♦. **289** μάστιγι Wecklein, despite the quot. in

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285—288 τὸ γὰρ σκοτεινὸν...ταράσσει: the reason for the clear vision, which Or. gives in orat. rect. as a comment of his own, although, of course, his authority is the God.

285 σκοτεινόν: cf. τυφλόν, *caecum* and *inf.* 292 οὐχ ὁρωμένην. The shaft comes, like the pestilence that 'walketh in darkness,' so that the sufferer cannot tell when or whence.—**βέλος** is explained by v. 287.

286 ἐκ προστροπαίων κ.τ.λ. These words admit of two renderings, of which one has been overlooked: (1) 'proceeding from slain kinsmen who call for vengeance.' We cannot pretend to say positively what special usages may have been developed from the original sense of προστρόπαιος 'associated with προστροπή.' Currently, however (except in *Ag.* 1587 where Thyestes, προστρόπαιος ἑστίας, is an ordinary ἱκέτης), by a special application ὁ προστρόπαιος (cf. παλαμναῖος) = (*a*) the suppliant for purification, (*b*) the bloodguilty man unpurified, (*c*) the divinity avenging bloodguiltiness. All these meanings are here debarred by the accompanying words. Whether the murdered man himself can in turn be called προστρόπαιος does not appear, but the assumption is not improbable. With this view ἐν γένει, although its grammar is strictly with πεπτωκότων, practically = ἐγγενῶν. Cf. ἐν αἵματί τινος εἶναι (*Eum.* 609), ἐν γένει εἶναί τινι (Soph. ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιεληλυθὸς, τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος...πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω, the meaning of the participle is doubtful and evidently technical, but it at least approximates to προστρόπαιον (neut.) ποιούμενον, 'turning it into bloodguiltiness.'

287 καὶ λύσσα κ.τ.λ. The first **καὶ** is exegetic of βέλος (285): the second gives an illustration of the λύσσα (hence the sing. verb, following).—**μάταιος**: of hallucination or frenzy. Cf. Gorg. *Encom. Hel.* 100 πολλοὶ ματαίαις νόσοις καὶ δυσιάτοις μανίαις περιέπεσον, Ar. *Pac.* 95 τί πέτῃ; τί μάτην οὐχ ὑγιαίνεις; *Ag.* 1148 ἐνισσούσας θεοφόρους ἔχεις | ματαίους δύας (of Cassandra), Soph. *Aj.* 635 ὁ νοσῶν μάταν.

288 κινεῖ, ταράσσει: an effective asyndeton. Cf. *S. c. T.* 185 αὔειν, λακάζειν, *Pers.* 429 ἔπαιον ἐρράχιζον, Eur. *fr.* 449 χαίρουσαι εὐφημοῦνται.—We may guess that ταράσσειν was a *vox propria* in such connections. Cf. Plat. *Legg.* 865 D—E (quoted by Kl.), where the murdered man, seeing the murderer in his own haunts, δειμαίνει καὶ ταραττόμενος αὐτὸν ταράττει κατὰ δύναμιν πᾶσαν, and *inf.* 330.—**καὶ διώκεσθαι**. Either (1) καὶ = *etiam*, 'even' or 'in fine,' or (2) an anacoluthon (not unnatural after a considerable parenthesis) in the shape of ὁρῶντα...καὶ διώκεσθαι takes the place of ὁρῶντα...διώκεσθαι or ὁρᾶν καὶ δ.—

For the gen. cf. Hom. *Od.* 18.
-1 διώκετο οἶο δόμοιο, Soph. *O. C.*
ιας φιγόντες τῆσδε, Eur. *Suppl.*
ων χθονός, *Med.* 76 γῆς ἐλᾶν
., and *sup.* 253.
possible, with Sidgwick, to take
that the parenthesis has totally
the construction proposed in
♦, and that καὶ διώκεσθαι follows

blood-pollutions lying on the race, the unseen shaft of t
powers, frenzy and vain terrors of the night, harass
no rest.....Aye,' said he, 'he is driven at last forth
country with the brazen rod, a carcase all debased.
If one so sin, the wine-bowl and the genial libatic

Et. Mag. p. 674, 20. ♦ .—λυμανθεὶς Hartung (and διώκεται). ♦. **2**
M, corr. Robortello. **291 λίβος** M, corr. Turnebus.

ταράσσει (*i.e.* ὥστε καὶ δ.). Cf. *Ag.* 317 sqq. πέμπουσι...φλογὸς μέγαν πύγωνα καὶ Σαρωνικοῦ | πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν. διώκεσθαι may then be either passive or middle-causative, as Verrall would have it in any case.)

289 χαλκηλάτῳ πλάστιγγι. An obscure expression. *Et. Mag.* (p. 674, 20) has πλάστιγξ ἡ μάστιξ ἀπὸ τοῦ πλήσσειν παρ' Αἰσχύλῳ, and so Hesychius. Though Wecklein, with some reason, believes this to be a guess, and though the derivation is incorrect (since the root of πλήσσω is πλάκ- or πλάγ-), the interpretation is not necessarily wrong. It is at least possible that πλάστιγξ was the recognised name for a particular form of μάστιξ employed in driving out an ἄγος (cf. Lycoph. 436 ἀγηλάτῳ μάστιγι). One form of scourge (see Rich *Dict. Ant.* art. *flagrum*), especially if it had only a pair of metal chains and bell-like knobs attached, might very conceivably be so called. The old metal, bronze, would be employed according to conservative ritual. In Soph. *O. T.* 417 καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς | ἑλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά there is plainly a reference to the same διπλῆ μάστιξ.—**λυμανθὲν δέμας**: in apposition to the subj. of διώκεσθαι: 'driven forth, a marred body'; instead of λυμανθέντα δέμας, but 'stronger and more contemptuous' (Verrall). Cf. *P. V.* 379 (of Typhon) καὶ νῦν ἀχρεῖον καὶ παράορον δέμας | κεῖται. It is not clear from the grammar whether the body is marred by indignities from the scourge (πλάστιγγι being joined to λυμανθὲν) or by the ravages of the leprosy, but the latter is supported by v. 295 (cf. Hippoc. 307. 38 νόσοι λυμαίνεται τὸ σῶμα) and is distinctly preferable, both because it gives a visible proof of μίασμα and therefore a reason for the expulsion, and also because λυμανθὲν is scarcely the word to use of a justifiable scourging. Moreover the use of the whip was probably largely symbolical.

290 sqq. **τοῖς τοιούτοις** under a μίασμα, made προ neglecting to avenge the pa exclusion from human fel the same as that of an actu Cf. Dem. *Lept.* 158 χέρνιβοι ἀνδροφόνον, σπονδῶν, κρατ ἀγορᾶς (from a law of D Aesch. evidently has in mi *O. T.* 238 (of the slayer of L ...μήτ' εἰσδέχεσθαι μήτε προσ μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμ ποεῖσθαι, μήτε χέρνιβας νέμε ἀπ' οἴκων πάντας, *Eum.* βωμοῖς χρώμενος τοῖς δημιο χέρνιψ φρατέρων προσδέξεται 947 sqq., *Or.* 46 sqq., Luci τὸν τοιοῦτον οὔτε στέγη τις πυρὸς ἢ ὕδατος ἐκοινώνει κ. οὔ...βωμῶν τ'. The exclu fold, social and religious. **οἱ** answer to **οὔ** (though it may where, *e.g. P. V.* 466, Soph Eur. *Or.* 41), but to **τ'**, the **οὔ** carrying on the notion of vation.—**κρατῆρος**: at the **μέρος**...**μετασχεῖν** is somet than μετασχεῖν alone: 'find portion in (due) turn.' C μεθέξειν φιλτάτου τάφου μέρο

291 φιλοσπόνδου λιβός tion after the banquet. Cf. *f* the three σπονδαὶ are speci Διὸς σωτῆρος εὐκταίαν λίβα, ἀνδρῶνας εὐτραπέζους | ...τρ παιῶνα φίλων ἑτίμα, Soph. *E* στοιχ σπένδοντα λοιβάς. For cf. *S. c. T.* 163 φιλοθύτων ὁ *Rhesus.* 174 γῆς φιλαίματοι ῥοα 7. 22 φιλορρώξ ἄμπελος. Th φιλο- is that of willingness: σπονδαὶ are poured without st requires definition, and the c has no simple adj. formed fr Even εὐσπόνδου does not oc derings 'poured among fri 'the wonted libation' cannot from the Greek.)

νῆστις πιέζει λιμός· οὐ γὰρ ἐντελὴς
θήρα πατρῷα προσφέρειν σκηνήμασιν. 250
οὕτω δὲ κἀμὲ τήνδε τ', Ἠλέκτραν λέγω,
ἰδεῖν πάρεστί σοι, πατροστερῆ γόνον,
ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα
πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας, πόθεν 255
ἕξεις ὁμοίας χειρὸς εὔθοινον γέρας;
οὔτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν
πέμπειν ἔχοις ἂν σήματ' εὐπιθῆ βροτοῖς,
οὔτ' ἀρχικός σοι πᾶς ὅδ' αὐανθεὶς πυθμὴν
βωμοῖς ἀρήξει βουθύτοις ἐν ἤμασιν. 260

249 ἐντελεῖς Pauw. **250** θῆρα πατρῶα M (πατρώα m), corr. Verrall. ϟ. θήραν πατρῴαν schol. If this were right, we might emend οὐ γὰρ ἐντελὴς (sc. τις) | θήραν πατρῴαν προσφέρει κ.τ.λ.—πατρῴοις Blomfield. **251** Ἠλέκτραν ἐγώ M, λέγω Aldus. **254–262** Assigned by Hermann to Electra. **254** καίτοι θυτῆρος

249 sq. οὐ γὰρ ἐντελὴς κ.τ.λ. See crit. n. We can hardly read **θήραν πατρῴαν** without further change (*e.g.* **προσφέρει**, supplying **τις**), since it is almost impossible to refer **ἐντελὴς** (across **τούς δ'**) to **γόνον**. Verrall's minimum emendation (of the accents) produces an entirely satisfactory sense. Lit. 'for their (power of) chase is not full-grown, to bring their father's prey to the nest.' Reading **θήρα πατρῴα** Klausen renders 'non enim integra est paterna venatio ad afferendum nido cibum'; but **ἐντελὴς** is not *integra*, nor can *cibum* be supplied.—**ἐντελὴς**: sc. **τὴν ἡλικίαν** (Ael. *N. A.* 3. 40).—**πατρῷα**: 'the things their father brought.' The neut. plur. is chosen as (1) most comprehensive, its limits being determined by **θήρα**, (2) allusive to 'patrimony.'—**προσφέρειν**. The verb would seem to be a *vox propria* of 'bringing home' from the chase. Cf. Soph. *Ph.* 1108 **οὐ φορβὰν ἔτι προσφέρων**.

251 οὕτω δὲ κἀμὲ κ.τ.λ.: 'So also, I say....'—**δὲ** is resumptive and **καὶ** belongs to the whole comparison, not to (poor) Electra here (the daughter of Agam., brought thus low).'

253 ἄμφω...δόμων. After speaking in pure metaphor the poet has converted it into a simile by stating the general application, but there is no intention in **οὕτω δὲ** to introduce exact correspondence in the details. The present line is not strictly parallel to vv. 248—250, but the resemblance of position is sufficient: 'we are in dire want (like them).'—**ἄμφω... τὴν αὐτὴν**: cf. 130 **πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα** (n.), 336 **φυγάδας θ' ὁμοίως.**—**φυγὴν ἔχοντε**: like **αἰτίαν, βλάβην ἔχειν.**—**δόμων**: 'house and substance' (126 n.). For the gen. cf. 288 **διώκεσθαι πόλεως** (n.).

254–262 It is debated whether these lines are spoken by Orestes or should be assigned (as by Hermann) to Electra. It is true that the latter arrangement would give nine verses to each speaker, but Paley's favourite (and in practice rather Procrustean) theory of an antistrophic or amoebaean correspondence in the number of lines in **ῥήσεις** has little to support it. Where the tally curs it is most naturally re- an accidental outcome of the rinciple that each *persona* on should be kept as effectively s possible in speech or action. ole it seems best to continue of Orestes, since (1) the v. 253 would be abrupt,

in hunger's grip, since their chase hath not the full-gr strength to bring their father's quarry home to the nest.

E'en so mayst thou behold me and this poor Electra, chil left fatherless, banished both alike from house and home.

Nay, if thou makest to perish these nestlings of that who gave thee sacrifice and paid thee mighty honours, wh wilt thou find a hand so generous in the homage of rich feas

If thou shouldst make to perish the eagle's brood, t couldst no more send tokens whereof mankind were sure. will the utter blasting of this royal stock serve thine altar the day of sacrifice of oxen. Foster it, and from littleness t

Musgrave, Weil. ϟ.—Editors accentuate **καί σε** to the detriment of the sense **τοῦ σε** Hermann. **255 ἀποφθίρας** M, corr. m. **256 εὔθυνον** M (wi superscript by m). The error was due to identical pronunciation. **εὔθυμον** P **258 εὐπειθῆ** M. Metre proves **εὐπιθῆς** for *P. V.* 349. In *Ag.* 972 **εὐπιθὲς** i

(2) there is an impression of unity about the **ῥήσεις** lying between **Ζεῦ Ζεῦ** (245) and the concluding prayer **κόμιζ'** (261), (3) the mention of offerings to be paid by the royal house appears to come better from the **θυτήρ** who would himself make them.

254 καί, supported later by **πόθεν** (though it cannot be joined directly to that word), conveys the same tone of remonstrance as in **καὶ πῶς; καὶ τίς;** &c.: 'nay....'—**τοῦ θυτῆρος...πατρὸς**: 'that (well-known) sacrificer sire (of ours),' **θυτῆρος** being a noun used appositively as epithet: cf. *Ag.* 888 **σωτῆρα ναὸς πρότονον**, *Eum.* 186 **καρανιστῆρες... δίκαι.** This differs significantly from **τοῦ θύοντος**, implying that Agam. acquired (or deserved) the title **ὁ θυτήρ**.—**καὶ σὲ** of M should not have been altered by editors into **καί σε**. 'As *he* honoured *you*, so should *you* honour *him*.'

255 sq. πόθεν...γέρας; The sense is not 'Will you receive any more such gifts from *our house*?' but 'Who *anywhere* will think fit to make such offerings (when he sees how you have dealt with *us*)?' For the appeal to the self-interest of the gods cf. 126 (n.), *S. c. T.* 76 **γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν' | πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.**—**ἕξεις**: *i.e.* 'continue to have' (not = **σχήσεις**).—**ὁμοίας**: sc. **τῇ τοῦ Ἀγαμέμνονος.**—**χειρός**: of liberality, cf. Eur. *Med.* 612 **ἕτοιμοι ἀφθόνῳ δοῦναι χερί.**

257 sqq. οὔτ'...οὔτ': 'as not...so not.'—**αἰετοῦ** resumes the comparison of v. 246 (n.). The eagle is the special messenger of Zeus, affording the s omen (**εὐπιθῆ**) from the greatest He often plays this part in Homer. *Il.* 24. 292 **αἴτει δ' οἰωνὸν ταχὺν ἄγγι ὅς τέ οἱ αὐτῷ | φίλτατος οἰωνῶν κα κράτος ἐστὶ μέγιστον, ibid.** 315, 8. *Od.* 2. 146 &c. Cf. Pind. *I.* 5. 49 **ἄρα οἱ φαμένῳ πέμψεν θεὸς | ἀρχὸν οἰω μέγαν αἰετόν**, and, for Aesch., *Ag.* 11 **αἰετοῦ γένεθλ'**. Logically this include all eagles, **αἰετοῦ** being gen Cf. Soph. *O. T.* 1424 **εἰ τὰ θνητῶν καταισχύνεσθ' ἔτι | γένεθλα.**—**ἀποφθεί** For the repeated word cf. 51 (n.).

259 sq. ἀρχικός. To Zeus, kin the gods, kings (**διογενεῖς βασιλῆες**) among men what the royal eagle is am birds. The stock (**πυθμήν**) from wl kings grow should be under his spe protection, just as it should in t specially honour him.—**σοι** (ethic, warning) is therefore aptly placed.—**π** with **αὐανθεὶς**, 'if wholly blasted. **ἀρήξει**: of tendance. Cf. Pind. *N.* 1. **δσαι τύχον Ἀλκμήνας ἀρήγισαι λέχε βουθύτοις...ἤμασιν**: cf. Eur. *Hel.* 1. **βούθυτον ἀμέραν**, Soph. *Trach.* 609 **ἡμ ταυροσφάγῳ**, and *Ag.* 1592 **κρεανρ ἤμαρ.** The meaning is not simply 'sac ficial.' Men may pay the smaller off ings, but there will be few great days sacrificing **οἴκοι**.

There is scarcely more escape fr supposing a mixture of metaphors th in Shakspere's 'Take arms against sea of troubles.' It is extremely f fetched to understand **ἀρήξει** of 'deckir with boughs, and, if we sought t

κόμιζ', ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν
δόμον δοκοῦντα κάρτα νῦν πεπτωκέναι.
ΧΟ. ὦ παῖδες, ὦ σωτῆρες ἑστίας πατρός,
σιγᾶθ', ὅπως μὴ πεύσεταί τις, ὦ τέκνα,
γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε 265
πρὸς τοὺς κρατοῦντας· οὓς ἴδοιμ' ἐγώ ποτε
θανόντας ἐν κηκῖδι πισσήρει φλογός.
ΟΡ. οὔτοι προδώσει Λοξίου μεγασθενὴς
χρησμὸς κελεύων τόνδε κίνδυνον περᾶν,
κἀξορθιάζων πολλά, καὶ δυσχειμέρους 270

reading of the MSS. Elsewhere metre affords no criterion. **261** δαναΐας M, corr. Turnebus. **263** M has the παράγραφος. **265** ἀπαγγελεῖ Porson. ⏑ ⏑. **266** ἴδοιμι M. **267** φθίνοντας Wecklein. ⏑ ⏑.—κηκῖδι M, corr. m. **268**—

sense, we might do better to suggest ἐρέψει. It is, however, worth asking whether the participial form of expression does not go far to qualify in Greek the harshness which we feel in English. On Pind. *O.* 3. 6 χαίταισι μὲν ζευχθέντες ἐπὶ στέφανοι | πράσσοντί με τοῦτο θεόδματον χρέος (=τὸ χαίταισιν ἐπιζευχθῆναι στεφάνους πράσσει) Gildersleeve well remarks that 'the familiarity of these constructions in Latin deadens our perception of them in Greek.' Cf. *Isth.* 1. 60 πάντα δ' ἐξειπεῖν...ἀφοιρεῖται βραχὺ μέτρον ἔχων ὕμνος ('the circumstance that the hymn has a brief compass' Bury), Hdt. 7. 144 οὗτος ὁ πόλεμος συστὰς ἔσωσε τότε τὴν Ἑλλάδα ('the fact that this war arose'). Longinus (2 § 3) can say τὸ εὖ βουλεύεσθαι, ὅπερ, οἷς ἂν μὴ παρῇ, συναναιρεῖ καὶ θάτερον. He could have expressed this idiomatically by τὸ εὖ βουλεύεσθαι μὴ παρὸν ('the fact of its absence'). So here τὸ πάντα αὐανθῆναι τὸν κυθμένα will lend no help to the altars of Zeus (the reference being general). Somewhat similar to the present place are *S. c. T.* 572 πατρίς τε γαῖα σῆς ὑπὸ σκυοδῆς δορὶ | ἀλοῦσα κῶς σοι σύμμαχος γενήσεται; ('the fact that it is taken'), *ibid.* 344 κἀντοδαικὸς δὲ καρπὸς | χαμάδις πεσὼν ἀλγύνει κυρήσας. (For Latin cf. κροῦ: 'from a small thing (or beginning),' the adj. being neuter. So schol. ἀπὸ σμικρᾶς αἰτίας. ἀπό is frequent of the resources drawn upon, and very seldom =ἐκ in such a sense as that of μέγαν ἐκ σμικροῦ, although a clear instance occurs in Theoc. 15. 106 τὸ μὲν ἀθανάταν ἀπὸ θνατᾶς | ...ἐποίησαν Βερενίκαν.—ἄρειας μέγαν: to be combined. Cf. *inf.* 787, Eur. *Bacch.* 181 δεῖ νιν...αὔξεσθαι μέγαν, *Heraclid.* 322 ...σ'...ὑψηλὸν ἀρῶ, Ar. *Vesp.* 1023 ἀρθεὶς μέγας.

263 sq. ὦ παῖδες...ὦ τέκνα. The δμωαί are aged (v. 170). There is a subtle difference between παῖδες, with its tone of warning to the young and thoughtless, and τέκνα, which expresses affection. We might render 'children...dear children!' Cf. 895.—σωτῆρες: see v. 235 σπέρματος σωτηρίου (n.). They are all that is left to keep it alive.—ἑστίας: see 48 (n.).

264 ὅπως μὴ πεύσεται...ἀπαγγείλῃ. It is futile to seek an explanation of the difference of tense and mood by distinguishing between the discovery and a (possible) result. It is true that the language differs from ὅπως μὴ πεύσεται μηδὲ ἀπαγγείλῃ in making the second clause an annex of the first, but no new regimen is thereby created for the verb. ...ge was quite natural and with...ficance. We have to consider ὅπως μή may be used in indis...ble senses with fut. and subjunct. ...n *M. and T.* § 339) and that we ...xpect such an occasional vacilla... occurs here and in Plat. *Gorg.* [2) that, since it is only by an

canst raise to might a house which seemeth now to b
thrown indeed.

CHO. O children, saviours of your father's hearth
lest one overhear and for talking's sake carry the tale of
do to our lords and masters. May the day come when I
them dead and in the spurting pitchy flame!

OR. The mighty oracle of Loxias cannot play false
it bids me face this peril to the end, and, with urgent voi
loud, utters a freezing tale of woes to make the hot

264 Schoemann declares this characteristically Aeschylean speech to be an ...lation; Dind. brackets 274—295; 275 has been frequently rejected. See c...tary throughout. **268** M omits the mark of the speaker.—οὔτι M, Turnebus. —μεγασθένης M, corr. m. **270** κἀξοθριάζων M, corr. Turneb

extension of the original use (after verbs of taking precaution) that a verb like σιγᾶτε can be followed by the fut. with ὅπως μή, a second verb (as Sidgwick remarks) was the more likely to fall back into the earlier subjunctive.

265 γλώσσης χάριν: 'for the mere pleasure of talking.' Cf. Hes. *Opp.* 709 μηδὲ ψεύδεσθαι γλώσσης χάριν, Eur. *Or.* 1514 γλώσσῃ χαρίζῃ, Theoc. 25. 188 γλώσσης μαψιδίοιο χαριζόμενον.—πάντ'... τάδε: cf. Hom. *Il.* 1. 257 εἰ σφῶϊν τάδε πάντα πιθοίατο μαρναμένοιιν.—ἀπαγγείλῃ. On the baselessness of 'Dawes's canon' see Goodwin *M. and T.* § 364.

266 sq. οὓς ἴδοιμ' ἐγώ κ.τ.λ. Wordsworth (*ap.* Coningt.) remarks 'qui malum alicui imprecantur saepe eius αὐτόπται esse optant' and quotes Soph. *Ph.* 1115, Ar. *Ach.* 1156, Lucian *Dial. Mer.* 10. 1. Add *P. V.* 1004 and cf. *inf.* 385.—ἐγώ: with gusto, as in Eur. *Med.* 163.

267 θανόντας...φλογός: *i.e.* 'dead (and, to make the matter more sure,) burning in a fierce fire,' an expression not unlike our 'dead and buried.' From this may be explained Eur. *Ion* 527 κτεῖνε καὶ πίμπρη. Cf. Hom. *Il.* 4. 98 αἴ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱὸν | σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.—ἐν κηκῖδι πισσήρει φλογός: lit. 'in pitchy spurts of flame,' *i.e.* in flames well fed with resin. The expression is direct and literal, since flame actually appears to issue in spurts and jets from the resinous pinewood, which was the most effective fuel for the pyre. Cf. Eur. *Hec.* 574 οἱ δὲ πληροῦσιν πυρὰν | κορμοὺς φέροντες πευκίνους.

268—304 Orestes justifies the impending vengeance. It is peremptorily commanded under dreadful penalties by the oracle of Apollo (268—297) ...forced upon him by natural grie... his own position (300), and ... feeling (301 sqq.). For the pro... justification see Introd. pp. lviii— The part played by the Delphian ... evidently belonged to the traditi... may date from a Delphic epic (... pp. xxiii sq.). In Sophocles (... Orestes goes to Delphi expressly ... ὅτῳ τρόπῳ πατρὶ | δίκας ἀροίμη... φονευσάντων πάρα, and the poet ... for granted that the *lex talio* ... natural. In Euripides, thoug... oracle must be obeyed, its righte... is questioned. Cf. *Or.* 28 Φοί... ἀδικίαν μὲν τί δεῖ κατηγορεῖν; | πε... Ὀρέστην μητέρ', ἣ σφ' ἔγεινατο, | κ... πρὸς οὐχ ἅπαντας εὐκλειαν φέρον, ... 161, 415—418, 591 sqq.

268 sq. προδώσει: 'fail,' false.' The notion is resumed in ... θέναι (296). In verbs of this cla... obj. is not required. Cf. *Eum.* 64 προδώσω (Apoll. loq.), *Suppl.* 525 οὔτι δαρὸν χρόνον ἐρημώσει πατήρ, *Hel.* 595 οἱ φίλτατοι λείποισιν (... λείποισί μ' should not be read).—Δ... μεγασθενὴς χρησμός: cf. *Eum.* 61 μελέσθω Λοξίᾳ μεγασθενεῖ. The ex... sion recalls *e.g.* Ἡρακλέους βία = 'the mighty god of prophecy'; the ... from another point of view, the o... may be regarded as personified. Cf. 1177 καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ κε... μάτων | ἔσται δεδορκώς.—μεγασθενὴς ... is too mighty to disobey, and wil... mighty in support.—κελεύων (not ὁ ... is to be taken closely with προδώσει: bidding me.'—περᾶν: cf. *periculum.*

270 κἀξορθιάζων. ἀναστεναμένα... schol. Similarly the schol. on Ar. ...

ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδώμενος,
εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους
τρόπον τὸν αὐτόν, ἀνταποκτεῖναι λέγων
ἀποχρημάτοισι ζημίαις ταυρούμενον.
αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
τείσειν μ' ἔχοντα πολλὰ δυστερπῆ κακά.
τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα

Ag. 29 M has ἐπορθριάζειν for ἐπορθιάζειν of f, g, h.) **272** sq. I punctuate with Weil at αὐτόν, but remove the comma at λέγων.—τοῦ φόνου τοὺς αἰτίους Heimsoeth, τοὺς ἀντίους H. L. Ahrens. **274** ἀποχρηματοῖσι M (ἀπὸ χρ. m), corr. Schütz.

1042 ὀρθιασμάτων· ἀνατάσεων ῥημάτων. The word denotes that the deliverance was urgent and unequivocal. Cf. 747 ὀρθίων κελευμάτων, Soph. *El.* 683 ὀρθίων κηρυγμάτων. For the loud cry from the adytum cf. 33 ἀμβόαμα...βλακε, *inf.* 953. —πολλά. The explanation of this word (introduced by καὶ) extends to v. 295. Apollo delivered himself with unwonted fulness and insistence. There is no suggestion that the oracle was delivered more than once (*i.e.* πολλάκις).

δυσχειμέρους...ἐξαυδώμενος. The construction is clear, but the expression very condensed. Lit. 'uttering chilling plagues into my warm heart,' *i.e.* foretelling miseries, the mention of which sent a chill to freeze my heart. The idea of motion implied in ὑφ' ἧπαρ connects itself both with ἐξαυδώμενος (='sending into my heart by his words') and δυσχειμέρους ('sending a chill'), but as a matter of strict grammar the words go with the participle. Very similar is *Eum.* 469 ἔλεγε προφωνῶν ἀντίκεντρα καρδίᾳ, | εἰ μὴ τὰ τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους: cf. *ibid.* 155—161 δνειδος...ἔτυψεν...ὑπὸ φρένας, ὑπὸ λαβών· | πάρεστι...βαρὺ...κρύος ἔχειν. —δυσχειμέρους: cf. 82 πασχουμένα (n.), *P. V.* 718 δύσοιστα πήματα, λύματα, δείματ' ἀμφάκει | κέντρῳ ψύχειν ψυχὰν ἐμάν, and 'cold news' (Shaksp.).—ὑφ' ἧπαρ. The sense of ὑπό, as in Soph. *Trach.* 930, *Ant.* 1315 (παίσασ' ὑφ' ἧπαρ), is that of '*burying* in.' The prep. carries a suggestion appreciably different from those in *Ag.* 440 θιγγάνει πρὸς ἧπαρ, 783 ἐφ' ἧπαρ προσικνεῖται.—θερμόν, in antithesis to δυσχειμέρους, perhaps only intensifies the notion of the shock: 'making the *warm* heart shudder (with cold).' It is, however, possible that we should render by 'hot,' *i.e.* fevered with excitement. Cf. Soph. [illegible] ἐπὶ ψυχροῖσι καρδίαν ἔχει. For such metaphorical uses of 'heat' and 'fire' see 605 (n.), 627 (n.), and cf. (though the excitement is different) Shakspere's 'liver burning hot' (*Merry W. of W.* 2. 1. 130). Here it is of the sense of guilt. Cf. *inf.* 1002, *S. c. T.* 590.

272 sq. εἰ μὴ μέτειμι: indirect of εἰ μὴ μέτει.—τοῦ πατρός. Commentators have felt that this cannot depend on τοὺς αἰτίους, nor (since, apart from other reasons, εἰ μὴ μέτειμι can hardly be marked off separately) on ἀνταποκτεῖναι. Nevertheless the text is sound, the gen. being of equivalence (approaching the causal): 'in return for my father.' Exactly similar is Xen. *Cyr.* 4. 6. 8 τιμωρήσειν σοι τοῦ παιδὸς σὺν θεοῖς ὑπισχνοῦμαι. See note on 145 τῆς κακῆς ἀρᾶς.—τρόπον τὸν αὐτόν is defined by the following words: 'in the same way, (that is) bidding me slay for slaying.' Others punctuate at αἰτίους and take these words with ἀνταποκτεῖναι in the sense 'with the same guile.' Guile is, indeed, implied in the situation (554 sq.), but is scarcely to the point here. Orestes is dwelling upon the uncompromising nature, and also the justice, of the divine command. The punishment is to be no less than death, and it is 'like for like.'

274 ἀποχρημάτοισι ζημίαις. The chief difficulty with the passage has been caused by the misinterpretation of these words as 'through the loss of my substance.' Though (as has been pointed out at v. 135) a keen sense of that deprivation was unaffectedly acknowledged, it would surely be out of place to mention it now. The oracle (from which other influences are explicitly distinguished in 299 sqq.) is concerned simply with ven- [illegible] gam., and it would lower [illegible] erably for the personal and

shudder, if I avenge not my father on the guil
'Slay the slayer,' saith he, 'in that fierce mood
mulct of money.'

Yea, he declared that with my very being I
debt myself, in sufferings deep and dire.

Revealing to mankind how to appease ang

ἀχρημάτοισι Sophianus. ἡ.—ταυρούμενον Paley.—Klausen would
284. ἡ. **276** τίσειν M. **277** sq. See Wecklein's App
and suggestions. The only error in the MS lies in v. 278 τὰς δὲ
νῶν, νόσους). This sprang from ΤΑCΓΕΝΩΙΝΟCΟΥC, the change t

material motive to be introduced thus emphatically as a justification for matricide. Nor do the words naturally suggest deprivation, but rather penalty.

No rendering could better meet the case than 'fiercely stern with penalties that money cannot pay' (the dat. being modal).—ἀποχρημάτοισι='which have nothing to do with money.' Cf. ἄφιπποι, ἀπόμαχοι, ἀπόμουσοι, ἀπόμισθοι. Such compounds often, of course, become practically synonymous with privatives with ἀ- (cf. Hesych. ἀπόθεα· ἄθεα, ἐκτὸς θεῶν), but we should not lose sight of the fact that in origin they represent the use of ἀπό='away from,' found in *e.g.* Xen. *Mem.* 1. 2. 25 πολὺν χρόνον ἀπὸ τοῦ Σωκράτους γεγονότε, Soph. *O. C.* 900 ἀπὸ ῥυτῆρος and phrases like ἀπ' ἐλπίδων. In law, whereas some cases could be settled by fines or indemnities, in others the penalty must be inflicted on the person. Hence the phrase παθεῖν ἢ ἀποτεῖσαι. The case before us is ἀποχρήματοι. The penalty is death. Cf. *Suppl.* 945 οὗτοι δικάζει ταῦτα μαρτύρων ὕπο | Ἄρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῇ (βλάβῃ) | ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάροι | πεσήματ' ἀνδρῶν κἀπολακτισμοὶ βίου, *S. c. T.* 924—927. Demosth. (*in Theocr.* 1330 *fin.*) remarks as disgraceful conduct τελευτήσαντος αὐτῷ τοῦ ἀδελφοῦ βιαίῳ θανάτῳ, τοιοῦτος ἐγένετο περὶ αὐτὸν οἵτος, ὥστε ζητῆσαι τοὺς δράσαντας καὶ...ἀργύριον λαβὼν ἀπηλλάγη.—ταυρούμενον. From Eur. *Med.* 188 τοκάδος ἄδραγμα λεαίνης | ἀποταυροῦται δμωσίν, *ibid.* 92 ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην, *fr.* 689 ὄμμα γὰρ πυρὸς γέμει, | ταῦρος λέοντος ὡς βλέπων πρὸς ἀμβολήν, and the phrase ταυρηδὸν βλέπειν, we may understand the word as current for a stern and fierce expression, such as Orestes, implacable judge and executioner, must maintain. Cf. 829 and context.—(Verrall's 'sco pensations which would *i.e.* 'refusing the payme wealth,' is in partial agre above interpretation.)

275 sq. αὐτὸν δ' κ. τοῦ γάρ) is resumptive o ἄτας ἐξαυδώμενος. εἰ μὴ μέτ said that I myself (if I *them*)....'—τῇ φίλῃ ψυχῇ very life.' Both art. and the vital homecoming of the Cf. φίλον ἦτορ, 'shed my (Shak. 1 *Henry IV.* 1. 3).—τ 'pay for this (neglect).' Cf. 22. 218 σῷ δ' αὐτοῦ κράατι τε 'pay these penalties.')

277 sq. τὰ μὲν γὰρ κ.τ.λ. readings and views of this n cussed passage see crit. n. and The error in the text of M a have arisen partly from the use relative and partly from the less form of the opt. γεννῷ. As emer words mean literally 'for, decla men the ways to appease mal fluences from underground, he tol maladies they (those influences) *i.e.* the oracle told how, where were δύσφρονα ἐκ γῆς, men must a them, and he gave warning of the p which they produced (τὰς γεννῷ) which must be looked for till the a was removed. Though the comman Apollo has been addressed specificall Orestes, all the passage 277—295 is general reference, as is shewn by βρο (277), τοῖς τοιούτοις (290), and the p sents ἐπαντέλλειν (281), διώκεσθαι (28 θνῄσκειν (294). Apollo has warn Orestes that he will suffer πολλὰ δυστερπ κακά. What these were he sets forth i a description of what befalls mankind i such cases.

τὰ μὲν is followed irregularly by ἄλλα

ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης
δοῦπος ἱκνεῖται· τῶν μὲν ἀρωγοὶ 375
κατὰ γῆς ἤδη· τῶν δὲ κρατούντων
χέρες οὐχ ὅσιαι στυγερῶν τούτων·
παισὶ δὲ μᾶλλον γεγένηται.

ΟΡ. τοῦτο διαμπερὲς ὡς <σ'>
ἵκεθ' ἅπερ τε βέλος, 380

The οὐ δύνασαι γάρ of Jacob violates synaphea. **374** μαράγμης M, corr. Robortello. **375** σφῷν μὲν Martin. ♦.—ἀρωγὴ Metzger, to provide a subj. for γεγένηται. **376** καταγῆς (with ᾱ over ῆ by m).—τῶνδε M. **377** ὅσι ‹ τυγερῶν M, corr. m.—στυγερῶν γ' ὄντων Hermann, στυγερῶν τούτῳ Bamberger, στυγερῶ τούτω Blomfield. ♦.

Presumption, as in μέγα φωνεῖν.—**δύνασαι γάρ**: *i.e.* wishes are free (ῥᾴδιον γὰρ τὸ εὔχεσθαι schol.). The phrase was current in various applications. Cf. Hom. *Od.* 5. 75 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως· δύνασαι γάρ, Pind. *N.* 7. 95 τῶν δ' ἐπίοικεν Ἥρας πόσιν τε πειθέμεν | πόδας τε γλαυκώπιδα—δύνασαι δέ—βροτοῖσιν ἀλκάν | ...διδόμεν, Luc. *Imag.* 12 (quoting) ἀμείψαι αὐτῷ τῷ μέτρῳ, φασίν, ᾧ καὶ λώιον· δύνασαι γάρ. In 3rd pers. Hom. *Od.* 16. 208 ἤ τέ με τοῖον ἔθηκεν, ὅτινα θέλει· δύναται γάρ.

374 ἀλλὰ...γὰρ κ.τ.λ.: *i.e.* ἀλλὰ (διπλῆς γὰρ...ἱκνεῖται) τῶν μὲν κ.τ.λ. See 74 sqq. (n.). The objection to rendering ἀλλὰ...γὰρ by 'however' does not lie in the mere asyndeton of the next clause, but in a loss of the close connection of sense. The help from below actually comes through the agency of the μάραγνα. —**διπλῆς τῆσδε μαράγνης**. See note introductory to vv. 314—421. Dr Verrall writes that, while not withdrawing his interpretation which makes the invocation of the dead itself the 'scourge,' he now thinks 'the use of this word or metaphor may be partly and even principally explained by the practice of beating the ground with the hands as a means of

ing upon the ground with hands or feet, is included in the double *stimulus* to wake and urge on (cf. 493 ἆρ' ἐξεγείρῃ τοῖσδ' ὀνείδεσιν, πάτερ;) the Chthonian powers. There is, of course, a metaphor from the whip with double lash known as the διπλῆ μάστιξ (*Ag.* 647, Soph. *Aj.* 242), or δίγονοι μάσθλαι (Soph. *fr.* 125). Cf. ἀμφιπλὴξ ἀρά (Soph. *O. T.* 417).

375 ἱκνεῖται: 'goes home,' 'tells,' *i.e.* reaches its destination and effect (cf. *Fr. arriver*). *S. c. T.* 550 ἱκνεῖται λόγοι διὰ στηθέων.—**τῶν μὲν**: 'of the one side' (or 'cause'). The gender may be either neut. or masc.—**ἀρωγοί** (sc. ὑπάρχουσιν): 'partisans,' with a reference to the law courts. Cf. *Eum.* 601 ἀρωγὰς ἐκ τάφου πέμπει πατήρ (and context), Hom. *Il.* 18. 502 λαοὶ δ' ἀμφοτέροισιν ἐκήπνυον, ἀμφὶς ἀρωγοί.

376 ἤδη: somewhat emphatically placed. Their help may henceforward be taken for granted; the appeal which reaches them is so just.—**τῶν δὲ κρατούντων**. The antithetic τῶν δὲ ('but of the other side') is amplified by κρατούντων, but is not converted into the mere article. We should not render 'while, on the side of the rulers' but 'while, of the other side, though they are (now) the strong.'

377 χέρες οὐχ ὅσιαι. We should ign to this the special meaning that ferings (256 χειρὸς n.) are scorned. *Ag.* 769 τὰ χρυσόπαστα δ' ἔδεθλα ψ χερῶν | παλιντρόποις ὄμμασι λιτια προσέφατο (sc. Δίκη). Rather taphor throughout is from the and the possession of impure hands ence of guilt pointed out by the . Cf. *Eum.* 313 τοὺς μὲν καθαρὰς |

But the thud of this double scourge goes home. I
our cause finds champions under earth, while the hands
who lord it—yon wretches there—are hands of sin.
children who have won.

OR. Hath this reached, like an arrow, right home

378 παισὶ τὸ μᾶλλον Hartung. It would be easy to suggest πᾶσι ('in all or πάσαις (sc. ταῖς ψήφοις) δὲ μάλ' οὖν. The text, however, is better. ♦.— Pearson, νενέμηται Martin. **379** M has no person-sign. OP. P schol., Robortello. ♦.—ὡς M (corrected from ὡς). οὓς Schütz, ὦθ' Meinel restored ὡς ‹σ'›. ♦. **380** ἵκετο M, corr. Hermann.—ἅπερ

χεῖρας προνέμονται | οὔτις ἐφέρπει μῆνις ἀφ' ἡμῶν. | ... | ὅστις δ' ἀλιτῶν... | χεῖρας φονίας ἐπικρύπτει, | μάρτυρες ὀρθαὶ τοῖσι θανοῦσιν | παραγιγνόμεναι πράκτορες αἵματος | αὐτῷ τελέωσ ἐφάνημεν.—**στυγερῶν τούτων**: a scornful apostrophe as an afterthought, accompanied by a gesture. οὗτος (*iste*) is habitual in forensic contempt.

378 παισὶ δὲ μᾶλλον γεγένηται. Cf. (with the necessary reservations) Shak. *Haml.* 2. 2. 350 *Do the boys carry it away?* The phrase μᾶλλον γίγνεταί (impers.) τινι was probably current in the sense of an account being in one's favour. γίγνεσθαι (τὸ γιγνόμενον), like ἱκνεῖσθαι (τὸ ἱκνούμενον), is used of amounts accruing, and an impersonal γίγνεται stands on the same footing with συμβαίνει, ἀποβαίνει and the like. Hence μᾶλλον ἐμοὶ γίγνεται (ἢ σοί) = 'the account is *rather* on my side (than on yours),' while πλέον would express the same thing in another way (= 'it amounts *to more* for me than for you'). The expression might perhaps be particularly applied to the ψῆφοι of verdicts (cf. παντόθεν πληθύνομαι, ταύτῃ πλεῖστός εἰμι &c.). Conington was in search of this meaning when he referred to πλέον ἔχειν or φέρεσθαι. Cf. Theogn. 1286 νικήσας γὰρ ἔχεις τὸ πλέον ἐξονίσω.—παισί: not = τοῖς παισί but καίπερ παισὶν οὖσι, *i.e.* strong as the guilty are, children win the day against them. See v. 476 with the note there.—γεγένηται. The perf. keeps up the notion of ἤδη; the success is already won.

[Otherwise we might render (1) = ἅτε παισὶν οὖσι, *i.e.* 'seeing that you are the children (of Agam.)' it follows that you are more to him. But this is too specific for the Greek: (2) 'and children (always) have the advantage (over others, in the courts),' γεγένηται being gnom

379—384 The MS and e this passage as an assertion i question, and thereby create ficulties of both sense and c τοῦτο...κ.τ.λ. is rendered 'I pierces my ear,' although (fact that ἵκεθ' should answer t v. 375) there is nothing spe character of the last speech t peculiar an exclamation, even relevant to the following word ...χαιρέ is then an apostroph by an abrupt δέ-clause, befor aposiopesis or ellipse must be By dividing the passage into tions, treating τελεῖται as fut. ing (with Steph.) the accent these difficulties disappear tog

Whether the words should to Orestes (as by Portus) or to by a schol.) can hardly be dec ternal grounds. But (1) the arrangement ἐν μέρει (331) nat gests the turn of Orestes, (2) th confidence which appears in strophe is better suited to Elec

379 τοῦτο: this appeal a διαμπερὲς: sc. through the ea sense is carried on by ἅπερ τ which τε may either be exegeti through, *yes*, like an arrow'), less probably for Aeschylus) fo the adv. (cf. ὥστε, ἅτε, ὡσεί &c.). The simile here correspo metaphor in Eur. *Or.* 1241 εἴτε γῆς ἀκοντίζουσ' ἀραί, | κλύει.—ὡ *i.e.* ἐς σέ. See crit. n. οὓς is accepted from Schütz, but, th sense is perfectly good, the ch shade further from M. The recognise ὡς as prep., while it the loss of σ', has preserved a w

ἐνερτέρων βέλος 285
νένει πεπτωκότων
ος ἐκ νυκτῶν φόβος
διώκεσθαι πόλεως
, λυμανθὲν δέμας.
ε κρατῆρος μέρος 290
ιλοσπόνδου λιβός,

the line. † —ὀφρῦν M. **288** διώκεται
289 μάστιγι Wecklein, despite the quot. in

ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιελήλυθε, τοῦ παθόντος προστρεπομένου τὴν κάθηψιν, ὁ βουλόμενος...πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω, the meaning of the participle is doubtful and evidently technical, but it at least approximates to προστρόπαιον (neut.) ποιούμενον, 'turning it into bloodguiltiness.'

287 καὶ λύσσα κ.τ.λ. The first **καὶ** is exegetic of βέλος (285): the second gives an illustration of the λύσσα (hence the sing. verb. following).—**μάταιος**: of hallucination or frenzy. Cf. Gorg. *Encom. Hel.* 100 πολλοὶ ματαίαις νόσοις καὶ δυσιάτοις μανίαις περιέπεσον. Ar. *Pac.* 95 τί πέτῃ; τί μάτην οὐχ ὑγιαίνεις; *Ag.* 1148 ἐκισσούτους θεοφόρους ἔχεις | ματαίους δύας (of Cassandra), Soph. *Aj.* 635 ὁ νοσῶν μάταν.

288 κινεῖ, ταράσσει: an effective asyndeton. Cf. *S. c. T.* 185 αὔειν, λακάζειν, *Pers.* 429 ἔπαιον ἐρράχιζον, Eur. *fr.* 449 χαίροντας εὐφημοῦντας.—We may guess that ταράσσειν was a *vox propria* in such connections. Cf. Plat. *Legg.* 865 D—E (quoted by Kl.), where the murdered man, seeing the murderer in his own haunts, δειμαίνει καὶ ταραττόμενος αὐτὸν ταράττει κατὰ δύναμιν πᾶσαν, and *inf.* 330.—**καὶ διώκεσθαι.** Either (1) καὶ =*etiam*, 'even' or 'in fine,' or (2) an anacoluthon (not unnatural after a considerable parenthesis) in the shape of ὁρῶντα...καὶ διώκεσθαι takes the place of either ὁρῶντα...διώκεσθαι o
πόλεως. For the gen. cf.
8 Ὀδυσῆα διώκετο οἶο δόμοι.
1024 χώρας φυγόντες τῆσδε
148 φεύγων χθονὸς, *Med.*
Κορινθίας, and *inp.*
(It is possible, w
the view that the p
diverted the constructi
282—284, and that καὶ δ

blood-pollutions lying on the race, the unseen shaft of the nether powers, frenzy and vain terrors of the night, harass and give no rest.....Aye,' said he, 'he is driven at last forth from his country with the brazen rod, a carcase all debased.

If one so sin, the wine-bowl and the genial libation are not

Et. Mag. p. 674, 20. † .—λυμανθεὶς Hartung (and διώκεται). † . **290** κρατερὸς M, corr. Robortello. **291** λίβος M, corr. Turnebus.

ταράσσει (*i.e.* ὥστε καὶ δ.). Cf. *Ag.* 317 sqq. πέμπουσι...φλογὸς μέγαν πύγωνα καὶ Σαρωνικοῦ | πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν. διώκεσθαι may then be either passive or middle-causative, as Verrall would have it in any case.)

289 χαλκηλάτῳ πλάστιγγι. An obscure expression. *Et. Mag.* (p. 674, 20) has πλάστιγξ ἡ μάστιξ ἀπὸ τοῦ πλήσσειν παρ' Αἰσχύλῳ, and so Hesychius. Though Wecklein, with some reason, believes this to be a guess, and though the derivation is incorrect (since the root of πλήσσω is πλάκ- or πλάγ-), the interpretation is not necessarily wrong. It is at least possible that πλάστιγξ was the recognised name for a particular form of μάστιξ employed in driving out an ἄγος (cf. Lycoph. 436 ἀγηλάτῳ μάστιγι). One form of scourge (see Rich *Dict. Ant.* art. *flagrum*), especially if it had only a pair of metal chains and bell-like knobs attached, might very conceivably be so called. The old metal, bronze, would be employed according to conservative ritual. In Soph. *O. T.* 417 καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς | ἑλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά there is plainly a reference to the same διπλῆ μάστιξ.—**λυμανθὲν δέμας**: in apposition to the subj. of διώκεσθαι: 'driven forth, a marred body'; instead of λυμανθέντα δέμας, but 'stronger and more contemptuous' (Verrall). Cf. *P. V.* 379 (of Typhon) καὶ νῦν ἀχρεῖον καὶ παράορον δέμας | κεῖται. It is not clear from the grammar whether the body is marred by indignities from the scourge (πλάστιγγι being joined to λυμανθὲν) or by the ravages of the leprosy, but the latter is supported by v. 295 (cf. Hippoc. 307. 38 νόσοι λυμαίνεται τὸ σῶμα) and is distinctly preferable, both because it gives a visible proof of μίασμα and therefore a reason for the expulsion, and also because λυμανθὲν is scarcely the word to use of a justifiable scourging. Moreover the use of the whip was probably largely symbolical.

290 sqq. **τοῖς τοιούτοις**, viz. those under a μίασμα, made προστρόπαιοι by neglecting to avenge the parent. Their exclusion from human fellowship was the same as that of an actual parricide. Cf. Dem. *Lept.* 158 χέρνιβος εἴργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς (from a law of Draco, which Aesch. evidently has in mind). Soph. *O. T.* 238 (of the slayer of Laius) ἀπαυδῶ ...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, | μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν | κοινὸν ποεῖσθαι, μήτε χέρνιβαι νέμειν, | ὠθεῖν δ' ἀπ' οἴκων πάντας, *Eum.* 658 ποίοισι βωμοῖς χρώμενοι τοῖς δημίοις; | ποία δὲ χέρνιψ φρατέρων προσδέξεται; Eur. *I. T.* 947 sqq., *Or.* 46 sqq., Lucian *Alex.* 46 τὸν τοιοῦτον οὔτε στέγη τις ἐδέχετο οὔτε πυρὸς ἢ ὕδατος ἐκοινώνει κ.τ.λ.—**οὔτε... οὐ...βωμῶν τ'.** The exclusion is twofold, social and religious. **οὔτε** does not answer to **οὐ** (though it may do so elsewhere, *e.g. P. V.* 466, Soph. *O. C.* 972, Eur. *Or.* 41), but to **τ'**, the clause with **οὐ** carrying on the notion of social deprivation.—**κρατῆρος**: at the banquet.—**μέρος...μετασχεῖν** is something more than μετασχεῖν alone: 'find their (due) portion in (due) turn.' Cf. *Ag.* 512 μεθέξειν φιλτάτου τάφου μέρος.

291 φιλοσπόνδου λιβός: the libation after the banquet. Cf. *fr.* 55 (where the three σπονδαί are specified) τρίτον Διὸς σωτῆρος εὐκταίαν λιβᾶ, *Ag.* 255 κατ' ἀνδρῶνας εὐτραπέζους | ...τρισπόνδου | παιῶνα φίλωι ἐτίμα, Soph. *El.* 269 παρεστιοῦσι σπένδοντα λοιβάς. For the epithet cf. *S. c. T.* 163 φιλοθύτων ὀργίων, Eur. *Phoen.* 174 γῆς φιλαίματοι ῥοαί, *Anth. P.* 7. 22 φιλορρώξ ἄμπελος. The notion in φιλο- is that of willingness: 'where the σπονδαί are poured without stint.' Λιβός requires definition, and the older Greek has no simple adj. formed from σπονδή. Even εὔσπονδος does not occur. (Renderings 'poured among friends' and 'the wonted libation' cannot be elicited from the Greek.)

βωμῶν τ' ἀπείργειν οὐχ ὁρωμένην πατρὸς
μῆνιν, δέχεσθαι <δ'> οὔτε συλλύειν τινά·
πάντων δ' ἄτιμον κἄφιλον θνήσκειν χρόνῳ
κακῶς ταριχευθέντα παμφθάρτῳ μύρῳ. 295
τοιοῖσδε χρησμοῖς ἆρα χρὴ πεποιθέναι;
κεἰ μὴ πέποιθα, τοὔργον ἔστ' ἐργαστέον.
πολλοὶ γὰρ εἰς ἓν συμπίτνουσιν ἵμεροι,
θεοῦ τ' ἐφετμαὶ καὶ πατρὸς πένθος μέγα,
καὶ πρὸς πιέζει χρημάτων ἀχηνία, 300
τό μοι πολίτας <τ'> εὐκλεεστάτους βροτῶν,
Τροίας ἀναστατῆρας εὐδόξῳ φρενί,
δυοῖν γυναικοῖν ὧδ' ὑπηκόους πέλειν·
θήλεια γὰρ φρήν· εἰ δὲ μή, τάχ' εἴσεται.

δ' was added by Hermann. M shews an erasure.—οὐδὲ conj. Wecklein. †.—
θαι τοῦ τε συνθύειν Porson, τοῦ τε συλλύειν O. Müller, συλλούειν Casaubon.
θνήσκειν M. 296 ἆρα M, corr. Stanley. κάρτα Butler. 297 καὶ
(αι erased by m).—τοὔργον M. See crit. n. to v. 92.—ἐξεργαστέον Turnebus.

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292 βωμῶν τ' ἀπείργειν: *i.e.* from in sacrifices. Cf. Eur. *fr.* 852 and ations on v. 290. Add Ar. *Vesp.* κἂν χρῇ σπλάγχνων μ' ἀπέχεσθαι re schol. πρὸς τὸ ἔθος· ὅτι οἱ ἄνδρο- οὐ μεταλαμβάνουσι θυσιῶν).—οὐχ ἀόρατον: '*though* invisible.'

293 δέχεσθαι: sc. τῇ στέγῃ (Luc. 46) = εἰσδέχεσθαι (Soph. *O. T.* —δ' and τ' are equally possible. akes the clause a supplement to the ght of 290—292 as a whole, while τε d introduce it as a third exclusion ..τε...τε) in a series rather formally ntained.—οὔτε. For the omission of evious οὔτε (or use of one neg. ἀπὸ οῦ) cf. *Ag.* 537 Ἥρας...οὔτε συντελὴς , Soph. *Ph.* 771 ἐκόντα μήτ' ἄκοντα τῳ τέχνῃ, Pind. *P.* 10. 41 νόσοι δ' γῆρας...κέκρανται | ἱερᾷ γενεᾷ, *ibid.* 6. Eur. *Hec.* 373 λέγουσα μηδὲ δρῶσα, 477, Ar. *Av.* 694, Hdt. 1. 215 &c. λλύειν: 'use the same lodging.' sense is determined by δέχεσθαι. *fr.* 852 μήτ' ἐν θαλάσσῃ κουφόπλουν στέλλοι σκάφος and the *vetabo...mecum solvat phaselon* of Horace; but συλλύειν alone is too curt for the meaning.

294 πάντων may be (1) neut. (with κἄφιλον independent or loosely attached by zeugma), or less probably (2) masc., the gen. being of the agent (cf. *inf.* 634 βροτῶν ἀτιμωθέν).—ἄτιμον: not με (which would require θανεῖσθαι), but reverting beyond the generic plur. τοῖς τοιούτοις to the generic sing. ὁρῶντα (284).

295 κακῶς ταριχευθέντα: a rather gruesome oxymoron. The disease ταριχεύει (*i.e.* dries out the sap and mummifies), but κακῶς. Whereas ταρίχευσις (embalming) proper is performed with drugs and essences for the preservation of the body (Hdt. 2. 86, Plat. *Phaed.* 80 c), this ταρίχευσις is the work of shrivelling disease. The schol. quotes from Sophron (*fr.* 63) τὸ γῆρας ἁμμὶ μαραῖνον ταριχεύει.—παμφθάρτῳ: in active sense. Cf. ξιφοδήλητοι (725), ἀνδροφόνοι (820). See Kühner-Blass *Gr.*

: 'so emphatic.'—πιστεύειν' (πιστεύεσθαι), nor —, but 'rely upon,' *i.e.* when the oracle so insists : will not fail to help me. πεῖσθαι), *Ἐπιν.* 899 πάγῳ Athena loq.).

for him to share; from altars too the father's wrath, albeit see it not, keeps him aloof; none takes him in or lodges w him; and in the end he dies, denied all dues, without a fric embalmed in cruel sort by an all-wasting death.'

Shall I, or not, have trust in oracles like these? Even i have not trust, the deed must still be done. For many prom ings gather into one; besides the god's behests, great sorrow my father, and therewithal my pauper state pinches me sor and that my countrymen, most glorious of mankind, who o threw Troy with gallant spirit, should thus be at two wome beck—for his heart is but a woman's, else shall he soon learn

[ORESTES *and* ELECTRA *take their stand on either side o the tomb.*]

298 συμπίπτουσιν m. 300 προσπιέζει M, corr. Abresch. †. 301 τ πολίτας M. Pauw added τ'. I have written μοι †. It is even possible to disp with τ' and understand the infin as exclamatory of indignation. 304 εἰσ

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299 θεοῦ τ' ἐφετμαί. The oracle is thus after all included among the ἵμεροι, 'motives that draw me on,' whereas in English we should say 'for, besides the God's behests, there are....'

300 καὶ πρὸς πιέζει is much more probable than καὶ προσπιέζει. In προσδεῖ, προσδέομαι, προσδιανέμειν and the like there is such an obvious sense-link between prep. and verb that the force of προσ- is unmistakable. Cf. *adito, admisceo* &c. But in προσπιέζειν (as in *adurgere*) the natural suggestion is quite different, 'to squeeze up to.'—πρός: frequent as an adverb. Cf. *P. V.* 73 κἀπιθωύξω γε πρός, *ib.* 961 πρὸς δ' ἃ βούλομαι λέγω, Hdt. 7. 154 πολιορκέοντος ...Καλλιπολίτας τε καὶ Ναξίους...καὶ πρὸς Ζυρηκοσίους.

301 sqq. τό μοι πολίτας <τ'> κ.τ.λ. M has τὸ μὴ πολίτας, which (= ὥστε μή) makes the clause express a purpose, or at least a result, of the ἵμεροι enumerated. But the 'combination of many motives' should manifestly include this, not result in it. It would be both untrue and out of keeping with all his speech for Orestes to pretend that the liberation of the country was his grand purpose, while, regarded as a mere consequence, the conclusion is extremely flat. The incentives are to the deed of blood, which the whole ῥῆσις has been meant to justify, and this is one of them. Pauw therefore added τ'. The verb (inevitably, after the new beginning καὶ of v. 300) is then πιέζει. But π means the 'pinch' of distress and ca = ἐπείγει of a motive. Since, there μοι and μὴ became identical in pronun tion, we may read the former, and re 'poverty and the thought that my gal citizens are thralls.'—μοι: ethic, affection; *i.e.*, as the schol. on remarks, ἡ μοι ἀντωνυμία τὴν οἰκειό δηλοῖ.—εὐκλεεστάτους is explained the next words.

302 Τροίας: in antithesis (thro all that it implies) to δυοῖν γυναικοῖν. *Ag.* 897 μὴ χαμαὶ τιθεὶς | τὸν σὸν π ὠναξ, Ἰλίου πορθήτορα.—εὐδόξῳ φρ modal with the verbal notion in ἀνα τῆρας. Cf. 279.

303 δυοῖν γυναικοῖν. So *Ag.* γύναι (addressed to Aeg.), Soph. *El.* ὁ πάντ' ἀναλκεῖς κ.τ.λ.

304 θήλεια γὰρ φρήν: sc. ἐ αὐτῷ, the context leaving no need specify.—φρήν: with some stress) (σύ —τάχ' εἴσεται: 'he shall soon see' (how things are), not 'he shall find whether it is not so.' The idion common in threats. Cf. Hom. *Il.* 8 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἰ πάντες, *Ag.* 1649 γνώσῃ τάχα. P illustrates fully with *e.g.* Eur. *I. A.* *Heraclid.* 65, *Suppl.* 580. A sim absolute use of γνούς, διδαχθεὶς 'hav learned (better)' occurs in *e.g.* Thuc 70. 2, 75. 1 &c.

δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ·
κλῦτε δὲ Γᾶ χθονίων τε τιμαί.

.ΧΟ. ἀλλὰ νόμος μὲν φονίας σταγόνας
χυμένας ἐς πέδον ἄλλο προσαιτεῖν 400
αἷμα. βοᾷ γὰρ λοιγὸν Ἐρινὺς
παρὰ τῶν πρότερον φθιμένων ἄτην
ἑτέραν ἐπάγουσαν ἐπ' αὐτῇ.

.ΟΡ. ποῖ ποῖ δὴ νερτέρων τυραννίδες;
ἴδετε πολυκρατεῖς Ἀραὶ φθιομένων, 405

moved to χώρᾳ. ϕ. πιστὰ τέμοιτο Bamberger. **398** ταχθονίων τετιμαι (with ἐν over μ by m, as if it should be perf. part.). The text is the certain correction of H. L. Ahrens. **399** ΧΟ. was supplied by Hermann.—ἀλλ' ἄνομοι M, corr. Turnebus. **401** λοιγὸν Ἐρινὺν Schütz and most editions, λοιγὸν Ἐρινὺς Keck. **402** προτέρων M, corr. Portus.—ἄτην M (with α superscript by m).—Qu. παρὰ τὴν πρότερον κ.τ.λ.?

justice. Electra would therefore have had Clyt. slain by that bolt, so that all Argos might have been of one mind. She cannot hope that the matricide by Orestes will be so received, although it must be performed. See Introd. pp. lviii sqq. on 'The Problem of Justification.'—πιστὰ γένοιτο. Cf. Xen. *Cyr.* 7. 4. 3 πιστὰ δ' ᾠήθη γενέσθαι, *An.* 3. 2. 5 ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλοις, and *Eum.* 675 τάδ' αἰανῶν μένοι | στέργειν τὰ πιστά.

[The sense might be more closely bound together by reading...κάρανα δαΐξας, πίσθ' ἃ γένοιτο χώρᾳ, *i.e.* 'splitting their heads *so that* assurance might be given to the land,' the opt. in the rel. or final clause being an assimilation, as in *Eum.* 397 ἔλθοι...ὅπως γένοιτο, Soph. *Trach.* 983 εἴθ' ἀνεμόεσσά τις | γένοιτ'... αὔρα, | ἥτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως | θάνοιμι, *ibid.* 903, *Ph.* 528 sq., Eur. *Bacch.* 1252 sqq., *Med.* 598 μή μοι γένοιτο... | ... δλβοι, ὅστις τὴν ἐμὴν κνίζοι φρένα, *Hel.* 435, Ar. *Ran.* 96 sq., Alexis *ap.* Athen. [illegible]

interpretation seems to have been suggested by a reminiscence of the Latin *supplicium sumere ex aliquo* (Liv. 23. 3) rather than by anything in Greek.—ἀπαιτῶ: 'I claim as my due.'

399 κλῦτε δὲ Γᾶ. She turns from Zeus to the nether powers. For the reading cf. *Pers.* 643 Γᾶ τε καὶ ἄλλοι | χθονίων ἀγεμόνες, *ibid.* 631.—τιμαί: 'powers.' Cf. ἀρχαί, τέλη, τυραννίδες (404). Soph. *Aj.* 669 τὰ δεινὰ καὶ τὰ καρτερώτατα | τιμαῖς ὑπείκει, Plat. *Apol.* 35 B.

399 ἀλλὰ νόμος μὲν κ.τ.λ. An assurance in answer to the doubts of Electra. The νόμος is stated in vv. 311 sqq. Lit. 'Well, at any rate it is the law....'—μέν, implying a suppressed clause (*e.g.* 'though one may argue other matters'), often becomes equivalent to γε. Cf. *Suppl.* 340 σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς ('strength at least').—φονίας σταγόνας: *i.e.* the blood of *murder*.

400 χυμένας ἐς πέδον. So *Eum.* 263 πέδῳ χυμένων. Similar passives in Aesch. are φυμένοι, κτάμενοι, κτίμενοι. [illegible] r-Blass *Gk. Gr.*[2] 1. p. 118.—[illegible]: 'ask in addition' (not 'beg'). [illegible]n v. 300 πρὸς παίζει. Here [illegible] des ambiguity.

[illegible] βοᾷ γὰρ λοιγὸν Ἐρινὺς [illegible] hough some change is neces- [illegible] lteration to λοιγὸν Ἐρινὺν is [illegible] ausible in itself and λοιγὸν is

the land find assurance. Nay, I but ask that wrong mak[illegible] for right.

Hearken, then, Earth, and ye sovereign powers beneath

CHO. Nay, the law goeth that drops of life-blood sh[illegible] the ground demand yet other blood. For the Avenging [illegible] cries loud on Havoc, by reason of the bale of murder don[illegible] fore, that brings a second in its own train.

OR. Of what avail, ah what, are the sovereign p[illegible] beneath? Behold, ye potent Curses of the slain; behol[illegible]

400 ἐπάγουσ' ἂν Bothe, Verrall.—ἐπ' ἄτῃ M. I have restored ἐπ' αὐ[illegible] **404** M has no person-sign. OP. Schütz (with schol. on 411). HA. Herm[illegible] πόποι δᾶ, νερτέρων τυραννίδες, Bamberger. ϕ. The long syll. is allowable in an[illegible] **405** φθιμένων M (with ι over ε by m). I have written φθιομένων. ϕ. φθι[illegible] H. L. Ahrens, πεφαμένων O. Müller, τεθυμένων Hermann, κειμένων Klausen, τ[illegible]

not 'a murder,' but 'havoc.' In point of construction λοιγὸν is either (1) contained acc. (of the cry raised), *i.e.* she cries 'Havoc,' or (2) a direct accus. after the sense 'call for' (=κηρύσσει), either as a thing (cf. Eur. *Phoen.* 1155 βοᾷ | πῦρ καὶ δικέλλας) or as a person, λοιγὸν (cf. Pind. *P.* 6. 36 βόασε παῖδα ὄν, Soph. *Trach.* 772 &c.). We may here regard the two constructions as amalgamated.

The remaining words are difficult. By taking ἄτην as in appos. to λοιγὸν we may construe (1) 'The Erinys, sent by those slain before, calls upon Havoc, a mischief bringing (yet) another to add to mischief,' or (2) (as Klausen) 'by reason of the mischief to those formerly slain, which brings another to add to mischief.' These renderings, if intelligible, are very strained, and emendation seems necessary. The reasons for which ἐπ' °αὐτῇ (=ἐφ' αὐτῇ: see note on v. 110 and cf. Thuc. 6. 16 οἶδα τοὺς τοιούτους ἐν τῷ καθ' αὑτοὺς βίῳ λυπηροὺς ὄντας) would be supplanted by ἐπ' ἄτῃ are obvious and might be assisted by pronunciation (see Meisterhans *Gr. Att. Insch.*[2] p. 48). Restoring ἐπ' αὐτῇ, we may render 'in consequence of the mischief done to those slain before, which brings another in its train.' παρὰ is rightly explained by Kl. as *propter*. Cf. *inf.* 956, Pind. *O.* 2. 71 κεινὰν παρὰ δίαιταν, Thuc. 1. 141 ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν. These instances shew that the comparative rarity of this use in a given author is no argument against its soundness. In Demosth. it is frequent.

404 ποῖ ποῖ δή: with the same note [illegible] of despairing impatience. Cf. 8[illegible] Κλυταιμήστρα; 'What has beco[illegible] them?' *i.e.* why are they not heark[illegible] The notion is similar to that in [illegible] νοῦν ἐκεῖσ' ἔχει (Eur. *Phoen.* 360). [illegible] meaning *quousque* ('how long?') [illegible] require a verb of waiting to be exp[illegible] or plainly suggested, as in Soph. [illegible] ποῖ γὰρ μενεῖς ῥᾴθυμος; Ar. *Lys.* 5[illegible] γὰρ καὶ χρῆν ἀναμεῖναι; It is p[illegible] possible to make τυραννίδες voca[illegible] suppose an ellipse of μένετε, b[illegible] parallel of v. 881 seems fairly conc[illegible] —νερτέρων τυραννίδες: cf. 398.

405 sq. ἴδετε...ἴδεσθ'. Alt[illegible] originally the middle, implying mer[illegible] emotional perception, had its reflex[illegible] subjective value, the change of voi[illegible] probably no significance here. Cf. [illegible] 212—216 Ζεὺς δὲ γενετὴρ ἴδοι ans[illegible] by ἴδοιτο δῆτα and *ibid.* 221 σι[illegible] followed (222) by συγγνοῖτο δῆτα.—[illegible] =Ἐρινύες. Cf. *Eum.* 419 ἡμεῖς γὰρ [illegible] Νυκτὸς αἰανῆ τέκνα, | Ἀραὶ δ' ἐν οἴκο[illegible] ὑπαὶ κεκλήμεθα, *S. c. T.* 70 Ἀρά τ' [illegible] πατρὸς ἡ μεγασθενής (where the last [illegible] illustrates πολυκρατεῖς, cf. *ibid.* 964. —°φθιομένων appears the easiest c[illegible] tion of φθιμένων of M. See crit. n. [illegible] rarity of the forms direct from φθίω [illegible] lead to corruption. An imperf. [illegible] occurs only in Hom. *Il.* 18. 446. [illegible] participle without art. is generic [illegible] 360 n.) and cannot refer simply to [illegible] memnon. Hence the tense. (The pos[illegible] of the words, with the correspondenc[illegible] ἴδετε, ἴδεσθε, is against joining φθιομ[illegible] Ἀτρειδῶν, 'of the waning Atreidae.')

ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ' ἀμηχάνως
ἔχοντα καὶ δωμάτων
ἄτιμα. πᾷ τις τράποιτ' ἄν, ὦ Ζεῦ;

ΧΟ. πέπαλται δ' αὖτέ μοι φίλον
κέαρ τόνδε κλύουσαν οἶκτον. 410
καὶ τότε μὲν δύσελπις,
σπλάγχνα δέ μοι κελαινοῦται
πρὸς ἔπος κλυούσᾳ·
ὅταν δ' αὖτ' ἐπ' ἀλκαῖς ἀράρῃ
θάρσε', ἀπέστασεν ἄχος 415
πρὸς τὸ φανίσαι καλῶς.

ν Burney. **408** ἀμηχάνως M. Cf. v. 22. **408** πετιστραποιταν ὦ Ζεῦ with ζτ in marg. and οἴμαι πᾶι τισ τράποιτ' ἄν· ὦ Ζεῦ m.—ποῖ τις Elmsley. ΧΟ. is due to Hermann. HA. Robortello.—πεπάλαϝὲ M, corr. Turnebus.— τε (*i.e.* δὴ αὖτε) Bergk, δ' αὖτ' ἐμοὶ Paley. **410** M has κέαρ in v. 409: hence ρυφῷ > Paley, <ποτε> Hermann in v. 385, with <οἰκτρὸν> here before τόνδε.— ωσαν Paley (*i.e.* σε, the accus. depending on πέπαλται μοι κέαρ=φοβοῦμαι). 1 Qu. δύσελπι (sc. τὸ κέαρ)? ϕ. **412** μου M, corr. Schütz. **413** τόδ' ν Hartung. ϕ.—κλύουσαι M, κλυούσαι m. κλυούσῃ (better -αι) Pearson (with). **414** sq. ἐπαλκὲς θαρσαπέστασεν M. The schol. already had ἐπαλκές.

408 Ἀτρειδᾶν τὰ λοίπ': *i.e.* the or remnants of that great house. The ut., instead of τοὺς λοιπούς, implies 'a rt of self-contempt' (Con.).

408 πᾷ τις κ.τ.λ.: the final cry of spair (as the reply of the Chorus shews). the upper Zeus and the nether powers not hearken, where is one to turn?

409 sq. πέπαλται: frequently used fear. Cf. *Suppl.* 575 χλωρῷ δείματι μὸν | πάλλοντ' ὄψιν ἀήθη, 793 κελαινόως δὲ πάλλεταί μοι καρδία. The pres.- rf. (as *inf.* 522) is that of the state (cf. θορύβημαι, πεφόβημαι, τεθαύμακα, πεωότικα &c.).—δ' αὖτε. Aesch. is fond of is combination, mostly in sequence to ν (cf. 414). Here δέ answers to a ought unexpressed, or continues a re-

151 ἐμοῖσιν ὄσσοις | ὀμίχλα προσῇξε... | σὸν δέμας εἰσιδοῦσαν (=ὀμίχλα ἐπῆλθέ με), Soph. *El.* 479 ὕπεστί μοι θράσος | ἀδυκηδόων κλύουσαν | ἀρτίως ὀνειράτων (=ὑπῆλθέ με θράσος). Easier are Eur. *Med.* 814 σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστί, μὴ πάσχουσαν ὡς ἐγὼ κακῶς (=συγγνώμη ἐστὶ σὲ λέγειν), *Ag.* 1610 καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ | ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν, Soph. *Aj.* 1006. Here the sense is felt to be something like λυπεῖ (or πάλλει) με δεῖμα τὸ κέαρ. (The reverse change, acc. to dat., occurs in Eur. *I. A.* 492, *Med.* 58, Soph. *O. T.* 350 sqq.)

411 τότε μὲν: not 'at one moment,' but specifically 'at such a moment.'—δύσελπις: sc. εἰμί, though the ellipse of the first person, when there is no pronoun ex- rkable, albeit easily ac- ομος (Eur. *Med.* 612, Plat. thence extended to πρό- 1523).

κνα...κελαινοῦται. These sustained metaphor from d, as opposed to serenity s. See notes following. g of the vitals' is, indeed, ession for the effect of the

remnants of the Atreidae in helpless case, flouted from house and home. Which way is one to turn, O Zeus?

CHO. Nay, then, my inmost heart is all a-shudder to hear this piteous plaint. Yes, when 'tis thus, hope is forlorn, and my vitals are o'ercast and darken in accord. But when anon the stars of courage shine in steady confidence, they clear away grief till all grows fair and bright.

Conjectures cover a page in Wecklein's Appendix (pp. 223 sq.). I have written ἐπ' ἀλκαῖς ἀράρῃ θάρσε', ἀπέστασεν. ϕ. The eye of the copyist was confused between αραρ and θαρ. ἀράρῃ appears to have occurred also to Conington, while Turnebus got as far as θαρσε' απεστασεν.—ἐπ' ἀλκαῖς ἐπάρῃ <μ' ἐλπίς>, ἀπέστασεν Paley, ἐπ' ἀλκῇ σ' ἐσαθρῶ, ἐλπὶς ἀπέστασεν H. L. Ahrens, ἐπαλκῆ σ' ὁρῶμαι, θάρσος κ.τ.λ. Wecklein. **416** πρὸς τὸ φανεῖσθαί μοι καλῶς M, without metre or sense. μοι is an obvious interpolation. I have restored φανίσαι, since αι=ι and -σαι -σθαι are not seldom confused. ϕ.—πρὸς τὸ φωντίσαι καλά Heimsoeth, mistaking the schol. (q.v.), πρὸς τὸ φαίνεσθαι καλά Hartung, προσφανεῖσά μοι καλῶς (with ἐλπὶς) Bamberger.

gathering humours of fear, anger and grief, as in Hom. *Il.* 1.103 μένεοι δὲ μέγα φρένες ἀμφὶ μέλαιναι | πίμπλαντ', Theogn. 1199 κραδίην ἐπάταξε μέλαιναν, *Suppl.* 793 (quoted *sup.* 409), *Pers.* 117 μελαγχίτων φρὴν ἀμύσσεται φόβῳ, *sup.* 182 sq.; but along with this goes another familiar notion, derived (as the schol. on *Suppl. l.c.* remarks) ἀπὸ τῆς θαλάσσης, ἥτις ἐν τῷ τοράσσεσθαι μελαίνεται. Cf. Hom. *Il.* 7. 64 μελάνει δέ τε πόντος ὑπ' αὐτῆς (sc. Ζεφύροιο φρικός). The φρίξ μέλαινα of the wind upon the sea (*Od.* 4. 402) pictures precisely what the heart here feels. Similar in thought is Pind. *P.* 9. 56 φόβῳ δ' οὐ κεχείμανται φρένες.

413 πρὸς ἔπος: not 'at the word' (when I hear it) but 'in accord,' 'to match.' Cf. οὐδὲν πρὸς ἔπος, τί πρὸς ἔπος; and Fr. *à propos.* See also 154 πρὸς ἔρυμα (n.).

414 sq. ὅταν δ' αὖτ' ἐπ' ἀλκαῖς... ἄχος. See crit. n. Restoration of the text must affect only ἐπαλκὲς and θαρσε, the rest being above suspicion. Since αι=ε in pronunciation, ἐπ' ἀλκαῖς represents the minimum change, and in the peculiar recurrence of ΑΡ in -CΑΡΑΡΗΙΘΑΡC- may be seen at least an initial reason for the remaining corruption in the text. The use of the plural abstracts and the elision in θάρσε(α) probably presented further difficulty.—ἐπ' ἀλκαῖς...θάρσε(α): 'feelings of confidence based on deeds (or manifestations) of courage.' The plurals look to, and support, each other. ἀλκαί occurs in Pind. *N.* 7. 12, [Eur.] *Rhes.* 933, and θάρση in Eur. *I. T.* 1283. Cf. ἔχθεα (Hom. *Il.* 3. 416), φόβοι (Xen. *Hier.* 6. 5), εὔνοιαι, χάριτες, κράτη and the like. For the combination of the words cf. Apoll. Rhod. 1. 152 μεγάλῃ περιθαρσέες ἀλκῇ.—ἀράρῃ: not merely 'are firm-set' (although that meaning runs parallel: cf. *Ag.* 972 οὐδ'... θάρσος εὐπιθὲς ἵζει | φρενὸς φίλον θρόνον), but with a reference to the steady light of stars in fair weather, and so opposed to κελαινοῦται and anticipatory of φανίσαι. Cf. Arat. *Phaen.* 453 οὐρανῷ εὐ ἐνάρηρεν ἀγάλματα νυκτὸς ἰούσης, 482 ἀρηρότος Ἠνιόχοιο, Pind. *N.* 3. 64 τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν (where see Bury's Appendix), Eur. *El.* 948 κάλλει τ' ἀραρώς.—ἀπέστασεν ἄχος: 'they dispel (instantaneous aor.) the grief.' (which is the darkening cloud: cf. 50 sq and n.). It would not be unlike Aeschylus to be meanwhile suggesting a play upon ἀχλύς.

416 πρὸς τὸ φανίσαι καλῶς (see crit. n.): 'till it makes all beautifully bright.' φανίζειν is not actually found, but the formation of verbs in -ίζω was almost unrestricted (cf. ἁγνίζω, φαυλίζω, κακίζω) and some extant are ἅπαξ εἰρημένα. Thus αἰολίζω (=ποικίλλω) of Soph. is preserved only in Bekk. *Anecd.* p. 361. 2. φανὸς is combined with καλός in Plat. *Rep.* 506 D and is Aeschylean (*P. V.* 554 φαναῖς | θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις). The ideas of brightness and cheerfulness are combined in the word. The verb is trans., but requires no object. φανίσαι καλῶς stands on the same line with *e.g.* ἀλλὰ, Σελάνα, | φαῖνε καλόν of Theoc. 2. 10.

χοιμεν ἢ τάπερ
γε τῶν τεκομένων;
ἃ δ' οὔτι θέλγεται·
ιόφρων 420
ἐστι θυμός.

ον ἔν τε Κισσίας

υπλάνατα δ' ἦν ἰδεῖν

Schütz, OP. Bothe.—τί δ' ἂν πάντες τύχοιμεν ol. (εἰπόντες). The second ἂν was removed to explain. The absence of ἂν in the schol., the text. may be significant. If the original opt. alone in questions cf. 593 and note) an different places in different copies (*i.e.* τί δὴ hen, since ΔΗ and ΔΝ are often interchanged, χοιμεν ἄν, πάτερ, Lachmann, τύχοιμεν οἱάπερ or ἢ?). ϟ. **418** ἀχθεα M, corr. Schwenk

mother.' To this an almost insuperable objection lies in the double awkwardness of ἐκ ματρός, which irresistibly suggests a very different rendering and should refer to the mother of the person declared to be ἄσαντος. (2) More natural is 'They may (if they will) try to placate, but these griefs are not soothed away, for, like a savage wolf, our wrath, *thanks to inheritance from our mother*, is implacable.' The words ἐκ ματρός are spoken with sarcastic emphasis. 'In the better qualities we take after our father; in this we do indeed favour the mother. She has herself to thank for the implacable temper we shall display.' Cf. Soph. *Ant.* 471 δηλοῖ τὸ γέννημ' ὡμὸν ἐξ ὠμοῦ πατρός, Pind. *P.* 8. 62 τὸ γενναῖον ἐπιπρέπει | ἐκ πατέρων παισὶν λῆμα, *ibid.* 2. 87 ἀμφοτέροις | ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὕπερθε πατρός.—ὠμόφρων. Cf. schol. to Soph. *Trach.* 975 ὠμόφρονος· ἐκ τῶν ὀδυνῶν ἠγριωμένου.—σαίνων... ἄσαντος. Cf. *Suppl.* 1066 σὺ δὲ θέλγοις ἂν ἄθελκτον.—λύκος: the standing type of the untameable.

[The interpretati
placate them (sc. t
they inflict), but t
since our mot
placable as a s
Apart from bei
Clyt. (as the ot
would be only too

EL. What plea should most avail us? Shall it be the griefs that we have suffered—and at a mother's hand? One may cozen; but of these there is no soothing. No, like a grim wolf, our temper—'tis our mother's—knows no cozening. 4th antistrophe.

CHO. In Arian sort, like to a Cissian wailing-woman, did I beat forth my dirge. With shrewd biting strokes, from this side 1st strophe.

(from schol.). **420** λύκου Bamberger. **422** ΧΟ. is due to O. Müller.—ἄρειον M, corr. Hermann.—εἴτε M, corr. Bothe.—Κισσίαις M (a reading which supports ἔν τε), corr. Robortello. **423** νόμοισιλεμιστριαι M, corr. Hermann (except that he gave ἰη-: cf. Appendix to v. 22). **424** ἀπριγκτοι πλη-κτά M (which points to -πλακτα with its stock corruptions, on the one hand to -πληκτα, on the other to -πλαγκτα). ἀπρικτοπληκτά Heath, ἀπριγδόπληκτα Blomfield. ϟ. ἀπριγκτόπληκτα Scaliger: but γ is due merely to recollection of ἀπριγδα.—πολυπαλαγκτα M. Blomfield's πολυπλάνητα is nearer than it might appear, the text resulting from a gloss πλαγκτα πολυπλανητα. πολυπάλακτα Bothe. ϟ.—δὴν M, corr. Robortello. τ' ἦν Hermann. ϟ. πολυπλάνητ' ἄδην ἰδεῖν Bamberger. Paley's δ' ἔστ' is wholly uncritical.—ειδεῖν

to yield, it entirely ruins the situation and the characters. There is no thought of anything but vengeance in the minds of Or. and Electra.]

422—459 The second part of the κομμός, setting forth the tale of wrong (417). For abstract of the matter see Introd. p. xxxix. The arrangement is $a+b$, c, c, $a+b$, with the personae rounded off as follows; Cho.+El., Or., Cho., El.+Cho.

422 ἔκοψα κ.τ.λ.: viz. at the time of the murder. To understand ἔκοψα in a pres. sense (cf. 107, 182) is to destroy the relation to 417 sq. and the unity of theme in the whole section. Moreover ἦν (424) is decisive against such an interpretation. It is, indeed, presumable that the Chorus does actually illustrate its meaning by corresponding gestures, inasmuch as every opportunity would be taken of relieving the long κομμός with action. But this does not affect the correct translation.—κομμὸν Ἄριον κ.τ.λ. The tragedians are fond of referring to, and meanwhile illustrating, the extravagances of Asiatic professional lamentation, doubtless because of their effectiveness as theatrical αἰσθήσεις (Arist. *Poet.* 15 § 9) and because hints of foreign customs were gratifying to Athenian curiosity. Cf. *Pers.* 123 μὴ...καὶ τὸ Κισσίων πόλισμ' | ἀντίδουπον ᾄσεται, | δᾶ, τοῦτ' ἔποι γυναικοπληθὴς ὄμιλος ἀπύων, | βυσσίοις δ' ἐν πέπλοις πέσῃ λακίς, Eur. *I. T.* 179 θρῆνον τ' | Ἀσιάταν σοι, βάρβαρον ἰαχάν, | ...ἐξαυδάσω (though they are Greeks), *Or.* 1395 αἴλινον αἴλινον ἀρχὰν θανάτου | βάρβαροι λέγουσιν, αἰαῖ, | Ἀσιαδι φωνᾷ. In *Suppl.* 71 sqq. 'Ionian modes' are spoken of, and in *Pers.* 940 the professional θρηνητήρ is Μαριανδυνός, *i.e.* from N.E. Bithynia, while *ibid.* 1055 we have κάπιθῶ τὸ Μύσιον.——Ἄριον. Περσικόν schol. We need not demand of Aesch. the later geographical precision, according to which the Arii belong to the special and rather remote district Aria, the wider region being Ariana (a name not extant in literature before Strabo). According to Hdt. (7. 62) Ἄριοι was an old name of the Medes; but as a fact the Old Pers. *ariya* (Zend *airyo*) was an ethnical title bestowed upon themselves by all the Eranians, and was Graecised in the form Ἄριοι.—ἔν τε Κισσίας κ.τ.λ. The τε-clause is exegetical.—Κισσίας: cf. *Pers.* 123 (quoted above), Strab. 15 p. 728 λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι. Cissia = Susiana: Hdt. 5. 49 γῆ...Κισσίη, ἐν τῇ... κείμενά ἐστι τὰ Σοῦσα.

423 ἰαλεμιστρίας· θρηνητρίας Hesych. Cf. *Suppl.* 119 λιγὺ βαρὺ δακρυοπετῆ ἰὴ ἰὴ ἰαλέμοισιν ἐμφερῆ (ἐμπρεπῆ MSS).

424—427 The schol. remarks upon all this passage, with its bold compounds, (not upon v. 427, as is commonly supposed) κωμῳδεῖται ὡς διθύραμβοι. Aristotle (*Poet.* 22 § 10) observes that 'compound words, μάλιστα ἁρμόττει τοῖς διθυράμβοις.'

424 ἀπρικτόπλακτα κ.τ.λ. See crit.

ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα 425
ἄνωθεν ἀνέκαθεν, κτύπῳ δ' ἐπιρροθεῖ
κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.

.ΗΛ. ἰὼ ἰὼ δαΐα
πάντολμε μᾶτερ, δαΐαις ἐν ἐκφοραῖς
ἄνευ πολιτᾶν ἄνακτ', 430
ἄνευ δὲ πενθημάτων
ἔτλας ἀνοίμωκτον ἄνδρα θάψαι.

.ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι.
πατρὸς δ' ἀτίμωσιν ἄρα τείσει
ἔκατι μὲν δαιμόνων, 435
ἔκατι δ' ἁμᾶν χερῶν.
ἔπειτ' ἐγὼ νοσφίσας ὁλοίμαν.

M (with ι above by m). **426** κάτωθεν Bamberger, ἔνερθεν Herwerden. †.—ἐπερρόθει Stanley. †. **427** κρότητον ἄμον M, corr. m.—On the breathing (ἀμόν or ἁμόν) see Kühner-Blass *Gr. Gramm.*[3] I. p. 601. **428** ΗΛ. was supplied by O. Müller.—ἰὼ ἰὼ M. ἰὼ Paley, but the antistr. is not quite certain, nor the rule for interjections. **429** μᾶτερ M, corr. Schütz.—δαΐαις M, δάιαις (*i.e.* δᾴαις) m.

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n. The form ἀπρικ-το- corresponds phonetically to ἀπριγ-δα (*Pers.* 1058, in answer to καί μοι γενείου πέρθε λευκήρη τρίχας) and ἀπρίξ, in both of which the sense is 'gripping tight,' *morlicus*. The words are perhaps related to πρίω through a by-form of the root (*πρικ). Here the blows 'get hold' or 'bite home.' Cf. the passage 23 sqq. δέξχειρι σὺν κτύπῳ κ.τ.λ. and the notes there. Less well we might understand 'with clenched fists'; but it is difficult to extract (with Wecklein) a reference to plucking out of hair. The compound in -πλήκτος is against this and there is no other mention of anything but blows throughout the passage.—πολυπλάνατα. Conington compares Verg. *Aen.* 5. 438 erratque *aures et tempora circum* | crebra *manus* (of a boxer). There is no part of the head and breast upon which the blows do not descend. [Bothe's plains ἐπασσύτεροι by ἄλλοι ἐπ' ἄλλοις. The remainder of the compound perhaps means 'crowded' or 'pressing close' rather than 'inflicted.' The grammatical relations of the adjectives may be expressed thus: τὰ δὲ χερὸς ὀρέγματα ἦν ἰδεῖν ἀπρικτόπλακτα πολυπλάνατα, ἐπασσυτεροτριβῆ ὄντα.—τά: 'those' (which I remember so well).

426 ἄνωθεν ἀνέκαθεν: 'from above, from far above,' *i.e.* the blows were dealt by hands stretched out (ὀρέγματα is not merely τύμματα, as the schol. explains it) and brought down in no half-hearted way, but with the utmost impetus and weight. Cf. *Eum.* 375 ἀνέκαθεν βαρυπεσῆ | καταφέρω ποδὸς ἀκμάν. It is improbable that ἀνέκαθεν was regarded by the poet as simply equivalent to ἄνωθεν. He no doubt instinctively included ἔκαθεν in the meaning.—ἐπιρροθεῖ: a lively change
toric or panoramic present.
realises the experience afresh.
νεῖ (n.). Verrall quotes Soph.
σχίζουσι κάρα after ἐξένισεν),
gives other instances. See

is pathetic: 'this (poor)

and from that, one might have seen my hands, outstretcl
and high, raining blows thick and fast, till my bela
martyred head rang loud withal.

EL. Ah me! ah me! mother cruel and conscien
With cruel outcarrying didst thou find heart to bury unbe
a king, with no people by, a husband, with no mark of gri

OR. Your tale is of nought but shame. But verily sh
requite a father's shaming, by grace of gods and by dint
hands. First let me take her life; then let me die.

422 ἔτλης M, corr. Dindorf. **428** The missing OP. was added by R
—ἔρξας Herwerden (followed by τείσεις). †. **434** ἀτιμωσιν 'ἀρὰ M,
ἀρὰ m. Both have an erasure over the first α of αρα. In marg. οἶμαι πατρὸς
σ' ἀρὰ τίσει m.—τίσει M.—Some editors mark ἄρα as a question, mostly
though Verrall prefers the sign at τείσει, with the next two lines as
436 ἁμαν M. **437** ὁλοίμαν M (with ζν in marg.), corr. Turnebus.

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428 sq. δαΐα: 'cruel,' *infensa*. Cf. Eur. *Andr.* 838 στένω δαΐαν τόλμαν ἁν ἔρεξ' in answer to ἀλγεῖς, φόνον ῥάψασα συγγάμῳ σέθεν; The word (like φοβερός, πιστός, τυφλός, *infestus*, *caecus* &c.) is either act. or pass., 'cruelly treating' or 'cruelly treated.' For the latter cf. *Pers.* 283 ἴυζ' ἄστομον βοὰν | δυσαιανῆ Πέρσαις | δαΐοις, Soph. *Aj.* 784 ὦ δαΐα Τέκμησσα, δύσμορον γένος.

430 sqq. ἄνευ πολιτᾶν κ.τ.λ. For this treatment of a king and a husband cf. *Ag.* 1542 ΧΟ. τίς ὁ θάψων νιν; τίς ὁ θρηνήσων; | ἢ σὺ τόδ' ἔρξαι τλήσῃ, κτείνας' | ἄνδρα τὸν αὑτῆς ἀποκωκύσας; | ... τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ; κ.τ.λ., to which Clyt. replies (1553) καταθάψομεν | οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων' Eur. *Tro* 446 ἢ κακὸς κακῶς ταφήσῃ νυκτός, οὐκ ἐν ἡμέρᾳ, | .....Δαναϊδῶν ἀρχηγέτα.—ἀνοίμωκτον. Cf. Soph. *El.* 100 κούδεὶς τούτων οἰκτος ἐπ' ἄλλῃ | ἢ 'μοῦ φέρεται, *ibid.* 867, *sup.* v. 8. With ἄνευ πενθημάτων the word is cumulative, but not tautological, since πενθήματα embrace other signs of πένθος.

433 τὸ πᾶν ἀτίμως ἔλεξας. We might perhaps write and construe 'τὸ πᾶν ἀτίμως' ἔλεξας, '"in utter dishonour," you say,' or τὸ πᾶν 'ἀτίμως' ἔλεξας; but the Greek adverb not unfrequently represents a condensation of thought, by which it comes to refer not to the manner of the action but to its result upon the object of it. Thus *Ag.* 1242 φόβος μ' ἔχει | κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα (*i.e.* οἱ ὄντα ὥστε ἀληθῆ εἶναι ἃ κλύω), κάρτ' ἀπομούσως ἤσθα γεγραμμένος ἀπόμουσος εἶναι), *inf.* 976 ξυνώμ θάνατον ἀθλίως πατρί (*i.e.* ὥστ αὐτὸν γενέσθαι), 492 αἰσχρῶς τε τοισιν ἐν καλύμμασιν (*i.e.* ὥστε εἶναι), Eur. *Andr.* 1053 σαφῶς ('you have heard the truth'). the sense is τὸ πᾶν ἔλεξας ὥστ αὐτὸ φαίνεσθαι: 'what you sa utter dishonour.'

434 πατρός: emphatic. treated the husband and the with ignominy; but he was a fat and for *his* dishonour she shal

ἀτίμωσιν τείσει: cf. *Ag.* 704 ἀτίμωσιν.. πρασσομένα, 1831 θαν σας ἅπερ ἤρξεν.—ἄρα may introdu a question (=ἀρ' οὐ) or a co (=ἄρα, οὖν). See crit. n. For t which is no longer doubted, cf. S 738, *El.* 1179, Eur. *Hipp.* 1086 fact is that with ἄρα, as with οὖ οὖν, the tone, and not the particle, the question or inference as such a tone of conviction is preferable.

437 ἔπειτ' ἐγὼ...ὁλοίμαν. A form of rhetorical wish. Cf. Eur. θάνοιμι μητρὸς αἷμ' ἐπισφάξασ' ἐμῇ γὰρ θάνοιμι τοῦτ' ἰδὼν ἐγώ ποτε *Aj.* 390 πῶς ἄν...τούτ τε δυσσάρκ σας βασιλῆς | τέλοι θάνοιμι κἀγώ also the schol.

.ΧΟ. ἐμασχαλίσθη δέ γ', ὡς τόδ' εἰδῆς·
ἔπρασσε δ', ἅπερ νιν ὧδε θάπτει,
μόρον κτίσαι μωμένα 440
ἄφερτον αἰῶνι σῷ
κλύειν πατρῷους δύας ἀτίμους.

.ΗΛ. λέγεις πατρῷον μόρον· ἐγὼ δ' ἀπεστάτουν
ἄτιμος, οὐδὲν ἀξία.
μυχοῖ δ' ἄφερκτος πολυσίνου κυνὸς δίκαν 445

438 The person-sign is due to O. Müller. ΗΛ. Robortello; but the next speech (443 sqq.) clearly belongs to Electra.—*ἐμασχαλίσθης* M. ϟ.—*δὲ τωστοστεῖδης* M, corr. Klausen. ϟ. *τόδ' εἰδῆς* Pauw, *τό γ' εἰδῆς* Verrall, *δ' ἔθ', ὡς τοῦτ' εἰδῆς* Canter. In writing *-ετωστος-* it was not unnatural for a copyist accidentally to repeat *τ* after *σ*. **439** *ἅπερ* M (*ζτ* in marg. may better refer to the previous line). Verrall's punctuation removes all difficulty. *ὅπερ* Portus. **440** *κτεῖναι* M, but *ν* is by m' in an erasure, and the first hand perhaps gave *κτεισαι*. Otherwise the error may have arisen from *κτίσαι* (cf. schol. *Eum.* 17 *κτίσας· ποιήσας. ἰδίωμα δὲ τοῦτο Αἰσχ νόσον* Schoemann. **441** *ἄφερκτον* M (with *ζτ* in marg.), corr. Robort **442** *κλύει* M, an error for *κλυεῖ* (*i.e. κλύειν*), which I have restored, remo stop at 441. ϟ. *κλύεις* of Turnebus is generally adopted, but Verrall retains question) and supposes that the Chorus is led by the attitude of Or. to int El., 'does he hear?'—*δυσατίμους* M (and the schol. implies no other readin Stanley. **443** ΗΛ. is due to O. Müller. ΧΟ. Hermann. ϟ.—*ἔχεις* H *λέγεις* Heimsoeth.—*πατρῴων* M. **444** *ἄξια* M. **445** *μυχοῦ* M O. Müller. ϟ. *μυχῷ* (*δ' ἔφερκτος*) Stanley.—*πολυσίνους* M (note accent) with

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438 *ἐμασχαλίσθη* κ.τ.λ. See crit. n. It is just possible to keep the 2nd pers., the remark being addressed to Agam., while in the next sentence the Chorus turns, with a gesture and an emphasis upon *σῷ*, to Orestes (cf. the change in 362—366 and the remark of the schol. there, *ἀπέστρεψε τὸν λόγον*). In that case *ὡς τόσ' εἰδῆς* is said in a tone of impatient reproof: 'I tell thee thou wast mutilated.' This *ὄνειδος* (493) should provoke him to action. Perhaps the passage gains in dramatic vivacity by this *ἀποστροφή*. On the whole, however, it is more probable that the 2nd pers. is due to a false adaptation to *εἰδῆς*, assisted perhaps by the general sigmatism of the line.—*ἐμασχαλίσθη*. In the mutilation which went by this name the extremities (then called *μασχαλίσματα*, *ἀπάργματα*) were cut off and strung under the armpits, with the superstitious notion that the dead man was thus rendered incapable of taking part in avenging himself. According to a later explanation the proceeding was an *ἀφοσίωσις*, but that idea, which was developed from the general aim *τοῦ* [illegible] *δεκλίνειν* (Phot. under *μασχα-*

ὥστε δυσμενὴς | ἐμασχαλίσθη, κἀπὶ λουτροῖσιν κάρᾳ | κηλῖδας ἐξέμαξεν. A schol. on that place is particularly full: *εἰώθεσαν οἱ δράσαντες ἐμφύλιον φόνον ἀκρωτηριάζειν τοὺς ἀναιρεθέντας ἐκ παντὸς μέρους τοῦ σώματος ἀποτεμνόμενοι καὶ περιάπτειν αὐτοῖς τὰ ἄκρα συνείροντες διὰ τούτων, ὥσπερ τὴν δύναμιν ἐκείνων ἀφαιρούμενοι, διὰ τὸ μὴ παθεῖν εἰς ὕστερόν τι δεινὸν παρ' αὐτῶν. ἐφόρουν δὲ εἰς τὰς μασχάλας τὰ ἄκρα, ὃ καὶ μασχαλισθῆναι ἔλεγον.* On the other hand Apoll. Rhod. 4. 477 *ἤρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος | ... | ᾗ θέμις αὐθέντῃσι δολοκτασίας Δάεσθαι.* For mutilation in general see Verg. *Aen.* 6. 494 sqq., Hom. *Od.* 22. 475.—*ὡς τόσ' εἰδῆς* is better than *ὡς τόδ' εἰδῆς*. The Cho. cannot dwell upon revolting details, but will tell only 'so much' (= *τοσαῦτα*). The form of expression (= 'I would have you know,' in its various applications) is frequent: cf. *inf.* 1019, Hom. *Od.* 2. 111, Soph. *Ph.* 989 *Ζεύ ἐσθ', Ὃν εἰδῆς, Ζεύ... ᾧ δέδοκται ταῦτα, Trach.* 678 *ὡς δ' εἰδῆς ἅπαν, | ᾗ τοῦτ' ἐπράχθη,* Eur. *Or.* 534 *ὡς οὖν ἂν εἰδῆς, Μενέλεως, τοῖσιν θεοῖς | μὴ πρᾶσσ' ἐναντί(α), Phoen.* 997 *ὡς οὖν ἂν εἰδῆς'. εἶμι. Andr.* 1073 *οὐκ ἔστι σοι παῖς ἀίδης, γέρον* &c.

πρασσε: absolute in construc- [illegible]h defined by the context; 'striving' 'working (things).' of *πράσσω* (*procuro*) is well Thucyd., *e.g.* 1. 65 *ἔς τε τὴν τῶν ἐπρασσεν ὅπῃ ὠφελία τις ibid.* 131, 132, 4. 89 *οἱ πράσσοντες* ('the schemers'). Cf. Soph. *Aj.* 445 *νῦν δ' αὖτ' Ἀτρείδαι φωτὶ παντουργῷ φρένας | ἐπραξαν.*—*ἅπερ* κ.τ.λ.: *i.e.* not only did she bury him in the way described (429 sqq.), but it was like the same woman (*ἅπερ*=*eadem quae*) deliberately to mutilate him. The object of the Cho. throughout is to exasperate Or. and strengthen his resolve.—*θάπτει*: histor. pres. for *ἔθαπτεν* (cf. 426 *ἐπιρροθεῖ*), refers to the same time as *ἐπρασσε*.

440 sqq. *μόρον* κ.τ.λ.: lit. 'seeking to make the manner of his death an intolerable burden for thee to live under, (viz.) to hear the dishonour done to thy sire.' The presence of *νιν* prevents the absence of *αὐτῷ* (with *κτίσαι*) from being seriously felt.—*ἄφερτον*. Cf. *Ag.* 1600 *μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται.* The schol. (*δυστυχῆ*) also points to this reading. *ἄφερκτον* of M is probably due to v. 445. It must be remembered that, though so obvious-looking a word, *ἄφερτος* was unfamiliar to late Greek and required glossing. Cf. schol. to 467 *ἄφερτα· ἀφόρητα.*—*αἰῶνι σῷ* either = (1) *σοὶ διὰ παντὸς τοῦ αἰῶνός σου*, or better (2) 'not to be borne by thy life' = 'which it is impossible for thee to live under.' Life becomes *ἀβίωτος*. Cf. Soph. *O. T.* 518 *οὔτοι βίου μοι τοῦ μακραίωνος πόθος | φέροντι τήνδε βάξιν.*—*σῷ* bears some stress. The cruelty strikes at both father and son.—(Verrall retains *ἄφερκτον* and explains 'desiring to put a bar between the dead and thee, the living'; but the strain upon *μόρον* is too great. Even if we render more simply 'making his form of death shut off from you in life,' th 'making his form of death preclu to you in avenging him' is too s extract.)

442 *κλύειν*. See crit. n. and The infin. is exegetical of *ἄφερτ* tolerable to thy life, (*i.e.* intoler thee) to hear &c.'

443 *λέγεις* κ.τ.λ.: 'it was say with our *father*; as for *me* *πατρῷον*)(*ἐγώ*. Orestes is to be not only by the tale of his father's but by the ill-treatment of his [The verses plainly belong to The chorus of handmaids would so dealt with by Clyt., nor wou humiliation be regarded as mucl point.]—*ἀπεστάτουν*: *i.e.* she c nothing. The verb is almost, lik *στήκη*, a quasi-passive of *ἀφίστημι* aloof'), but with the notion '[illegible] him' more prominent.

444 *οὐδὲν ἀξία*: 'made of count.' Cf. 135, Soph. *El.* 185 *τις ἐποικοῖ ἀναξία.*

445 *μυχοῖ δ' ἄφερκτος*. See The schol. *κατάκλειστος περὶ τὴν* (*i.e.* the women's apartments, Xen 2. 1. 5) is not, indeed, correct, points to the locative (cf. *οἴκοι κα τοῦ* Diog. Laert. 6. 94). The me 'shut up in a corner.' It is true gen. *μυχοῦ* might in certain settin a locat. sense (182 n.), but in con with *ἄφ-ερκτος* that rendering is barred. 'Shut *from* the *μυχόν*' only interpretation conceivable for combination. (The instances qu

CHO. Aye, and he was mangled, thou must know. who so buried him, wrought with aim to make his mur heavy on thy life, till thou couldst not bear the story father's hurt and shame.

EL. My father's murder! Thy tale is true. I, the despised, counting for nought, was kept aloof. Shut in a

ἑτοιμότερα γέλωτος ἀνέφερον λίβη,
χέουσα πολύδακρυν γόον κεκρυμμένα.
τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου <⏑–>
.ΧΟ. δι' ὤτων δὲ συν-

of final ι. πολυσινοῦς Blomfield. †. **447** χ'ρουσα M (altered to χαιρουσα), χέουσα Dobree. The misspelling χαίουσα may account for the corruption.—κεκρυμμένα M (the notion that it was neut. plur. having preserved the ᾱ). κεκρυμμένον Dindorf. **448** φρεσσὶν M (cf. 278, 363).—The verse is incomplete, and many conjectures have been offered. Those which attempt to account for the loss include ἐν φρεσὶν <σαῖσιν> Seidler (†), ἐν φρεσὶν <σέθεν> Bothe, ἐν φρεσὶν <γράφου–>. ΧΟ. γράφου δι' ὤτων Klausen, ἐν φρεσὶν γράφου. ΧΟ. <γράφου> (in the same line)

Con. are not parallel.) This would mean that, while the murder and mutilation were proceeding in the inmost chamber, El. was shut out. But the sense of μυχός thus assumed is only occasional, and, since it would first have to be taken as understood that the deed (which, as a fact, occurred in the bath) was perpetrated in the μυχός, the unqualified μυχοῦ is a very curt expression to represent so much. Moreover, even without the indication of the schol., the comparison to the 'mischievous dog' suggests a shutting up in a corner (or kennel), not a shutting out from the *inmost* chamber. Electra undergoes a kind of imprisonment. Cf. Soph. *El.* 911 ἢ γε μηδὲ πρὸς θεοῦς | ἕξειν' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης. In Luc. *Merc. Cond.* 3 μυχός is used of the place of confinement. Localities like οἶκοι, πέδοι were very liable to corruption (crit. n. to v. 47) and μυχοῖ was less common than either of these. It is quoted as 'Cyprian' by Hesych., but is necessarily implied as familiar old Greek in ἵξε μυχοίτατος of Hom. *Od.* 21. 146.—ἄφερκτος: 'shut up.' Cf. Hdt. 3. 116 περικληίουσαι τὴν ἄλλην χώρην καὶ ἔντοσθε ἀπέργουσαι. 6. 79 ἐν τῷ ἱερῷ ἀπεργμένους.—πολυσίνου. The form is unexpected, but Hermann quotes κακοσινώτερος, κακοσινώτατα from Hippocrates, and we are not sure that a masc. σίνος did not exist beside the neut. Cf. σκότος,

that rose in me (*i.e.* in my eyes), while I poured forth tearful lamentations where I was hidden': *i.e.* 'I put my heart into weeping more than others do into laughing. I could not have enough of weeping' (cf. 26 δι' αἰῶνος δ' ἰυγμοῖσι βόσκεται κέαρ and note). In the criticism of such an expression we have to reckon (1) with the possibility of a proverb ἑτοιμότερα γέλωτος (cf. *e.g.* μαλακώτερος ὄπνου), (2) with the meaning of ἑτοῖμος, which is not simply 'ready,' but 'hearty,' 'zealous,' *studiosus* (cf. *Ag.* 833 ξευχθεὶς ἑτοῖμος ἦν ἐμοὶ σευραφόρος), (3) with the fitness of λίβη to γέλως as well as to γόος. The last point has been somewhat overlooked. The eyes may stream with laughter as well as with sorrow. Cf. Ar. *Ran.* 1089 ἀφηνάνθην Παναθηναίοισι γελῶν ('I laughed all the moisture out of me'), Xen. *Symp.* 3. 24 διῴμεν ἐπὶ σοὶ γελῶντες. We thus obtain a *comparatio compendiaria* (175 n.) ἀνέφερον λίβη ἑτοιμότερα (λιβάδων) γέλωτος.—ἀνέφερον. The verb is used of 'bringing up' blood (Plut. *Cleom.* 15), and both in act. (with an accus.) and in mid. (absolutely, ἀνενείκασθαι) of 'heaving' a sigh or 'fetching' a long breath. φωνὴν ἀναφέρειν is a later Greek usage. The notion 'bringing up' (from within oneself) is easily extended to tears.—λίβη is apparently ἅπ. εἰρ. as = λιβάδας. Cf. Eur. *I. T.* 1106 ὦ πολλαὶ δακρύων λιβάδες, *I. A.* 650 λείβεις δάκρυα, Hom. *Il.* [illegible], Ar. *Eq.* 327 ὁ δ' Ἱππολάμου θεώμενος. The word is, how- [illegible] mere synonym of δάκρυα, but is [illegible] to suit γέλωτος, since, though [illegible] may say δάκρυα χαρᾶς, ἡδονῆς &c., [illegible]ming of the eyes in laughter is nowhere called δάκρυα γέλωτος.

χέουσα. See crit. n. It cannot [illegible] that the equivocally offered χαί- [illegible] of M is untranslatable, since we

like some pestilent dog, I let the streams come from n
with greater zest than if 'twere laughter, pouring forth
hiding-place laments with tears a many.
Our tale is one to write deep in thy heart.
CHO. Yea, drive it home through thine ears, and c

Verrall. In favour of Klausen's view is the fact that in M γράφου (answerin the strophe) is written at the beginning of v. 449. This, however, may inc γράφου also was once lost and afterwards written in the margin. It is not what point the lacuna should be marked. For instance <ἔμπεδ'> before <σαφῶς> before γράφου, or <δια!> (as adverb) after γράφου would explain sion. **449** M omits the sign of the speaker. There is no internal evi the speaker is changed, but the different metre and the probability of for spondence with the strophe support Wecklein's arrangement.—δι' ὤτων δὲ

might perhaps understand ἀνέφερον χαίρουσα as = ἔχαιρον ἀναφέρουσα, 'I found my delight in weeping' (cf. φθάσας ἐποίησα, ἔφθασα ποιήσας). We should then construe ἔχαιρον ἀναφέρουσα λίβη ἑτ. γέλωτος, (to wit) πολύδ. γόον. But χαίρουσα, unless it is much too strong for the situation, adds nothing to ἑτοιμότερα, while χέουσα is excellently suited to λίβη, and the metre, though by no means decisive for the short syll., certainly favours it.—κεκρυμμένα (fem.). She was 'hidden away' (ἄφερκτος 445) and, *because* so hidden, she could indulge her grief freely. Soph. *El.* 283 κἀπικωκύω ... | αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα | τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει, *sup.* 79 sqq.

448 τοιαῦτ' ἀκούων κ.τ.λ. The words are addressed to Orestes, whose determination is being hardened (453). Cf. 434 sqq., 438 (ὡς...εἰδῇς), 441 (σῷ). To refer them to Agam. is to misconceive the whole purpose of this section of the *kommos*; nor is v. 450 (ἀσύχῳ κ.τ.λ.) suited to Agam. in any case.—ἐν φρεσὶν γράφου: a frequent metaphor. Cf. *Eum.* 275 δελτογράφῳ...φρενί, *Suppl.* 185, *P. V.* 815, Soph. *Ph.* 1325, *Trach.* 683, *fr.* 540, Pind. *O.* 10 (11). 1 ἀνάγνωτε...πόθι φρενὸς | ἐμᾶς γέγραπται, Shaksp. *Hamlet* 1. 5. 98 &c.—It is futile to guess at the missing word or words. See crit. n. ἐν φρεσὶν <σαῖσιν>, *i.e.* φρεσινοσεσιν, would readily admit of corruption, and, if it is thought that σαῖσιν is otiose, we may compare Eur. *Hel.* 1192 λύπῃ σάν διέφθαρσαι φρένας; *Med.* 1387 κατθανῇ...| Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος.

449 δι' ὤτων δή. The Cho. breaks in and carries on the sentence begun by the last speaker, exactly as in v. 353. δή = 'yes.' Yet see crit. n.—δι' ὤτων... φρενῶν. Cf. 54.—συντέτραινε. is that of making a thing pene (so as to form one with) else. For the thought Con. Plut. 2. 502 D οὐκ εἰς τὴν ψυχὴ συντέτρηται and Soph. *fr.* [illegible] ὠτὸς ἔρχεται τρυπωμένου. The tion συντετραίνω τί τινι (= συ τραίνων) is quite natural. Cf. I σχεδὸν ἀλλήλοισι συντετραίνο μυχούς (where the subj. is τοὺς —ἀσύχῳ φρενῶν βάσει. Th meaning is that, while fixing th story in his mind, Or. must purpose settled and his judgm The construction, however, may rently regarded, according as β to τὸ βαίνειν or (better) to τὸ ('stand'): (1) '(fix it) *to* a stea judgment.' Cf. Plat. *Crat.* 43 τὸ βέβαιον, ὅτι βάσεώς τινος στάσεως μίμημα, ἀλλ' οὐ φο Locr. 97 E. μᾶζα πάντων καὶ β ἐρήρεισται, Eur. *Hec.* 837 πο ('the feet whereon I stand'). dering gives a natural complet metaphor of συντέταινε and explains the compound. (2) however, the dat. is treated as of attendant circumstances; steady march of thought.' Th might quote Eur. *Or.* 136 ἡσύ χωρεῖτε, *Bacch.* 647 ὀργῇ δ' ὑπόδ πόδα, *Hipp.* 391 τῆς ἐμῆς γνώμης this is distinctly inapt with συντ

(Verrall, who also discerns th sense of βάσει, retains φρενῶν renders 'by thinking ἡσύχως καὶ Though φρενῶν may well = 'tak or 'using judgment,' the sente involves a harsh combination phor between which there is n association of ideas. The 'bo

[redacted]

.ΗΛ. ἰὼ θεοί, κραίνετ' ἐνδίκως <δίκας>. 460
ΧΟ. τρόμος μ' ὑφέρπει κλύουσαν εὐγμάτων.
τὸ μόρσιμον μένει πάλαι,
εὐχομένοις δ' ἂν ἔλθοι.

.ΟΡ. ἰὼ πόνος ἐγγενὴς
καὶ παράμουσος Ἄτας 465
αἱματόεσσα πλαγά.
.ΗΛ. ἰὼ δύστον' ἄφερτα κήδη.
.ΣΤΜΠ. ἰὼ δυσκατάπαυστον ἄλγος.

.ΟΡ. <οἱ> δώμασιν ἔμμοτον
τῶνδ' ἑκάς, οὐδ' ἀπ' ἄλλων 470
ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν

but the grammatical chiasmus is effective. **460** κραίν...δίκων M, κραίνετ' ἐνδίκως (in text and also in marg.).—<δίκας> Hermann, <ἔνδικ'> ἐνδίκως Rossbach, <κρίσιν> Weil. **462** πάλαι γ' Conradt; but emphasis does not necessitate γε (see v. 67 n.). **463** The scholiasts (q.v.) seem to have had a text with ἂν omitted (as often) by accident. But possibly late grammarians treated ἂν ἔλθοι itself as expressing a wish.—ἀνέλθοι Lachmann; but the word is inappropriate. ἄρ' ἔλθοι might be suggested, but is needless. ϟ. **464—473** For my arrangement of the parts

early *S. c. T.* 401 sq.—ἄρει: 'spirit of war' = 'fighting' (cf. φοίβοι 32 n., 161 n., 237). *S. c. T.* 53 λεύντων...ἄρη δεδορκότων, *P. V.* 886 θηλυκτόνῳ | ἄρει δαμέντων.—δίκᾳ: *causae, actioni*, 'the suit they plead,' pract cally = δικαιώματι. Cf. (with the plur.) *Eum.* 475 διαιρεῖν...δίκας, *Ag.* 804 δίκας...οὐκ ἀπὸ γλώσσης θεοὶ | λύοντες.

460 κραίνετ'...<δίκας>. See crit. Cf. Eur. *Heracl.* 143 κυρίουτ κραίνειν δίκας, and compare *Suppl.* 96 κορυφῇ Διὸς εἰ κρανθῇ πρᾶγμα (*causa*) τέλειον, 53 τοιάδε δημόπρακτοι...ψῆφοι κέκρανται with *Eum.* 642 ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.

461 τρόμος: not from dread of the deed itself (see v. 120), but in anticipation of the critical moment.

463 εὐχομένοις δ' ἂν ἔλθοι: 'yet it might come (the quicker, or more easily) if one prays.' This use of ἂν is illustrated by *Ag.* 1506 ὡς μὲν ἀναίτιος εἶ | ...τίς ὁ μαρτυρήσων; | ...πατρόθεν δὲ συλλή- | πτωρ γένοιτ' ἂν ἀλάστωρ ('though the avenging spirit might possibly &c.'), Eur. *Suppl.* 1146 ἔτ' ἂν θεοῦ θέλοντος ἔλθοι μοι δίκα | πατρῴος.

464—473 The fourth section of the κομμός. An outburst of sorrow at the inevitable step to be taken. The distribution is uncertain. (The schol. on 464 did not attribute that line to the Chorus.) Paley assigns the strophe and antistrophe to two hemichoria. Kirchhoff, Weckleiu &c. suppose the whole passage to be chanted by Or., El., and the Cho. [illegible] Another view is that the strophe [illegible] to El., and the antistr. to Orestes. [illegible] however, probable that the distri- [illegible] is more complex, the voices first [illegible]ting and then combining. v. 473 [illegible]nly looks as if it should be spoken [illegible]ll parties together, and it seems [illegible] satisfactory to arrange: (Stroph.) [illegible]4—466, El. 467, All 468; (Antistr.) [illegible]9—471, El. 472, All 473. This

El. Oh, ye gods, bring justice to just pass!
Cho. A shudder steals o'er me as I hear these
The fate in store abideth from of old, but prayer may
forth.

Or. O trouble bred with the race, and bloody
struck by Ruin's hand!
El. Ah! sorrows harsh and insupportable!
All. Ah! pain that nought allays!

Or. Except this way, the house can find no stan
its wound. Not from without must come its cure, but fr

ϟ. **464** ἰὼ M. ὦ Hermann. See the antistrophe.—φόνοι Schütz.
M, corr. Hermann. **466** πληγὴ M (each a by m). **469** I
<οὐ>, the loss of which may possibly be due to the line having once bee
by OP. The long syllable is admitted in anacrusis.—ἔμμοτον Aurat
Valckenaer, ἔμφυτον Hartung. ϟ. **470** τῶν δ' ἑκὰς M. τῶν δ' ἄκοτ

would create a vigorous and effective ending.

464 πόνος ἐγγενής: trouble which is congenital in the family and (like πόλεμοι ἐμφύλιοι &c.) which it works upon itself. Cf. *Ag.* 159 νεικέων τέκτονα σύμφυτον, 1477 τὸν τριπάχυντον | δαίμονα γέννης τῆσδε, 1565 κεκόλληται γένοι πρὸς ἄτᾳ, and *inf.* 1065.

465 sq. παράμουσος. Cf. Eur. *Phoen.* 786 Ἄρης...Βρομίου παράμουσος ἑορταῖς. The metaphor from music is maintained in πλαγά as in δύσ-τον(α). See Appendix to v. 32. The πληγή (cf. πλῆκτρον, ψάλλειν, κρούειν) is 'out of tune' (because it grates harshly upon natural feeling (*pietas*). Ἄτας: *i.e.* the stroke comes from Ἄτη and not from the will of the doer.—αἱματόεσσα not only determines the literal application of the metaphor (*i.e.* 'discordant stroke, to wit, the stroke of murder') but conveys a picture of Até striking the harp with blood-stained fingers.—πλαγά, in explanation of πόνος ἐγγενής, is to be taken as verbal ('striking') and embraces all the history of suffering in the house, and not this impending vengeance alone. With the word in its more literal aspect, implying punishment, cf. *Ag.* 379 Διὸς πλαγὰν ἔχουσιν εἰπεῖν.

467 δύστον' = δύσ-τονα rather than δύ(σ)-στονα, with reference to musical τόνος. Cf. εὔτονος, σύντονος. The poet himself is probably playing upon the two meanings. In *S. c. T.* 975 δύστονα κήδε(α) = δύ(σ)στονα and corr Hom. *Il.* 1. 445 Ἀργείοισι κήδε' ἐφῆκεν.

468 δυσκατάπαυστον: it generation to generation. Th is that of an incurable wou breaks out at intervals, like Philoctetes. Hence the follow

469 sq. *<οὐ> δώμασι κ.τ.λ. The final decision. this the house can find no stop wound.' The usual alteration ἑκάς, assumes an unlikely corr gives no satisfactory sense to μοτον (cf. ἐμπλαστον, ποτόν) and is so used by Galen, thoug an adj. (with φάρμακον or th πιστόν, χριστόν, βρώσιμον, vi *P. V.* 495). The running so to be packed with lint (μοτόν). Ven. to Hom. *Il.* 4. 440 ἄμο ρωτον, ἀφ' οὗ καὶ μοτά, τὰ ἐπιτι κοίλοις τραύμασιν ὀθόνια πρὸς ὠ τῆς σαρκός.

470 ἑκάς = χωρίς, *praeter. Trach.* 1000 τίς ὁ χειροτέχνης ὃς τήνδ' ἄτην | χωρὶς ('excep κατακτήσει; Plat. *Criti.* 11 ἄνευ ('except') χρυσοῦ, Hdt. δεινὶ...συνέμειξα...ἔξω σεῦ.

471 ἀλλ' ἀπ' αὐτῶν: sc. των, or, rather, the persons thereto. Wordsworth (*ap.* C pares *fr.* 139 τάδ' οὐχ ὑπ' ἀλ τοῖς αὐτῶν πτεροῖς, | ἀλισκόμεσ

ιατηράν.
ὰ γᾶς ὅδ' ὕμνος.

ιάκαρες χθόνιοι,
πέμπετ' αρωγὴν 475
ίνως ἐπὶ νίκην.

τυραννικοῖς θανών,
ράτος τῶν σῶν δόμων.
σου χρείαν ἔχω,
ραν Αἰγίσθῳ <ψόγον>. 480

472 αιωμαναιρειν M. δι' ὠμὰν Klausen, schol.). ϟ. διώκειν ἔριν Hermann. I had ' ἀπ' αὐτῶν, | ἰώμαν ἔριν (spoken by Orestes), Soph. *O. C.* 1172 καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ sen's correction to be right. **473** <τῶν> rtus. ϟ. **477** 'ΗΛ' is prefixed in M, ῳ Turnebus. ϟ. αἰδούμενοι M. Schmidt. are missing, but the distribution is obvious.

. ῥῦται, since the condition of Agam. has all along been depicted as the opposite of μάκαρ.

476 παισίν: the weaker side with the juster claim. See 378 (n.). It is to be remembered also that in the games there were special contests of racing, wrestling, boxing and the pentathlum for boys (παῖδες), and the contest is here regarded as one in which such παῖδες contend with ἄνδρες.—ἐπὶ νίκην: 'with a view to victory.' The change to ἐπὶ νίκῃ is undesirable. In v. 867 ἐπὶ νίκῃ follows εἴη, and *Eum.* 1009 τὸ δὲ κερδαλέον | πέμπειν πόλεως ἐπὶ νίκῃ probably carries a different shade of meaning ('with'), though in any case it would not limit Aesch. to the one form. The use of dat. or accus. of the aim was optional. Cf. Hdt. 7. 32 ἀπέπεμπε ἐπὶ γῆς αἴτησιν.

477—607 The κομμός is concluded, but Or. and El. (still on eit. tomb) continue the appeal to in the same amoebaeic ma senarii. They dwell upon grace and his.

478 αἰτούμενος. That middle αἰτουμένῳ in v. μένῳ in 779 is no evid

EL. —thanks to the cruel match at shedding blood.
ALL. Such is our hymn to the gods beneath the ground.

CHO. Hearken ye then, blest powers of earth, to this supplication, and send the children a zealous aid, to end in victory.

OR. Father, who didst die no monarch's death, grant my prayer and make me lord of what was thine.

EL. I too, father, in this poor plight, have need of thee. Let me escape the great reproach—'Sold to Aegisthus!'

472 τοιάδεσ'ου M. τοιάδε' σοῦ Klausen, τοιάνδε σου Turnebus. ϟ. **480** The line reads defectively in M φυγεῖν μέγαν προσθεῖσαν Αἰγίσθῳ. I have added <ψόγον>, which perhaps became in some way confused with φυγεῖν, and have emended with προθεῖσαν. ϟ. φυγεῖν μέγαν (μέλανα Pauw) προσθεῖσαν Αἰγίσθῳ <μόρον> Turnebus, but μέγαν μόρον is out of the question and the accus. part. is ungrammatical. ϟ. μέγαν πωτ θεῖσαν Αἰγ. <δόλον> Weil, φυγεῖν με λαμπρὸν θεῖσαν Αἰγ. <μόρον> Canter. Among words supplied are βόλον (Klausen). φθόρον Hermann. Wecklein favours τυχεῖν με γαμβροῦ θεῖσαν Αἰγ. <μόρον>, which involves too much change.

passive. Cf. Pind. *I.* 7. 4 καίπερ ἀχνύμενοι | θυμόν, αἰτέομαι χρυσέαν καλέσαι | Μοῖσαν, Theoc. 14. 63 αἰτεύμενοι οὐκ ἀνανεύων | οἷα χρὴ βασιλέα. In Ar. *Ran.* 699 the MSS vary between αἰτουμένοις and -ους, the latter having the support of R.—κράτος. See 131 (n.), Hom. *Od.* 21. 353 τοῦ γὰρ κράτος ἐστ' ἐνὶ οἴκῳ.—τῶν σῶν: more emphatic than σῶν (14 n.) = 'seeing it is thine to give and none other's, and since what was thine is mine.' Cf. 484 τῆς ἐμῆς (n.).

479 κἀγὼ...τοιάδε. Klausen explains by *idem sentiens* (=τοιαύτη), citing *Ag.* 1359 κἀγὼ τοιοῦτός εἰμι. Add Eur. *Or.* 1680 κἀγὼ τοιοῦτος and cf. *Ag.* 1351. In this view σου would be emphatic (σοῦ) and begin a new sentence. But while τοιοῦτος (εἰμί) was an established phrase in corroborating the last speaker ('I am of your mind'), it is not so probable that τοιόσδε bore the same sense, or could be used when, as here, it is not the last speaker who is addressed. Moreover 'I share that view' is surely an inappropriate expression in the context. It is much more to the point to supply οὖσα and render 'I, being in the plight you see' (viz. ἄλεκτρος, ἀντίδουλος). (The correction τοιάνδε is unnecessary and rather weak.)

480 φυγεῖν...*<ψόγον>. See crit. n. The correction here given is based upon the following considerations: (1) Orestes demands his true position as master of the house, and to this, in the proper amoebaean style, the thought expressed by El. is parallel. She demands to be delivered from her ignominious position as a slave to its present unworthy master. (The mention of her marriage belongs to the next response only, which answers the specific with the specific): (2) the request 'Grant that I may escape (after doing this or that)' is feeble in itself, is no answer to the words of Orestes, and (though this point has been overlooked) would require the nomin. and not the accus. participle. That the tendency would rather be to strain expression in favour of the nom. than to substitute the accus. for a true nom. appears from *e.g.* Eur. *I. T.* 870 παρὰ δ' ὀλίγον | ἀπέφυγες ὄλεθρον ἀνόσιον ἐξ ἐμᾶν | δαιχθεὶς χερῶν.—φυγεῖν...ψόγον: cf. Eur. *Hec.* 384 ψόγον φυγεῖν and *ibid.* 1249 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;—*προθεῖσαν Αἰγίσθῳ. No satisfactory obj. has been supplied with προσθεῖσαν of M. (See crit. n.) To be a slave is a reproach great enough; to be *sold* as a slave is a greater; to be sold to

.ΟΡ. οὕτω γὰρ ἂν σοὶ δαῖτες ἔννομοι βροτῶν
κτιζοίατ· εἰ δὲ μή, παρ' εὐδείπνοις ἔσῃ
ἄτιμος ἐμπύροισι κνισωτοῖς χθονός.
.ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
οἴσω πατρῴων ἐκ δόμων γαμηλίους· 485
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.
ΟΡ. ὦ Γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην.

481 ἂν σοι M and editions; but the pronoun should be emphatic. ♀.—βροτῶν Martin. ♀. **482** ἔσῃ M. ἔσει the English editors, with Weil &c. See Introd.

an Aegisthus is greatest. With the thought in πραθεῖσαν cf. 132 (n.) πεπραμένοι γὰρ νῦν γέ πωι ἁλώμεθα, 914 διχῶι ἐπράθην. See also note to v. 74 for the ignominy of the ἀργυρώνητοι, and v. 134 for the contempt in Αἰγίσθῳ. In v. 135 (q.v.) Electra calls herself ἀντίδουλος, as in Eur. *El.* 1004 she is δούλη and *ibid.* 1008 αἰχμάλωτος.—πραθεῖσαν. The accus. now becomes correct. The nom. (necessary in *e.g.* χρείαν ἔχω φυγεῖν προσθεῖσα κώπον) would express part of the want, *i.e.* 'I desire to be sold and escape.' The accus. is the proper exegesis of ψύγον, *i.e.* φυγεῖν ἐμέγαν ψύγον, ὅτι ἐπράθην.

481 οὕτω γάρ: 'yes, for then...,' *i.e.* if you reinstate me I shall be able to honour *you* (as now I cannot and others will not). Cf. Soph. *El.* 457 ὅπωι τὸ κοινὸν αὐτὸν ἀφνεωτέραις | χερσὶ στέφωμεν ἢ παρῶν δωρούμεθα.—σοί is emphatic. For the appeal to self-interest see 126 (n.), 155 sq. (n.).—δαῖτες ἔννομοι: *i.e.* the ἐναγίσματα (ἐντάφια Soph. *El.* 326, called ἔμπυρα *ibid.* 405) regularly paid to the dead and regarded as banquets (see 91 n.). Cf. Lucian *Char.* 22 βόθρον τινὰ ὀρύξαντες καίουσί τε παντὶ τὰ πολυτελῆ δεῖπνα καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον...ἐγχέουσιν...πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὥς οἷόν τε περιπετομένας τὴν κνίσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον. The word here chosen is intended to be comprehensive, including both ἔμπυρα being offered yearly at least (Isaeus *Menecl.* § 46 ἐναγίζειν καθ' ἕκαστον ἐνιαυτόν, cf. Plat. *Leges.* 717 E).—βροτῶν: either (1) = φθιτῶν (cf. 129 n.), depending on δαῖτες, 'the feasts which mortals receive (in the underworld),' or (2) βροτῶν ἔννομοι = ὑπὸ βροτῶν νομιζόμεναι, 'the feasts customary with mankind (in their relations with each other, as living and dead).' The latter is less natural, and the same contrast is intended as in v. 129, viz. between the nether mortals and the nether Gods, to each of whom sacrifices are offered in their season.

482 κτιζοίατ': here perhaps not simply = ποιοίντο (though that, as the schol. on *Eum.* 17 observes, is ἰδίωμα Αἰσχύλου) but = 'would be established,' *i.e.* as an unfailing observance.—For the sonant nasal form of 3rd plur. in Aesch. cf. *Pers.* 363 ἐκσωσοίατο, 372 φευξοίαθ', *S. c. T.* 539 ὀλοίατο, *Suppl.* 761 ἐχθαιροίατο.—παρ' εὐδείπνοις: lit. 'among (or 'in the eyes of') the well-feasted' (*apud bene cenatos*). So apparently the schol. Modern commentators appear to think only of the neuter, some regarding both εὐδείπνοις and ἐμπύροισι as substantives and others (*e.g.* Sidgwick) treating the former as adj. It is true that a very natural subst. εὔδειπνα is authenticated by Hesych. (θυσία τις Ἀθήνησι...καὶ αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαί, ἤγουν χοαί); but the adj. sense preceded, and it is more in the manner of Aesch. to [illegible] to such εὔδειπνα than to specify [illegible] literally. The reproach is more [illegible]y expressed by the masc., 'thou [illegible]e the one unhonoured where the [illegible]are feasted.'

ἄτιμος: cf. Soph. *Ant.* 24 κατὰ | ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς, 95 ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμ[illegible] | ἄλλοισιν ἐν νεκροῖσιν ὡς μὲν

Or. Yea, for the wonted feasts, the dead man's due, then be made for thee. Else, where others are rich thou wilt lack thy portion, when burnt-offerings full of are paid to earth.

El. I also, of the fulness of my dower, shall brin my father's house the libations of bridal time. And bef else I shall hold this tomb in chiefest honour.

Or. O Earth, send up my sire to direct me in the

p. xcix. **483** ἐν πυροῖσι M, corr. Auratus. ♀. **487—494** M [illegible] the παράγραφοι for the speakers. The distribution is stated by schol. **4**[illegible]

ἔκτανον | δνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται, | αἰσχρῶς δ' ἁλῶμαι, and, for the combination with παρά, Plat. *Rep.* 554 B ἔντιμα...παρὰ τῷ τοιούτῳ.—ἐμπύροισι. (As Sidgwick notes, we cannot render 'unhonoured *by* sacrifices,' *i.e.* ἄτιμος ἐμπύρων.) Difficulty is removed if we construe as dat. of time or occasion, 'at the sacrifices of burnt offerings.' Cf. Soph. *Trach.* 268 δείπνοις δ', ἡνίκ' ἦν ᾠνωμένος, | ἔρριψεν ἐκτὸς αὐτόν and the familiar use of θεσμοφορίοις, μυστηρίοις, τραγῳδοῖς καινοῖς, τῷ γυμνικῷ ἀγῶνι (Meisterhans *Gr. Att. Inscr.*[2] p. 170) &c.—κνισωτοῖς (κνισόω): 'made savoury,' with a reference to κνισᾶν ἀγυιάς. The gen. χθονός can hardly be joined to the passive form as objective in the sense 'that make savoury the earth.' Rather it is possessive with ἐμπύροισι, the burnt offerings belonging to earth (and its dead) being opposed to those paid to the upper Gods.

That the MS has ἐν πυροῖσι is in itself of little significance. Both MSS and inscriptions are very inconsistent in the matter of nasals before explosives, and the divergence of orthography ἐν βροτοῖσι and ἐμβροτοῖσι, Ὀλυμπία and Ὀλυνπία dates from very early times. See Kühner-Blass *Gr. Gramm.*[3] i. p. 263. ἐμπύροισι might therefore be read quite naturally as ἐμ πυροῖσι and thence would come ἐν πυροῖσι by a correction. We might, indeed, render 'among the savoury fires paid to earth (*i.e.* when such fires are toward) thou wilt have no portion'; but the plural πυρά (Xen. *An.* 7. 2. 18 ἐπιτυγχάνει πυροῖς ἐρήμοις) appears to be used only of watch-fires. Otherwise perhaps there would be little to choose between the two expressions and we might decide to hold by the MSS.

484 τῆς ἐμῆς: not simply ἐμῆς (cf. 14 n., 478 n.) but with allusio[illegible] promise of v. 481. 'As Or. [illegible] thee of *his* portion, so will I [illegible] The gen. = 'belonging to' (*i.e.* '[illegible] Less good is a possible gen. of e[illegible] 'in payment for' (145 n.).—παγ[illegible] 'full portion.' Cf. Eur. *Ion* [illegible] Creusa) ὅστις σε γήμας... | καὶ [illegible] σὴν παραλαβὼν παγκληρίαν and [illegible] Ion himself) 1542 οὐκ ἔσχετ' ἂν [illegible] παγκλήρους δόμοις | οὔτ' ὄνομα [illegible] *Suppl.* 14 Οἰδίπου παγκληρίας κατασχεῖν φυγάδι Πολυνείκει. [illegible] 12 κάλλιον δὲ τὴν ἐνδομενίαν (*sup*[illegible]) παγκτησίαν ἢ παμπησίαν (cf. *S. c.* [illegible] ὀνομάσαι...τραγικώτερον γὰρ ἡ πα[illegible] The element παν- imparts the comprehensiveness usual in legal [illegible]

485 πατρῴων: with bitterne[illegible] present the house is not thine, a[illegible] but a slave, with no rights in it. [illegible] it is restored I may be wedded [illegible] as an heiress and thy daughte[illegible] be.'—γαμηλίους by position con[illegible] some emphasis. 'I will bring th[illegible] ings...yes, offerings at my marri[illegible] οἴσω χοάς...γαμοῦμαι γάρ. Cf. S[illegible] 961 πάρεστι δ' ἀλγεῖν εἰ τοσ[illegible] χρόνου | ἄλεκτρα γηράσκουσαν ἀ[illegible] τε and context, ending (970 sq[illegible] θέρα | καλῇ τὸ λοιπὸν καὶ γάμων [illegible] τεύξῃ.

486 πρῶτον is more probab[illegible] the expression being adverbial [illegible] duty to perform before all other[illegible] *Eum.* 1 πρῶτον μὲν εὐχῇ τῇδε π[illegible] θεῶν | τὴν πρωτόμαντιν Γαῖαν.

487 ὦ Γαῖ': cf. Eur. *El.* [illegible] ἄνασσα.—ἄνες: *Pers.* 652 ἀν[illegible] ἀνείης Ἀιδωνεὺς | Δαρεῖον, 691 [illegible] χθονὸς θεοί | λαβεῖν ἀμείνους εἰσὶν [illegible] ναι.—ἐποπτεῦσαι. See v. 1 (n.): [illegible] μάχην being 'my fighting,' n[illegible] battle.'

ΗΛ. ὦ Περσέφασσα, δὸς δ' ἔτ' εὔμορφον κράτος.
ΟΡ. μέμνησο λουτρῶν οἷς ἐνοσφίσθης, πάτερ.
ΗΛ. μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισαν. 490
ΟΡ. πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.
ΗΛ. αἰσχρῶς τε βουλευτοῖσιν ἐν καλύμμασιν.
ΟΡ. ἆρ' ἐξεγείρῃ τοῖσδ' ὀνείδεσιν, πάτερ;
ΗΛ. ἆρ' ὀρθὸν αἴρεις φίλτατον τὸ σὸν κάρα;
ΟΡ. ἤτοι Δίκην ἴαλλε σύμμαχον φίλοις, 495
ἢ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν,

M, corr. Robortello. **488** δὸς δέ τ' M, an epic use which has no parallel in tragic dialogue. δ' ἔτ' Paley. ϟ. δέ γ' Hermann, δ' ἔπ' Dindorf, δὸς σὺ δ' Auratus. —εὔμορφον Schütz, δὸς δὲ γάμορον Schneidewin, Wecklein. ϟ. **490** ᾧ σ' ἐκαίνισαν M, corr. Blomfield. ϟ. ὡς ἐκαίνισας (Conington) makes a further and unnecessary change. ᾧ σ' ἐκαινέτην Valckenaer. **491** δ' M. Stanley, Weil &c. reject the particle. ϟ.—πέδαις γ' ἀχαλκεύτοισι θηρευθεὶς Conington; but caesura is not necessary (cf. 150). δθ' ἠρέθης Dindorf, δτ' ἠγρεύθης Naber. **492** γε Bamberger.—

488 Περσέφασσα: as queen of the dead; without mention of Pluto, as in Soph. *Ant.* 894, *Her.* 138, *Hel.* 175 &c.; called ἡ κατὰ χθονὸς νερτέρων θεά (Eur. *Or.* 963). The form Περσέφασσα occurs also in Soph. *Ant.* 894; Φερσέφισσα Eur. *Hel.* 175; Περσεφόνα Eur. *Ion* 1445, Soph. *El.* 110, Eur. *Hec.* 134.—δὸς: sc. αὐτῷ, not ἡμῖν.—δ' may be called antiphonal (as in 490, 491) rather than identified with the familiar use after the voc. with pronoun (*e.g. P. V.* 3 Ἡφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς κ.τ.λ., Soph. *Tr.* 150 Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, Hom. *Il.* 1. 282 Ἀτρείδη, σὺ δὲ παῦε).—ἔτ'. See crit. n. 'After all,' *i.e.* though late, even at this hour, despite his ignominious overthrow. Paley quotes (but with a different value of ἔτι) Hom. *Od.* 3. 80 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι. More akin are Thuc. 7. 77 ἔτι καὶ ἐκ τῶν παρόντων...ἐλπίδα χρὴ ἔχειν, the frequent ἔτι καὶ νῦν, and the use in threats *e.g.* Eur. *Bacch.* 306 ἔτ' αὐτὸν ὄψῃ πάντι Δελφίσιν πέτραις πηδῶντα, *P. V.* 939.—εὔμορφον κράτος: 'comely (glorious) victory,' *i.e.* instead of the ugly defeat. εὔμορφον (=εὐπρεπές, καλόν) may [illegible] ing, by which' not 'the bath, in which.' —For the manner of Agamemnon's murder, as conceived by Aesch., see Appendix.

490 ἀμφίβληστρον ὡς ἐκαίνισαν: lit. 'how they innovated a casting-net,' *i.e.* 'how they devised a new and strange kind of net' (not 'how they put the net to a new use'). The πέπλος ἀτέρμων (*Eum.* 637), ἄπειρον ὕφασμα (Eur. *Or.* 25), was turned by them into an ἀμφίβληστρον. Cf. *Ag.* 1381 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, | περιστιχίζω, πλοῦτον εἵματος κακόν. The meaning of καινίζω is the same as in Eur. *Tro.* 889 τί δ' ἔστιν; εὐχὰς ὡς ἐκαίνισας θεῶν ('what novel prayers you have made'), and close to that in Eur. *fr.* 598 ὁ πρῶτος εἰπὼν... ὅστις τόνδ' ἐκαίνισεν ('invented as a new thing') λόγον, | ὡς τοῖσιν εὖ φρονοῦσι συμμαχεῖ τύχη. Under the general sense of putting in use something new may also come those of (1) 'handselling' (an implement or article new for use), (2) trying the experience of something new to oneself. The latter is illustrated by *Ag.* 1055 ἐκοῦσ' ἀνάγκῃ τῇδε καίνισον ζυγόν, Soph. *Trach.* 867 καί τι καινίζει στέγῃ.—The MS reading ᾧ σ' ἐκαίνισαν is almost due to the οἷς of the previous [illegible] ...ere is no authority for καινίζειν to treat a person in novel fashion,' change from the gen. λουτρῶν to [illegible] a., though possible, is pointless [illegible]h.—ἀμφίβληστρον plays upon [illegible] sense 'net' and that of 'gar- [illegible]'. Eur. *Hel.* 1079 ἀμφίβληστρα

EL. O Persephassa, grant he may even yet prev[illegible] glory!
OR. Father, remember!...the bath!—wherewith [illegible] was ta'en.
EL. Remember what strange casting-net they pla[illegible]
OR. My father, thou wast caught in shackles no sm[illegible] worked.
EL. Yea, in a wrapping-net shamefully plotted.
OR. Father, art thou not roused by taunts like th[illegible]
EL. Dost not uprear in all sympathy that head of th[illegible]
OR. Either send Vengeance to fight on our loyal [illegible] let us in our turn get the like grip of them, if thou [illegible]

δυσλύτοισιν Hartung.—ἐγκαλύμμασιν Portus. ϟ. **493** ὀνείδεσσιν Robortello (cf. 278, 363, 369). **494** φιλτάτοις Donaldson; but φιλτάτ[illegible] have been nearer. **495—521** The speakers must be supplied by c[illegible] **495—497** were first given to Orestes by Tyrwhitt, and this seems bes[illegible] lines to one speaker fitly mark the close of the amoebaeic appeal to Agam. [illegible] dwelt directly upon his own humiliation. **495** σύ τοι Schütz. ϟ. [illegible]τὰς Stanley.—βλάβας M, corr. Canter. ϟ.—ἢ τὰς ὁμοίας <αὐτὸς> ἀντίδ[illegible]

σώματος ῥάκη and ἀμφίβλημα, ἀμφίβληστρα ῥάκη, ἀμφιβαλλεσθαι χλαῖναν &c.). So in Soph. *Trach.* 1051 καθῆψεν ὤμοις τοῖς ἐμοῖς Ἐρινύων | ὑφαντὸν ἀμφίβληστρον. See also καλύμμασιν 492 (n.).

491 πέδαις: 'snares for the feet.' See 998 (n.) ποδιστῆρας πέπλους. The metaphor begun with ἀμφίβληστρον is maintained in this line and the next.—δ': 488 (n.).—ἀχαλκεύτοις: a qualification of metaphor resulting in a species of oxymoron, like ἄρδις ἄπυρος (*P. V.* 905), κῦμα χερσαῖον (*S. c. T.* 64), ὄναρ ἡμερόφαντον (*Ag.* 82), ἀνηφαίστῳ πυρί (Eur. *Or.* 621), ἄπτεροι Πελειάδες (*fr.* 312. 4). Cf. Eur. *fr.* 595 αἴδοις ἀχαλκεύτοισιν ἔζευκται πόδας.—For the absence of caesura see Appendix to v. 150.—πάτερ: note the repetition of the affectionate and appealing word with each utterance of Orestes.

492 αἰσχρῶς: with βουλευτοῖσιν, 'plotted to thy shame.' See 433 (n.).—τε: exegetic.—βουλευτοῖσιν: cf. βουλεύσεως γραφή among δίκαι φονικαί.—καλύμμασιν: with a play upon the ordinary sense of the 'covering' πέπλος and the fisherman's application of the word to a kind of 'net.' For the latter cf. Oppian *Hal.* 3. 80 τῶν τὰ μὲν ἀμφίβληστρα, τὰ δὲ γρίφοι καλέονται, | γάγγαμά τ', ἠδ' ὑποχαί περιηγέες, ἠδὲ σαγῆναι, | ἄλλα δὲ λικλήσκουσι καλύμματα, and for the former *Eum.* 463 ποικίλοις ἀγρεύμασιν | κρύψασα. The pretence of robing was a vi[illegible] entrap.

493 ἆρ' ἐξεγείρῃ κ.τ.λ. Cf. 683 ἤκουσας, ὦ δεῖν' ἐξ ἐμῆς μητρὸς *Or.* 1238 οὐκοῦν ὀνείδη τάδε κλ[illegible] τέκνα; Soph. *El.* 1066 ὦ χθονία φάσμα, κατά μοι βόασον οἰκτρὰν | ἐνερθ' Ἀτρείδαις, ἀχόρευτα φάρη *Eum.* 135.

494 φίλτατον (*i.e.* φίλτατ[illegible] proleptic or predicative: 'to [illegible] help.' Cf. *Suppl.* 937 ἤκουσ[illegible] οὐδαμῶς φιλόξενον.—τὸ σὸν κάρ[illegible] (kingly) head of thine.'—[As [illegible] points out, the participle may be [illegible] in all the parallels which comm[illegible] quote for the positions of the [illegible] article, *e.g.* Eur. *El.* 1006 μῆτερ, [illegible] μακαρίας (sc. οὔσης) τῆς σῆς χερ[illegible] σὺ δ' ἡ μάκαιρα μακαριόν θ' ὁ [illegible] (sc. ὤν) | ἥκετον. *Andr.* 98 στερρ[illegible] ὄντα) τὸν ἐμὸν δαίμονα (πάρεστι σ[illegible]

495 sq. 'Either send Justic[illegible] us (*i.e.* let us meet them in open [illegible] and triumph because Justice is [illegible] side) or let us get the same grip [illegible] that they got of thee (viz. by δόλ[illegible]

495 φίλοις: either 'thine [illegible] not less to the point, 'her own,' [illegible] side which has claims upon her.

496 τὰς ὁμοίας...λαβάς. βλάβας, which is, of course, tran[illegible] 'Give us the power to exact [illegible] damages from them in return,'

εἴπερ κρατηθεὶς γ' ἀντινικῆσαι θέλεις.
ΗΛ. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ·
ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ,
οἴκτιρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον. 500
ΟΡ. καὶ μὴ 'ξαλείψῃς σπέρμα Πελοπιδῶν τόδε·
οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών.
ΗΛ. παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὡς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σῴζοντες λίνου. 505

Keck, Weil. **498—507** The parts are here distributed as by Wecklein, after suggestions by Hermann and Weil, improving upon Tyrwhitt's ascription of the

the wrongs (βλάβας in another sense) which they inflicted on thee. This, however, forms a tautology with the preceding clause and supplies no opposition of ἤτοι to ἤ. On the other hand λαβάς exactly fits the following line. For λαβή, the grip in wrestling, used metaphorically cf. Ar. *Lys.* 671 εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε κἂν σμικρὰν λαβήν, *Eq.* 845 - 847, Plat. *Leges.* 682 E λαβὴν ἀποδίδωσιν ἡμῶν ὁ λόγος. The expression ὁμοῖαι λαβαί was current. Suid. has ὁμοίας λαβάς· ἀντὶ τοῦ μεταλήψεις καὶ ἀντιμεταθέσεις. Plat. *Phaedr.* 236 B περὶ μὲν τούτου, ὦ φίλε, εἴτ' τὰς ὁμοίας λαβὰς ἐλήλυθας ('you have given an opportunity for the like retort') shews that commentators are wrong in explaining it (with the schol. there) of wrestlers being put back into the same position for a second bout, a sense which would require τὰς αὐτὰς λαβάς (Plat. *Rep.* 544 B πάλιν τοίνυν, ὥσπερ παλαιστής, τὴν αὐτὴν λαβὴν πάρεχε). Rather 'the like grip' is a grip like that which once gave the advantage to the opponent (in this instance a stratagem).—**ἀντίδος.** The simple δός would have left an ambiguity, since 'grant us to get the like grip' might simply = 'let us grip them equally and fairly.' With ἀντι- the meaning cannot be mistaken.

498—507 A last appeal, on the ground of the common interest of father and children.—The question of division lines to both speakers together (506 sq.). The arrangement in the text has been left, not as demonstrably the best, but for the sake of uniformity with most modern editions (Weckl., Weil, Verrall &c.).

498 καὶ τῆσδ': 'this one *more* (and the last).'—**λοισθίου** conveys a reassuring hint to the audience.

499 ἐφημένους keeps up the metaphor in **νεοσσοὺς.** They are perched, as it were, for refuge on the tomb.

500 θῆλυν ἄρσενός θ' ὁμοῦ γόνον is variously rendered: (1) 'the female offspring and the offspring *from* the male,' with an allusion to the physiological notion of Democritus stated in Arist. *Gen. Anim.* 4. 1 ἐν μὲν τῇ μητρὶ γίνεσθαι φησι τὴν διαφορὰν τοῦ θήλεος καὶ τοῦ ἄρρενος· οὐ μέντοι διὰ θερμότητά γε καὶ ψυχρότητα τὸ μὲν γεννᾶσθαι θῆλυ, τὸ δ' ἄρρεν, ἀλλ' ὁποτέρου ἂν κρατήσῃ τὸ σπέρμα τὸ ἀπὸ τοῦ μορίου ἐλθόν. But this is not the view expressed in *Eum.* 661 οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου | τοκεύς, τροφὸς δὲ κύματος νεοσπόρου· | τίκτει δ' ὁ θρώσκων, ἡ δ' ἅπερ ξένῳ ξένη | ἔσωσεν ἔρνος, and a reference to it would be not only far-fetched but ill-advised, since Electra would be made to emphasize most unseasonably (in θῆλυν γόνον) her own closer relationship to Clytaemnestra; (2) 'the female offspring and that which is son of the male' (*i.e.* which is male), ἄρσενος γόνον being = ἄρσεν in the same

ἰατρῶν παῖδες = ἰατροί or υἱεῖς
= Ἀχαιοί. A phrase with the
παῖς or υἱός does not, however,
one with the sing. of γόνος; (3)
νος as defining gen., cf. Eur.
ἀμφίβληστρα τοίχων, *Bacch.* 746
νδυτά, Soph. *El.* 758 σῶμα σποδοῦ
ecklein quotes for the combina-

.e good thine overthrow by victory.
EL. Hear once more, father, this last cry to thee.
lese nestlings crouched at thy tomb, and pity both, t
ssue, thine issue of the male.
OR. And wipe us not out—all the seed left o
line; for then, in spite of death, thou art not dead.
EL. Since, for the man who dies, his children k
his name and fame. Like floating corks they carry
upholding from the deep the cords below.

whole to Electra. †. **500** οἴκτειρε M.—γόνον Pauw, γόνου Butler,
Ahrens. †. **501** μὴξαλείψῃς M. **503** κληδόνος Schütz, κίονε
504 ὡς M.—ἀχοῦσι Schütz. †. **505** σώζοντες M.—λίνου M, λ

tion of adj. and gen. Hom. *Il.* 6. 180 θεῖον γένος οὐδ' ἀνθρώπων. Meanwhile a superior interpretation, and one more closely bound to the following line, has been overlooked, viz. 'the female issue and the issue of the male' = 'thy issue, *as it is to be propagated* through both thy children.' The issue of Agam. in the female line (through El.) is called his θῆλυς γόνος, that from the male child (Or.) his ἄρσενος γόνος. The prayer is therefore that both herself and Or. may be saved to keep alive the race.

501 σπέρμα Πελοπιδῶν τόδε: 'us, who represent all that is left to continue great Pelops' line.'—**σπέρμα** is not the 'offspring,' but the seed for further propagation. Cf. 235 σπέρματος σωτηρίου (n.), *Ag.* 533 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.—**Πελοπιδῶν:** cf. Eur. *I. T.* 985 ὡς τἄμ' ὅλωλε πάντα καὶ τὰ Πελοπιδῶν.

503 sqq. **παῖδες γὰρ ἀνδρὶ κ.τ.λ.** That the opening words are a γνώμη is hinted by ἀνδρί. Clem. Alex. *Strom.* II. p. 182 (Sylburg) has παῖδες δὲ ἀνδρὶ κατ' αἶαν ὅστι κληδόνες γεγάασι· φελλοὶ δ' ὡς ἄγουσι δίκτυον τὸν ἐκ βυθοῦ [καὶ] κλωστῆρα σῴζοντες λίνῳ κατὰ τὸν τραγικὸν Σοφοκλέα. Errors in the ascription of a quotation (as in the words themselves) are at all times common, and it is best to suppose that Clement has made a slip of the kind. It is more significant that he seems to begin the citation from the tragedian at φελλοὶ δ' ὡς (cf. Eustath. p. 79. 33 φελλοὶ δ' ὅπως παρ' Αἰσχύλῳ and 713, 33 ὡς γὰρ θανὼν πατὴρ κλείζοιτ' ἂν ὑπὸ παιδὸς ἀγαθοῦ, ὡς οἷον ἀναγόμενοι ἄνω τῷ κλέει, φελλοὶ ὅπως δίκτυον ἀνέχουσιν ἄνω κατ' Αἰσχύλον, οὕτω καὶ τηλόθι ὦν κλέος ἔχοι). In the first sentence of the passage from Clement Gataker emended to κατθανόντι, but γεγάασι strongly suggests a hexameter from some gnomic
Aesch. is here converting
metre (παῖδες γὰρ...θανόντι), t
a simile of his own. Possi
ran παῖδες δ' ἀνδρὶ καμόν
< ἐκ > γεγάασι.

503 κληδόνες σωτήριοι
fame to keep his name alive.
him from passing wholly o
The position of θανόντι sh
served: 'though he be dead
502). Wecklein quotes Eur
ὄνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ'
πατρῷοσ οὐμὸς ἐξαλειφθείη πο
2. 36.

504 φελλοὶ δ' ὡς κ.τ.λ.
like corks, they carry the net
of the metaphor 'they are
carry' and the simile 'they
corks that carry.' Cf. *Sup*
ἀγνῷ δ' ἐσμὸς ὡς πελειάδ
κίρκων τῶν ὁμοπτέρων φόβῳ,
168 παταγοῦσιν ἅτε πτηνῶν
μέγαν αἰγυπιὸν δ' ὑποδείσαν
...πτήξειαν ἄφωνοι.—**φελλοὶ**
ξύλα τὰ ἀναβαστάζοντα ἐν τῇ
δίκτυα (schol.). Cf. Pind. *I*
γὰρ εἰνάλιον πόνον ἐχοίσας β
ἑτέρας, ἀβάπτιστόν εἰμι φελλ
ἕρκος ἅλμας, Ov. *Trist.* 3. 4.
ut summa cortex levis innatet
grave nexa simul retia merge
for the contrary notion Sop
(Dind.) μολιβδὶς ὥστε δίκτυον
—**ἄγουσι:** probably the fisher
(= ἀχοῦσι, ἀνέχουσι). They
or out.

505 τὸν ἐκ βυθοῦ κ.τ.λ.:
construct. praegnans = τὸν
βυθοῦ σῴζοντες. Cf. Soph. *E*
τόν γ' ἐξ Ἅιδα | ...πατέρ'
κλωστῆρα λίνου: either (1)
work of the net' (cf. λίνα i

δ' ἔστ' ὀδύρματα·
τιμήσας λόγον.

δ' ἐτείνατον λόγον,
νοιμώκτου τύχης.
ᾶν κατώρθωσαι φρενί, 510
ος πειρώμενος.
ὐδέν ἐστ' ἔξω δρόμου,
ἐκ τίνος λόγου
νήκεστον πάθος;
ντι δειλαία χάρις 515

ν Bothe. **507** σώζῃ M (cf. 482). σώζε
508 Assigned to the Chorus by Her-
r in the margin), ἀμεμφῆ τόνδε Canter. ἐτεί-
The true form is all the better warranted
να τὸν λόγον Seidler (giving the passage to

Mem. 3. 10. 2 οὐ ῥᾴδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἀμεμπτα πάντα ἔχοντι. Agam. cannot now say that he has been scanted of his due. Cf. *Ag.* 820 θεοῖς μὲν ἐξέτεινα φροίμιον τόδε (by way of more honour), Ov. *Am.* 1. 8. 18 longo *carmine findit humum* (for the more potency).—[The explanation 'no one can blame you for protracting your appeal to such length' puts the poet in the undesirable position of one *qui s'excuse.*]—**ἐτείνατον.** The original ending of the 2nd pers. dual of secondary tenses was *-tom* (-τον), whereas *-tām* (-την) is due to analogy of the 3rd pers. Since *-tom* as well as *-tām* already in pre-Greek belonged to the *third* pers., a student of language would expect the forms *-tom* and *-tām* to become confused for the *second.* MSS offer -την for 2nd pers. in 9 instances in Attic Greek and in Soph. *O. T.* 1511 εἰ μὲν εἰχέτην ἤδη φρένας (where see Jebb's note) that form is proved by metre. See also Starkie on Ar. *Vesp.* 867. But it is surely perverse to assert that, because a form *ō* began to usurp the ground of a form *a*, therefore *a* is always to be rejected [illegible]
S and othe[illegible]
For the [illegible]
probabl[illegible]
[illegible]
[illegible]
[illegible]
ly a[illegible]

OR. Hearken! Plaints like these are for thy sake. 'Tis thine own self thou savest by honouring this plea.

CHO. Come! To ample length have ye drawn out your plea, in tribute to the grave for the mourning it hath lacked. For the rest, since now thy heart is duly set on deeds, get thee to work forthwith and test thy good genius.

OR. It shall be so. Yet is it no straying from my course to ask wherefore she sent libations. What moved her at this late day to shew scruple for a grievous thing that knows no cure? Was it for a dead man without wit that the paltry boon

Electra). It is possible that the poet wrote καὶ μὴν ἄμομφ', ᾗ τόνδ' κ.τ.λ., but this is less neat. **509** Qu. τύμβῳ?—τῆς τ' Portus.—πανοιμώκτου Weil (misled by schol., q.v.). **510** κατ'ορθῶσαι M, but corrected. **512** πύθεσθαι M, corr. m. **515—517** I have marked a question at ἐπέμπετ'. ᾗ. Wecklein puts no stop till a comma after δῶρα, making οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε an awkward parenthesis.—θανοῦντι M (-ου- being probably due to the echo of the sounds in οὐ φρονοῦντι), corr.

509 τίμημα τύμβου κ.τ.λ.: lit. 'as the tomb's compensation for its unlamented state.'—τίμημα may be called either predic. or in appos. to the action of the previous line (cf. 199 n.).—**τύχης:** gen. of barter or equivalence (145 n.).

510 δρᾶν: with emphasis.—**κατώρθωσαι φρενί:** either (1) 'you have set yourself straight in resolve,' *i.e.* your mind (φρενί implying deliberate judgment) wavers no longer, but is directed steadily to action, or (2) 'you have come to a *right* decision to act' (lit. 'you have become right in mind'). The two senses, steadfastness and correctness of action, are combined, but perhaps the latter is more immediately conveyed. Cf Soph. *O. C.* 1486 ἐμψύχου...καὶ κατορθοῦντος φρένα ('right in mind'), Eur. *Hipp.* 247 τὸ...ὀρθοῦσθαι γνώμην)(τὸ μαινόμενον. The perf. is of the state (409).—**φρενί.** The instrum. dat. is often interchangeable with the accus. of respect. Cf. Xen. *Cyr.* 1. 3. 10 ταῖς γνώμαις σφαλλομένους, Eur. *Bacch.* 683 σώμασιν παρειμένας, Soph. *O. T.* 25 &c.

511 δαίμονος πειρώμενος: 367 (n.), *Ag.* 1663, *Pers.* 604 ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι (sc. φιλεῖ) | τὸν αὐτὸν αἰεὶ δαίμον' οὐρεῖν τύχης.

512 οὐδέν ἐστ' κ.τ.λ.: inasmuch as the knowledge may either give further assurance or help in determining the course of action.—**ἔξω δρόμου:** ἔξω τοῦ προκειμένου schol., a proverbial expression, the δρόμος being that of a footrunner, a chariot, or a ship. Cf. *Ag.* 1244 ἐκ δρόμου πεσὼν τρέχω. *P. V.* 909 ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργῳ, Pind. *P.* 11. 39 ἄνεμος ἔξω πλόου | ἔβαλεν and *inf.* 1020 sq.

514 μεθύστερον: 'late' (*sero*) = 'too late,' as **ἀνήκεστον** implies. Cf. Soph. *Trach.* 710 ὧν ἐγὼ μεθύστερον, | ὅτ' οὐκέτ' ἀρκεῖ, τὴν μάθησιν ἄρνυμαι, Eur. *El.* 1111 ὀψὲ στενάζεις, ἡνίκ' οὐκ ἔχεις ἄκη.—**τιμῶσα:** 'treating with respect' or 'setting a (high) value upon,' *i.e.* shewing, when it is too late, that she recognises the gravity of the deed and the need of expiating it.

515 sq. The difficulty with this passage has been caused by an erroneous punctuation. To render 'The sorry boon was being sent to one who was dead and who could not feel it' is to contradict the view held throughout the long κομμός and explicitly stated in vv. 319—330 (especially 322 sqq. φρόνημα τοῦ θανόντος οὐ δαμάζει πυρὸς μαλερὰ γνάθος κ.τ.λ.). It is impossible that Orestes should be delivering thus positively an opinion concerning the feelings of the dead which has been rejected by all parties during the whole series of appeals. With the note of interrogation at **ἐπέμπετ'** we obtain an indignant question: 'Did she think she was sending this sorry boon to a dead man without discernment?'—**φρονοῦντι:** cf. 322 (n.), *Eum.* 115 φρονήσατ', ὦ κατὰ χθονὸς θεαί, Soph. *Aj.* 553 ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος. | ... | ἴσθι τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.—**δειλαία:** cf.

[redacted]

ἂν εἰκάσαι τόδε·
τῆς ἁμαρτίας.
χέας ἀνθ' αἵματος
ὧδ' ἔχει λόγος.
θ', ἐμοὶ φράσον τάδε. 520
γάρ· ἔκ τ' ὀνειράτων
ιμάτων πεπαλμένη
ύσθεος γυνή.
ρ, ὥστ' ὀρθῶς φράσαι;
ν, ὡς αὐτὴ λέγει. 525
καρανοῦται λόγος;
ὸς ὁρμίσαι δίκην.

müller. **518** τάδε M, corrected to τόδε. τὰ δῶρ' ὀλείζω Kirchhoff. **519** M has he grammar). **520** οἰσθέμοι M (with a ire) with γρ. παρῆς and also ζτ in the margin.

to which allusion is made also in *Eum.* 650 ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις | ἅπαξ θανόντος, οὔτις ἐστ' ἀνάστασις. *Ag.* 1004 sqq. (The rendering 'I have said my say' is manifestly inappropriate after a short speech of interrogation.)

520 θέλοντι...τάδε: another form of the familiar τοῦτο γὰρ θέλω μαθεῖν, for which see 174 n. θέλω in verse may express positive desire amounting to eagerness. Cf. *S. c. T.* 448 ἵππους δ' ἐν ἀμπυκτήρσιν ἐμβριμωμένας | δινεῖ, θελούσας πρὸς πύλαις πεκτωκέναι.—ἐμοί: pathetic or appealing.

521 τ' connects the clauses: 'for I was present and (*can say that*) it was....' If there is any looseness of connection it is no greater than in the literal English. Others assume an asyndeton and make τ' answer to καὶ (*i.e.* ἐξ ὀνειράτων τε καὶ δείμάτων). This might either imply some opposition between ὀνείρατα and δείματα, the former perhaps being definite and the latter vague, or mean (with καὶ consequential) 'dreams and their resulting terrors.' But τ' has all the appearance of a connective, the asyndeton otherwise is unpleasant, and καὶ alone is regular in expressions which define by amplifying. The dream was a dream of terror (the

was meant? I cannot guess it so. Yet are the gifts too small for the offence. For if a man poured out his all to atone one deed of blood, the labour were in vain. So is it held.

If thou knowest, I would have thee tell me.

CHO. I know, my child; for I was there. 'Twas with a heart quaking at dreams and night-wandering alarms that the impious woman sent these offerings.

OR. And did ye learn the dream? Can ye tell it me for sure?

CHO. She thought she was delivered of a serpent. We have it from herself.

OR. And whither proceeds the tale? What is its end and sum?

CHO. That she couched it, as 'twere a child, in swaddling clothes.

παρῇ Porson. (παρῆς=παρῆσθα was an attempt to correct the tense of παρεῖ.) **524—526** M has the παράγραφος. **524** πέπυσθε· M.—τοῖναρ M, correctly. Cf. crit. n. to v. 92. **527—548** The person-signs are missing in M. **527** ἁρμόσαι

αἴρομαι ἔννυχοι οὕτω | δείμασι, φάσμασιν: These parallels (together with *P. V.* 672 ὄψεις ἔννυχοι πωλεύμεναι) are in favour of rendering 'terrors that roam by night' (cf. πλαγκτός, ἁλίπλαγκτος, θαλασσόπλαγκτος) rather than 'terrors that cause restlessness by night,' although this active sense is the only one possible in 747 νυκτιπλάγκτων ὀρθίων κελευμάτων. *Ag.* 12 νυκτίπλαγκτον...εὐνήν gives yet another turn to 'associated with roaming in the night.'—πεπαλμένη: 409.

523 δύσθεος: *i.e.* a woman too wicked to pay honour to her husband for any other cause.

524 ἦ introduces the question; καὶ (*etiam*) throws stress upon πέπυσθε ('and did you learn what the dream *was*?'). Cf. *Ag.* 933, 1206, *P. V.* 1006 &c.—ὥστ' ὀρθῶς φράσαι: cf. *Ag.* 1584 ὥτ τορῶς φράσαι ('to be definite').

525 τεκεῖν δράκοντ'. This dream appears to come from Stesichorus at least. See Introd. p. xx. Its invention is explained by the prevalent notion that young vipers were wont to kill their parents, and (more appositely still) by the tradition concerning the ἔχιδνα told in Arist. *Mirab.* 165 (p. 846ᵇ, 18 Berl.) τοῦ περκνοῦ ἔχεως τῇ ἐχίδνῃ συγγινομένου, ἡ ἔχιδνα ἐν τῇ συνουσίᾳ τὴν κεφαλὴν ἀποκόπτει. διὰ τοῦτο καὶ τὰ τέκνα, ὥσπερ τὸν θάνατον τοῦ πατρὸς μετεμχόμενα, τὴν γαστέρα τῆς μητρὸς διαρρήγνυσιν. Cf. Eur. *Or.* 479 ὁ μητροφόντης δδε πρὸ δωμάτων δράκων.—ὡς αὐτὴ λέγει: in answer to the last line: 'it came from herself, the best authority.'

526 καὶ ποῖ: καί connects the questions and is quite distinct from the καί of incredulity. The difference would be made clear by the general intonation of the sentence when uttered. Paley quotes Soph. *Trach.* 68 καὶ ποῦ κλύεις νιν, τέκνον, ἱδρῦσθαι χθονός; Ar. *Ran.* 618 καὶ πῶς βασανίζω; *Eq.* 1322.—ποῖ: cf. 1073 ποῖ δῆτα κρανεῖ, ποῖ καταλήξει; *Pers.* 737 πῶς τε δὴ καὶ ποῖ τελευτᾶν: Eur. *Tro.* 1029 ὦ· εἰδῆς οἷ τελευτήσω λόγον, Soph. *O. C.* 476 &c.: 'What does it *come to* in the end?' Cf. *Pers.* 789 ποῖ καταστρέφεις | λόγων τελευτήν:—τελευτῷ κ.τ.λ. Or. asks for the sum and substance (shewing the application) of the dream, without unessential detail.—καρανοῦται: lit. 'is brought to a head' or 'has its head (completion) put upon it.' Hesych. καρανοίσθω· τελειούσθω. Cf. 701 πρᾶγμα μὴ καρανῶσαι, Hes. *Ὀρφ.* 106 ἕτερόν τοι ἐγὼ λόγον ἐκκοιμφώσω. Plat. *Gorg.* 505 D ἐπιθέντες κεφαλήν (*sc.* τοῖς μύθοις), and συγκορυφοῦν. This meaning, though somewhat different from, is akin to that of 'sum up,' and the schol. here explains by κεφαλαιοῦται (*i.e.* ἐν κεφαλαίῳ περιλαμβάνεται).

527 ὁρμίσαι. The infin. follows the sense λέγεται in τελευτῷ λόγος. To join it with ἔδοξεν (as does the schol.) is very

πέμπει τ' ἔπειτα τάσδε κηδείους χοάς,
ἄκος τομαῖον ἐλπίσασα πημάτων.
Ρ. ἀλλ' εὔχομαι γῇ τῇδε καὶ πατρὸς τάφῳ
τοὔνειρον εἶναι τοὔτ' ἐμοὶ τελεσφόρον.
κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν. 540
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλιπὼν ἐμοὶ
οὗφις, ἁ παῖς ἄν, σπάργαν' ἠμφωπλίζετο,
καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἔμειξεν αἵματος φίλον γάλα,
ἡ δ' ἀμφὶ τάρβει τῷδ' ἐπώμωξεν πάθει, 545
δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
κτείνω νιν, ὡς τοὔνειρον ἐννέπει τόδε.

is possible, but no change is required. †. **538** δ' Stanley, but τ' is better eaking of a consequence. **539** M lacks the person-sign. **540** *συσκό-* M (with a second λ superscript), corr. Victorius. γ is often confused with one of σ.—*ὧδε* Schütz. **541** *ἐκλείπων* M (corrected from *ἐκλείπει*), *ἐκλιπὼν* ield. **542** *οὑφεὶς ἐπᾶσα σπαργανηπλείζετο* M, with ζτ. in marg. I have cted as above († †), *οὗφις* being due to Porson. *ὡπλίζετο* Victorius (with *ὅφις τε σπαργάνοις ὡπλίζετο*), *ὅφις τε πᾶς ἐν σπαργάνοις ὡρμίζετο* Pauw, *οὗφις τε παῖς ὧν γάνοις ὡπλίζετο* Butler, *οὗφις ἔπειτα σπ. ὡπλ.* Martin, &c. Other verbs suggested

0 *ἔπειτα*: 'in consequence.'—*τάσ-* *ζοάς*: with the same contempt as in 2. 86, 515.
7 *ἄκος τομαῖον κ.τ.λ.*: with sar- : 'in the fancy that things like *these* be a drastic cure.'—*τομαῖον*: lit. e knife.' Cf. *Suppl.* 274 *ἄκη τομαῖα ντήρια*, *Ag.* 839 *ὅτῳ δὲ καὶ δεῖ φαρμά- καιωνίων, | ἤτοι κέαντες ἢ τεμόντες νωτ | πειρασόμεσθα πῆμ' ἀποστρέψαι*, Soph. *Aj.* 581 *οὐ πρὸς ἰατροῦ σοφοῦ | ὧν ἐπῳδὰς πρὸς τομῶντι πήματι*, Plat. 354 A *τὰς ὑπὸ τῶν ἰατρῶν θεραπείας ἃ καύσεών τε καὶ τομῶν κ.τ.λ.*—*ἐλπί-* . The aor. either (1) because *πέμ- πεμψε*, or better (2) timeless, trans- le by the pres., cf. *ᾠδέσω* (107 n.), *ασα*, *ἐγέλασα* &c.—For the construc- *λπίσασα ἄκος*, 'looking for a cure,' . *e. T.* 576 *μαχώμεθ', οὐκ ἄτιμον ω μόρον*, Eur. *Hipp.* 97 *ἢ κἀν θεοῖσι*

539 *ἐμοὶ*: 'let its fulfilment apply to *me*.'—*τοὔνειρον...τοῦτ'*: 'the dream...in that shape (or to that purpose).' *τοῦτ'* would be needless and prosaic if the sense were simply 'that dream.'
540 *κρίνω δέ τοί νιν*: 'and, as a fact, I interpret it' (as *ὀνειροκρίτης*, cf. 549).—*συγκόλλως*: cf. *Suppl.* 314 and *inf.* 578 *ἀρτίκολλα*.
542 *οὗφις, ἁ παῖς ἄν, σπάργαν' ἠμφωπλίζετο*. See crit. n. For the correction of the text *οὑφεὶς ἐπᾶσα σπαργανηπλείζετο* little help can be derived from the only schol. *ἐτιμελείας ἠξιοῦτο*. If, however, the reading here offered is correct, we may suspect that the writer recognised in his text the letters *ωπιζετο*, which he connected with *ὀπίζω*, the late act. of *ὀπίζομαι*. He may even have been interpreting an *ἠμφωπίζετο* (cf. *ἀμφέπω*, *ἀμφιπένομαι*). For the rest *παῖς* y confused elsewhere arly liable to omission *ἐπᾶσα* is therefore rruption. It is pos- ppose a metathesis of common type, by *πεσα*) becomes *σπα-* er take into account struction of *ἁ παῖς ἄν*, ent in *ἠμφωπλίζετο*.

upon she sends these mourning dues, in hope the cure may reach the mischief's root!

Or. Then pray I to this earth where is my father's grave, that it may be my part to make the dream come true. Nay, as I read it, it fits without a flaw. For if the snake came from the same place as I; if it was wrapped, just as a child might be, in swaddling-clothes; if in its gaping mouth it took the breast that nourished me, and mingled the kind milk with curds of blood, while she for terror shrieked loud when this befel—surely, that she thus nurtured the dread prodigy, means she must cruelly die. 'Tis I that grow serpent and take her life, according to the bidding of this dream.

are *ἠπαλίζετο* E. A. I. Ahrens, *ἠρπαλίζετο* Franz, *ἠπλοίζετο* Conington, *ηὐλίζετο* L. Kayser. I formerly thought of *ἠμφιαζετο* (erroneously called the 'later' form of *ἠμφιέζετο*, though cf. *ἀντιάζω* and Hesych. *ἀμφιον· ἔνδυμα*). **543** *μαστὸν* M (an unexampled form), *μαστὸν* Blomfield. Perhaps *μαζὸν* (529) is right. The pronunciation is to be considered (*μαζὸν* = *μαζδον* and *δ* was confused with *θ* in later Greek).—*ἐμοῦ* Schütz. †. **544** *τ'* Hermann, binding this more closely into one notion with the previous line. But Or. is enumerating the several items with deliberation.—*ἔμιξεν* M. **545** *ἀμφιταρβίτωδ'* M, corr. Porson. **547** M had first written *ἐκδρακοντωθεὶς* (thinking of *ἐκ δρακόντων*). **548** *κτενῶ* Turnebus. †.

The accus. *σπάργαν'* has every appearance of being correct, and the verb should obviously be chosen to suit it.—*οὗφῖς*. Herodian calls the quantity Attic. Cf. Phot. *ὅφις· ἐκτείνουσι κατὰ τὸ ἐνικόν*, *inf.* 927 *ὄφιν ἐθρεψάμην*, *Suppl.* 186 *κόνιν* (*P. V.* 1118).—*ἁ παῖς ἄν*: sc. *ἀμφωπλίζοιτο*. Cf. Xen. *Cyr.* 1. 3. 8 *τὸν Κῦρον ἐπερέσθαι προπετῶς, ὡς ἂν παῖς μηδέπω ὑποπτήσσων*, Plat. *Rep.* 368 D *δοκεῖ μοι τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἵανπερ ἂν εἰ προσέταξε κ.τ.λ.*, Isoc. 14. 37 *ἅπερ ἂν εἰς τοὺς πολεμίους, ἐξαμαρτεῖν ἐτόλμησαν.*—*σπάργαν'*: for the accus. (as with *ἐνδύεσθαι*, *ἀμφιδύεσθαι*, *ἀμφιέννυσθαι*, *ἀμπέχεσθαι*, &c.) cf. Soph. *El.* 995 *τοιοῦτον θράσος | αὐτή θ' ὀπλίζῃ κἄμ' ὑπηρετεῖν καλεῖς*; *Anth. P.* 5. 93 *ὠπλισμαι πρὸς Ἔρωτα περὶ στέρνοισι λογισμόν.*—*ἠμφωπλίζετο* accounts for the corruption somewhat better than *ἀμφωπλίζετο*. The double augm. as with *ἀμπέχω*, *ἀμφιγνοῶ*, *ἀντιβολῶ*, *ἀνέχω*, *ἐνοχλῶ*, *ἐπανορθῶ*. For other instances (in which analogy has been at work) see Kühner-Blass *Gr. Gramm.*[3] II. pp. 35 sq.—The sense in *ὀπλίζω* is that of wrapping for protection. With the expression in general cf. Eur. *Ion* 1490 *σπάργαν' ἀμφίβολά σοι τάδ' ἐνῆψα*, Pind. *N.* 1. 38 *κροκωτὸν σπάργανον ἐγκατέβα*.
543 *ἀμφέχασκ'*: a word not only suited to the widely opened mouth of the serpent, but also graphic of the unintelligent gaping of a babe at the breast.—*ἐμὸν θρεπτήριον*: 'which nourished *me*.' We should not compare *e.g.* *Suppl.* 381 *τοῖς ἐμοῖς παλιγκότοις* (= *τοῖς π. ἐμοί*), *Eum.* 91 *τόνδ'...ἐμὸν | ἱκέτην* (= *ἱκέτην ἐμοί*), *σὸς πόθος* (= *πόθος σου*) and the like. In these instances we have to deal with nouns, whereas *θρεπτήριον* is an adj., the construction (as Weckl. points out) being *ἀμφέχασκε μαστόν*, (viz.) *ἐμὸν θρεπτήριον* (*μαστόν*): lit. 'the breast which was mine for nurturing.'
544 *φίλον γάλα*: *alimum lac*, 'the good milk.' The epithet is chosen for contrast to *αἷμα*.
545 *ἀμφὶ τάρβει*: see 35 (n.) *περὶ φόβῳ*.—*ἐπώμωξεν*: suggesting the *οἰμωγή* of a violent death.—*πάθει*: 'experience.'
546 sq. *δεῖ τοί νιν κ.τ.λ.*: *i.e.* to answer to the way in which she nourished the terrible thing *βιαίως* (sc. with cruel violence done to herself), she must be put to death *βιαίως*.—*ὡς*: *sicut modo quo.*—*ἐκδρακοντωθεὶς*: 'turned *from* man into serpent,' though not excluding the sense 'converted *utterly* into a serpent.' Cf. Eur. *Suppl.* 703 *λόχοι δ' ὀδόντων ὄφεσι ἐξηνδρωμένοι*, *Bacch.* 1330 *δάμαρ τε σὴ | ἐκθηριωθεῖσ' ὄφεσι ἀλλάξει τύπον.*—*ἐγὼ*: '*I* am to be the slayer' (*κτείνω* with reference to *θανεῖν*).
548 *κτείνω*: prophetic pres. Cf. 507,

ΧΟ. τερασκόπον δὴ τῶνδε σ' αἱροῦμαι πέρι
γένοιτο δ' οὕτως. τἆλλα δ' ἐξηγοῦ φίλοις, 550
τούσδ' ἔν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων.
ΟΡ. ἁπλοῦς ὁ μῦθος· τήνδε μὲν στείχειν ἔσω·
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς,
ὡς ἂν δόλῳ κτείναντες ἄνδρα τίμιον
δόλῳ τε καὶ ληφθῶσιν ἐν ταὐτῷ βρόχῳ 555
θανόντες, ᾗ καὶ Λοξίας ἐφήμισεν,
ἄναξ Ἀπόλλων, μάντις ἀψευδὴς τὸ πρίν.

549 M has the παράγραφος.—δὲ M, corr. Kirchhoff. Others retain δὲ and give the line to Orestes. ϟ.—τῶνδεπ' M, changed to τῶνδεσ'. 550 γένοιτό θ' Weil. 551 τούς δ' M, corr. Pauw. ϟ. τοὺς μέν τι Stanley, but the corruption was unlikely. τοὺς δεῖν τι Höhne, ποῦ δεῖ τι ποιεῖν, ποῦ δὲ μή τι δρᾶν Weil.—τί δρᾶν χρεὼν Todt.

P. V. 183 δεῖξαι τὸ νέον βούλευμ' ἀφ' ὅτου | σκῆπτρον τιμᾶς τ' ἀποσυλᾶται, *ibid.* 227 (ᾗ κεραίνοιτο), 529 (φυγγάνω), 541, 980, Ar. *Eq.* 1087 ἔστιν ἐμοὶ χρησμὸς... | αἰετὸς ὡς γέγνῃ καὶ πάσης γῆς βασιλεύσεις, Thuc. 1. 121 μᾷ νίκῃ κατὰ τὸ εἰκὸς ἁλίσκονται, Soph. *Ph.* 113 αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα, &c.—ὡς...ἐννέπει: *i.e.* a dream thus clear can mean nothing else. His purpose finds further sanction in this vision. Cf. the thought of 532 and the remark 512 sqq.—ἐννέπει has more point if rendered 'bids.' Cf. Soph. *O. C.* 932 ἐννέπω δὲ νῦν | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά, Pind. *P.* 9. 104 κεῖνος οἰνεῖν καὶ τὸν ἐχθρὸν | ...καλὰ ῥέζοντ' ἐννεπεν.

549 τερασκόπον δή: *i.e.* you have offered to read this dream and I choose your reading. Hesych. τερασκόπος· ὀνειροκρίτης. In M the line has the παράγραφος denoting a change of speaker and plainly belongs to the Chorus. δὴ may possibly stand in a reply 'nay, I choose *you*,' but the superiority of δή is self-evident and the particles are repeatedly confused.—σ' is emphatic, the elision being no objection. Cf. 379 (n.): 'of all interpretations I prefer this of yours.' So *Suppl.* 402 οὐκ εὔκριτον τὸ κρῖμα· μὴ 'μ' αἱροῦ κριτήν. [Others assign the verse to Orestes (without, however, accentuating σ' as would be necessary) with the sense of 'expounding' (the dream) passes into that of 'dictating' a course of action. So ἐξηγητής = both *enarrator* and *auctor*. —φίλοις: an assurance of loyalty and an invitation to confidence.

551 τούσδ' ἔν τι ποιεῖν κ.τ.λ.: 'bidding these (*i.e.* some of us) do some special thing, and those (*i.e.* others of us) refrain from this or that.' Cf. Eur. *I. T.* 721 τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε. τούσδ' does not refer to Electra, but the form of expression is conventional and comprehensive. The orders of Or. will be distributed, and some of the φίλοι will receive positive commands to act, while others will be simply warned what to avoid.—τούσδ' is more idiomatically answered by τοὺς δὲ than by τούσδε. Since ὁ δέ is frequently antithetic to a clause without the balancing art. or μέν, or either (*S. c. T.* 327 ἄλλοι δ' ἄλλον ἄγει, φονεύει, τὰ δὲ πυρφορεῖ, *ibid.* 313, *Pers.* 815 οὐκ ἐλάσσονα, πάσχουσι, τὰ δὲ μέλλουσι, Hom. *Il.* 22. 157 τῇ ῥα παραβραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων), it follows that οἵδε ποιοῦσί τι, οἱ δὲ οὐ ποιοῦσι is sufficiently normal Greek. A styleless prose might have said τούσδε μὲν...τούσδε δέ...(cf. τότε μέν...τότε δὲ &c.).—ἔν τι: 196 (n.).

552 ἁπλοῦς: not merely 'plain and simple' but also 'single.' The orders are the same, viz. to abet the by means of τὸ σιγᾶν καὶ λέγειν 580). Electra performing this the house (577) and the Cho. ἡνδε μὲν is not answered by g line, which still refers to i is resumed in v. 577 ξὺν' οὖν .λ. and answered in 579 ὑμῖν δ'

ΧΟΗΦΟΡΟΙ

CHO. Be it so. I choose thy divination of these sign say Amen! For the rest, teach thy friends their parts these say 'Do but this,' and to those 'Do not that.'

OR. 'Tis simple telling. Electra must go within; a her cloak this covenant with me. So, for their guileful sl of a man of price, will they be caught themselves by gu the self-same snare, and die, according to the word of L sovereign Apollo, seer whose truth hath never failed as yet

552 M has no person-sign.—στείχειν M, corr. Porson.—Some editions place a after ἔσω, making the infin. depend on αἰνῶ. ϟ. 553 ὑμῖν δ 554 κτείναντας M, corr. Robortello. 555 δόλῳ τε M, corr. Pauw. ϟ. γε Musgrave, δόλοισι καὶ Hartung, δόλῳ τε καὶ ληφθέντες...θάνωσιν Weil.—λη (*i.e.* λημφθῶσιν) M. 556 ἁλόντες Kirchhoff.

ἐπαινῶ κ.τ.λ.—στείχειν. The infin. depends on ὁ μῦθός ἐστιν (=λέγω=κελεύω) rather than awkwardly on the following αἰνῶ. For the infin. as indirect of imperat. cf. 143 λέγω φανῆναι (n.).

553 αἰνῶ = παραινῶ. Cf. 196, 711, *Suppl.* 185, *inf.* 579 ἐπαινῶ.—κρύπτειν: not simply 'keep the secret of' but '(help to) cloak,' viz. by doing her best to divert suspicion when the plot develops in action (577).—τάσδε: 'the following,' viz. 558 sqq. The exact grammar is 'this, as the pre-arrangement on *my* side' ('the agreement as to what *I* am to do').

[A common rendering of the passage separates τάσδε from συνθήκας and makes it refer to the Chorus, so that τήνδε μέν is at once answered by δέ...τάσδε. A proper intonation might, it is true, impart to τάσδε this antithetic force, and by assuming that Or. is addressing the Coryphaeus we remove any serious objection to the use of τάσδε in place of ὑμᾶς. But the order is awkwardly chosen, the cloaking of the plot belongs as much to El. as to the Cho., v. 577 is naturally resumptive of the instructions to El., and (as Verrall observes) στείχειν ἔσω is 'a strangely curt description of Electra's part.']

554 ἄνδρα τίμιον. Both words are stressed. The τιμή due to a king of men is contrasted with his treacherous and ignominious end. See 624 sqq., *Eum.* 628 ἄνδρα γενναῖον... | διοσδότοις σκήπτροισι τιμαλφούμενον, *ibid.* 639.—τίμιον further implies that a heavy *price* must be paid.

555 sq. δόλῳ γε κ.τ.λ. That καὶ belongs to ληφθῶσιν is obvious; 'that, as they slew by guile, so by guile they may be caught.' But the τε of M answers to nothing. To construe (1) δόλῳ τε καὶ ἐν ταὐτῷ βρόχῳ ληφθῶσιν, or δόλῳ τε (ληφθῶσιν) καὶ ληφθ. ἐν τ. βρ., is exc harsh, while (2) Klausen's ὡς ἂ κτείναντες δόλῳ τε θανόντες, καὶ λ is surely altogether impossible. attempt, according to which τε = εἶτα ('with guile too they may caught'), involves a use of τε unsu by any parallel in tragedy. On th hand γε produces excellent sen the special danger of γε καὶ bei verted into τε καὶ is manifest.—ἐν βρόχῳ: proverbial. Weckl. quot carius (III. 85) as authority for the ἐν τοῖς ἐμαυτοῦ δικτύοις ἁλώσομαι ὑπὸ τῶν ἰδίων πανουργιῶν ἁλισκο In construction the words are to be to the whole thought ληφθῶσιν θ (=ληφθ. καὶ θάνωσι, cf. 124, 39 'caught to their death.' The e lies upon the participle, which is f opposed to κτείναντες (= ὡς ἂν δόλ ναντες δόλῳ γε καὶ θάνωσι).

556 sq. ᾗ καὶ...τὸ πρίν. O still harp upon the divine warrant terrible deed. Hence the accum of titles of Apollo.—καὶ: not w separate word Λοξίας, but with th of the clause.—ᾗ...Λοξίας ἐφήμισ 273 sqq. there is no distinct men the craft, but only of the death (al τρόπον τὸν αὐτόν may fairly inclu former). The legend, however, s have recognised this clause in the o command. Cf. Soph. *El.* 35 χ τοιαῦθ' ὁ Φοῖβος... | ἔσκειον αὐτὸν ἀ τε καὶ στρατοῦ | δόλοισι κλέψαι χειρ κοινῇ σφαγάς.

557 ἄναξ Ἀπόλλων: another of Λοξίας, both authoritative (ἄνα reassuring ('Απόλλων, the great (help).—ἀψευδὴς τὸ πρίν: *Eum* μάντις ὢν δ' οὐ ψεύσομαι, *fr.* 35c

μενοῦμεν οὕτως ὥστ' ἐπεικάζειν τινὰ 565
[δόμοις παραστείχοντα καὶ τάδ' ἐννέπειν·]
"τί δὴ πύλησι τὸν ἱκέτην ἀπείργεται
Αἴγισθος, εἴπερ οἶδεν ἔνδημος παρών;"
εἰ δ' οὖν ἀμείψω βαλὸν ἕρκειον πυλῶν
κἀκεῖνον ἐν θρόνοισιν εὑρήσω πατρός, 570
ἢ καὶ μολὼν ἔπειτά μοι κατὰ στόμα,
ἔρρει, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλών.
πρὶν αὐτὸν εἰπεῖν "ποδαπὸς ὁ ξένος;" νεκρὸν
θήσω ποδώκει περιβαλὼν χαλκεύματι.
φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη 575

565 μενοῦμεν οὕτως Kirchhoff. ⸸. **566** The line is probably spurious. ⸸.—δόμοις Boissonade. ⸸.—παραστίχοντα M, corr. Victorius. **567** πυλήσι M. See Introd. p. c and Meisterhans[2] pp. 94 sq. πύλαισι Blomfield.—ἀπείργετε, | Αἴγισθος εἴπερ κ.τ.λ. Aldus. **568** ἐν δόμοις παρών Iw. Müller. **569** βαλῶν M, βᾶλὸν m. ⸸.

565 μενοῦμεν. The consequence (treated as apodosis to a condition) is put more forcibly with asyndeton. Cf. the passages from Eur. *Med.* 386 and Xen. *An.* 5. 7. 9 quoted under καὶ δὴ (563).—οὕτως: *i.e.* with such demeanour.—ἐπεικάζειν: the pres. of a repeated action, or 'they will begin to conjecture.'

566 δόμοις: dat. incomm. with ἐπεικάζειν directly, and indirectly with the whole sense ἐπεικάζειν καὶ τάδ' ἐννέπειν. Verrall explains the dat. somewhat differently, as 'modelled upon ἐπιβάλλειν τινί, ἐφίναι, &c.' [The line is, however, probably an interpolation. Not only can it be spared with advantage, but the schol. appears not to have read it.]

567 πύλησι: see crit. n. The case is here either locat. or instrumental. With the latter cf. Ar. *Eccl.* 420 ἣν δ' ἀποκλῇ τῇ θύρᾳ, *Vesp.* 334, *ibid.* 775 οὐδείς σ' ἀποκλήσει θεσμοθέτης τῇ κιγκλίδι and Lat. *prohibere iauua, exclusus fore* (Hor. *Sat.* 1. 2. 67). Wordsworth quotes the legal phrase (*ap.* Lys. *Thcom.* 117. 37) ὅστις ἀπείλῃ τῇ θύρᾳ.—τὸν ἱκέτην: a description to be conjectured from their attitude (οὕτως 565). τόν is, of course, generic.—ἀπείργεται: 'causes him to be shut out.' [illegible] δάιος, δαρόν, εὐνατήρ, θοινατήρ, ἱπποβάμων, κυναγός, νάιος: Bekk. *Anecd.* p. 224. 12 οὐδὸν Ὅμηρος βηλόν, οἱ δὲ τραγικοὶ βαλόν. —ἕρκειον. It is surely unwarrantable to alter this to ἐρκείων. Cf. 1068 ἀνδρὸς βασίλεια πάθη, *Eum.* 292 χώρας ἐν τόποις Λιβυστικοῖς, Eur. *Hipp.* 395 θυραῖα φρονήματ' ἀνδρῶν, *H. F.* 410 Εὔξεινον οἶδμα λίμνας, *Cycl.* 11 γένος Τυρσηνικὸν λῃστῶν, Soph. *Aj.* 860 πατρῷον ἑστίας βάθρον, *Ant.* 793 νεῖκος ἀνδρῶν ξύναιμον, Ar. *Vesp.* 838 τροφαλίδα τυροῦ Σικελικήν, Lucr. 1. 119 *per gentes Italas hominum* &c. There is actually more point in ἕρκειον: 'the outermost threshold of the gates.'—[The διορθωτής has written ἐρκίον, a Homeric noun (cf. *Il.* 9. 476 ὑπέρθορον ἐρκίον αὐλῆς), which would be in apposition to βαλόν. But the threshold cannot be called the ἐρκίον of the gates.]

570 κἀκεῖνον: 'that wretch,' with strong antithesis to πατρός. Cf. Soph. *El.* 267 ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω | τοῖσιν πατρῴοις.

571 ἢ καὶ μολὼν κ.τ.λ.: 'or if, it may be, he come afterwards face to face with me.' The second clause of the protasis takes a participial shape in place of the construction with εἰ. Two forms of [illegible] are normal, viz. (1) εἰ ἐκεῖνον εἰ ἔπειτα μολεῖται, ἔρρει and (2) ἐν θρόνοισιν, ἢ καὶ ἔπειτα μολών, a hypothetical participle is able with an εἰ-clause, and are combined.—κατὰ στόμα: [illegible] 11, Eur. *Rhes.* 409 Θρῃκῶν νεοσσῶν κατὰ στόμα, 491 τάξον μ' Ἀχιλλέως καὶ στρατοῦ κατὰ στόμα. In Plat. *Leges.* 855 D the art. is added (κατὰ τὸ στόμα τοῦ διώκοντός τε καὶ φεύγοντος). The meaning of στόμα is not 'mouth' but 'front' (*os*), as in ἐπὶ στόμα πίπτειν and the military use (opposed to οὐρά).

572 ἔρρει, κ.τ.λ. See crit. n. and Appendix for other views and readings.—ἔρρει: 'he is lost' (or 'a dead man'). Cf. Soph. *O. T.* 1166 ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν, Plaut. *Amphit.* 1. 1. 164 *perii, si me adspexerit.* For ἔρρει = ὄλωλε cf. *Pers.* 734, Soph. *O. T.* 560 ἄφαντος ἔρρει, *El.* 56.—καὶ κατ' ὀφθαλμοὺς βαλών: 'even if he (so much as) chance to meet me eye to eye.' βαλών is intrans., as in the vulgar βάλλ' ἐς κόρακας, ἐς μακαρίαν or *e.g.* Hom. *Il.* 11. 722 ἔστι δέ τις ποταμὸς Μινυήιος εἰς ἅλα βάλλων, Eur. *Cycl.* 574 εἰς ὕπνον βαλεῖς. So occasionally ῥίπτειν, λάπτειν, as well as the compounds ἐμβάλλειν, προσβάλλειν &c. The participle itself is occasionally used as an expletive (cf. φέρων). An instance which has been overlooked is Soph. *El.* 568 οὐ κατὰ σφαγὰς | ἐκκομπάσας ἔπος τι τυγχάνει βαλών (like the vulgar English '*went and* boasted'). The implication is 'to his own mischief.'—κατ' ὀφθαλμοὺς: cf. Xen. *Hier.* 1. 14 οὐδεὶς γὰρ ἐθέλει τυράννου κατ' ὀφθαλμοὺς κατηγορεῖν, Ar. *Ran.* 626 ἵνα σοι κατ' ὀφθαλμοὺς λέγῃ, Soph. *Ant.* 760 κατ' ὄμματα...παρόντι, Eur. *Andr.* 1117 κατ' ὄμμα στάς &c.

573 πρὶν αὐτὸν εἰπεῖν. Though in tragedy αὐτόν is frequently nothing more than *eum*, it is better taken here (with Verrall) as *ipsum*: 'before he himself can speak and say...'—ποδαπὸς ὁ ξένος; the usual first question. Cf. 653, *Suppl.* 240 ποδαπὸν ὅμιλον...προσφωνοῦμεν; Homeric τίς πόθεν εἰς ἀνδρῶν; 150).

574 ποδώκει περιβαλὼν χαλ[illegible] The schol. imagines that ποδώκει t[illegible] sword as animate. This creates a c[illegible] of metaphor, and it is better to un[illegible] that the sudden sweep of the [illegible] accompanied or made possible [illegible] nimble movement of Orestes. Th[illegible] ness of foot is that of Or. him[illegible] epithet being transferred. 'Catch[illegible] swift-footed sword' (= 'catching [illegible] ing forward nimbly with my swor[illegible] unnatural Greek in view of *e.g.* *Phoen.* 1351 λευκοπήχεις κτύποι. βαλών. The figure is ultimately [illegible] from a net or a lasso: cf. Eur. *M[illegible]* ὡς ἐγγὺς ἤδη γ' ἐσμὲν ἀρεύων [illegible] *H. F.* 729 βρόχοισι δ' ἀρκεῖν δεδ[illegible] ξιφηφόροισι with Hdt. 4. 60 βρόχ[illegible] ὧν ἔβαλε τὸν αὐχένα, *Pers.* 749 σφυρηλάτοις περιβαλών. Much [illegible] difficulty of the expression may [illegible] moved by uttering χαλκεύματι [illegible] tone of expressions παρὰ προσ[illegible] The βρόχος in this case is a stran[illegible] —a χάλκευμα, the sword. Cf. 491, [illegible] on the contrary, the πέδαι are stra[illegible] being ἀχάλκευτοι.—[The sense '[illegible] him around my swift sword' (cf. [illegible] πεσεῖν ξίφει) is perhaps possible, [illegible] less supported.]

575 οὐχ ὑπεσπανισμένη: *i.e.* [illegible] has never been stinted of blood to [illegible] Or. is thinking of the murder, fi[illegible] the children of Thyestes, next of A[illegible] to be followed now by the third [illegible] therefore it is hoped, final) draught.

passing by may make surmise and chide the house, a
'Why, prithee, doth Aegisthus have his door shut u
suppliant, if he is here to know it, and not abroad?'
once cross the outer threshold and find that man sitting
father's throne, or should he afterward come face to fa
me, he is doomed, for sure, let him but meet my eye.
himself can say 'From what land is the stranger?' my
weapon shall sweep round him, and I will lay him
The Avenging Spirit, who hath known no stint of gor

—ἕρκειον M, ἐρκίον m. ἐρκείων Stanley. ⸸. **571** sq. See Appendix [illegible] μου...ἔρρει Wakefield, ἐναντά μοι κακόστομα | ἐρεῖ Schoemann. For other su[illegible] see Wecklein Appendix p. 230. **572** ἐρεῖ M. I have restored th[illegible] letter (cf. crit. n. to 533, 561). ⸸. ἀρεῖ Bamberger, ἔρρει Pauw.—βαλεῖ βαλεῖ Robortello. **575** ὑπεσπανισμένην Iongh.

δεινὰ δειμάτων ἄχη,
πόντιαί τ' ἀγκάλαι κνωδάλων 585
ἀνταίων βροτοῖσι
πλήθουσι· βλάπτουσι καὶ πεδαίχμιοι
λαμπάδες πεδάμαροι
πτανά τε καὶ πεδοβά-
μονα· κἀνεμόεντ' ἂν 590
αἰγίδων φράσαι κότον.

ἀλλ' ὑπέρτολμον ἀν-
δρὸς φρόνημα τίς λέγοι

γραφος.—γάρ M, γᾶ Schütz. **584** δεινὰ καὶ δειμάτων M, corr. Heath. ⸸.—ἄκη Martin, ἄγη Auratus. **586** sq. ἀνταίων βροτοῖσι πλήθουσι, βλαστοῦσι καὶ M. πλήθουσι Blomfield (since the root is *plē*; see App. to v. 22). Others take πλήθουσι = πελάζουσι, with a feeble sense. βλάπτουσι was restored by Butler. ⸸. ἀνταίων βρότοισι· πλήθουσι καὶ Herm., ἀντ. βροτοῖσι· πλήθουσι καὶ Franz (leaving the antistrophe as in M). Some emend the antistr. and alter here according to such emenda-

Eum. 905 καὶ ταῦτα γῆθεν ἐκ τε ποντίας δρόσου | ἐξ οὐρανοῦ τε κἀνέμων ἀήματα) or with two (Eur. *Hec.* 1181 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει | τοιόνδε), and that only earth, air and water can be named when their denizens are in question (*e.g.* Pind. *I.* 1. 48, Soph. *fr.* 855); but here the inclusion of πῦρ, the fiercest of all ravagers (605 n.), is inevitable. Cf. Eur. *fr.* 1059 δεινὴ μὲν ἁλκὴ κυμάτων θαλασσίων, | δεινοὶ δὲ ποταμῶν καὶ πυρὸς θερμοῦ πνοαί, | ... | ἀλλ' οὐδὲν οὕτω δεινὸν ὡς γυνὴ κακόν, Poet. *ap.* Plut. *Mor.* 760 D πῦρ καὶ θάλασσαν καὶ πνοὰς πνὰς αἰθέρος | περᾶν ἑτοῖμος. For the four elements cf. Plat. *Tim.* 42 E πυρὸς καὶ γῆς ὕδατός τε καὶ ἀέρος.

584 δεινὰ δειμάτων ἄχη. The interpolated καὶ was originally an adscript. It occurs again in v. 594 and is frequently used by grammarians in the sense 'that is to say,' indicating apposition.—The combination δεινὰ δειμάτων conveyed to the schol. (q.v.) the same superlative force as that in πιστὰ πιστῶν (*Pers.* 683), ἄρρητ' ἀρρήτων (Soph. *O. T.* 463), κακὰ κακῶν (*O. C.* 1228) or in κάκιστα κακ-

585 ἀγκάλαι: αἱ κοιλότητες schol., but, though this is included, in allusion to the waves, the word meanwhile personifies the sea as a nurse (τρέφει *sup.*). Cf. *Ag.* 724 πολέα δ' ἐσκ' ἐν ἀγκάλαις and context. *P.V.* 1051 πετραία δ' ἀγκάλη σε βαστάσει is no less figurative. The metaphor, which is first quoted from Archilochus (ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις, schol. to Ar. *Kan.* 704), has perhaps faded into phrase in Eur. *Hel.* 1062 ἢ μεθήτομεν | κόσμον τάφῳ σῷ πελαγίους εἰς ἀγκάλας, but metaphor remains in *e.g.* Eur. *fr.* 941 ὁρᾷς τὸν ὑψοῦ τῶνδ' ἄπειρον αἰθέρα | καὶ γῆν πέριξ ἔχουθ' ὑγραῖς ἐν ἀγκάλαις.

586 ἀνταίων βροτοῖσι: cf. *Suppl.* 270 κνωδάλων βροτοφθόρων. Some of the sea-monsters were imaginary (krakens), others real (*e.g.* the larger octopus, the shark &c.).

587 πλήθουσι. See crit. n. In sense the word resumes πολλὰ (583).—For πλήθουσι before βλ cf. *frag. adesp.* 455 τὸν νοῦν ἔβλαψε πρῶτον, *Suppl.* 769 βόβλου, Soph. *El.* 440 πασῶν ἔβλαστε, *O. T.* 717 παιδὸς δὲ βλαστάς. Similarly Ὀρφεῖ δὲ γλῶσσαν. See Blaydes *Vesp.* 570.—βλάπτουσι. The 'hurting' goes with that of short' (a career), the latter suited to πτανά. Cf. *Ag.* 123 ...οισθίων δρόμων.—The reading βλαστοῦσι, a word of doubtful for Aeschylus. It recalls (and re been suggested by) τρέφει

and the arms of the deep are full of beasts baleful
In mid-space also lights that blaze by day work mis
things that fly and things that walk the earth. Of th
tempestuous wrath could they also tell a tale.

But who can tell of man's rash stubborn spirit, a

tion. **588** πεδάμαροι M (presumably παιδ-), corr. m, with ma
οἶμαι πέδουροι, ἵν' ᾖ τὸ σημαινόμενον μετέωροι. Thence πεδάροι Stanley.
Wellauer. ⸸. **589** πτηνά M (α by m).—πτανὰ δὲ Hermann.—πο
(*i.e.* παιδ-), corr. m. **590** κἀνεμόεντων M, corr. Blomfield. Coni
defend ἀνεμόεντων αἰγίδων by δρόσοι ...τιθέντες (*Ag.* 566 sq.), but there th
sound, are at least separated. A late writer like Nicander (*Ther.* 12
ψολόεντοι ἐχίδνης is no authority. Moreover the adj. is more idiomatic and
with κότον. **591** φράσαις Blomfield (with stop at πεδοβάμονα), τρέ
φρίσσει Heath. **593** λέγῃ Blomfield. ⸸.

(583), but leaves the clause pointless. What should be predicated is the harmfulness of such flashes, not the mere fact of their coming into being (cf. δεινὰ ἄχη, ἀνταίων, κότον in the context). βλαστέω appears in Theophrastus (*C. P.* 2. 17. 4), Bion (17. 17), Apoll. Rhod. (4. 1425). βλαστουμένη in Soph. *fr.* 234. 7 is almost certainly corrupt. The schol., misconstruing the remainder of the strophe and misunderstanding λαμπάδες, explains the word as transit. (γεννῶσι καὶ αὔξουσι). The authority for this use is the aor. ἐβλάστησεν in Apoll. Rhod. 1. 1131.—πεδαίχμιοι: *i.e.* in mid space, between heaven and earth. Of forms from the 'Aeolic' πεδά Aeschylus also uses πεδάρσιος (senar.), πέδοικος (*fr.* 53). Eurip. has πέδαιρε (lyr., *H. F.* 819) and πεδαίρουσα (*ibid.* 872 in troch. tetr.).

588 λαμπάδες πεδάμαροι: not 'meteors' but the 'lights that flash by daytime' (unlike λαμπάδες in the ordinary sense, and unlike the stars and meteors, which are also λαμπάδες πεδαίχμιοι), *i.e.* the lightning. The adj. supplies an essential qualification and should by no means be altered to πεδάροι (= μετέωροι), which forms a pure tautology with πεδαίχμιοι. A corruption of πεδάροι to πεδάμαροι was in itself improbable, and πεδάμαροι (= μεθημέριοι) is a perfectly conceivable compound based on πεδ' ἄμαρ (cf. ἐς ἄμαρ 610). With the Ablaut grade (as against μεσ-ημ(β)ρ-ία, μεθ-ημέριοι) cf. ὑδαρής.—For the sense of λαμπάδες cf. Eur. *Suppl.* 1011 δαμασθεὶς λαμπάσιν κεραυνίοις, *Bacch.* 244 ὃς ἐκπυροῦται λαμπάσιν κεραυνίοις, 594 ἅπτε κεραύνιον αἴθοπα λαμπάδα with *P. V.* 1117 ἕλικες δ' ἐκλάμπουσι | στεροπ For lightning as representin opposite element to water, c ὄντες ἔχθιστοι τὸ πρίν, | πῦρ κα

589 sqq. πτανά τε κ.τ.λ. T tion is rather uncertain. It possible to render 'and win and things that walk the earth *also* of the gusty wrath of sto (1) it is undesirable to separate while, on the other hand, an would be very harsh, (2) there be much more point in '*which* flies *or* walks the earth, the overtake (βλάπτουσι) and overt For the contrasted adjectives 1011 καὶ κνώδαλα πτεροῦντα στιβῆ.

590 sq. κἀνεμόεντ' κ.τ.λ. n. ἠνεμόεις is more than 'w 'blowing strong (violently).' *Trach.* 953 εἴθ' ἀνεμόεσσα τις αὔρα, *fr.* 1025. 3 πόντου τε χαρ κἀνέμων βίας.—ἂν...φράσαι: can tell from experience what Cf. *Ag.* 379 Διὸς πλαγὰν ἔχοισ

592 ἀλλ' ὑπέρτολμον κ.τ *Od.* 1. 3. 25 *audax omnia per humana ruit per vetitum nefa* might = ἀνθρώπου, but is man posed to γυναικῶν, as his da φρόνημα (see 322 sq. n.), to th desires, ἔρωτας.

593 τίς λέγοι; For the pot without ἄν in a direct questi 1373 πῶς γάρ τις...φράζειεν; 605 τεὰν, Ζεῦ, δύνασιν, τίς ἀν βασία κατάσχοι; *O.C.* 170 πο τίδοι ἔλθοι; Theoc. 27. 25 καὶ μέξαιμι; The use is Homeric,

καὶ γυναικῶν φρεσὶν τλαμόνων
παντόλμους ἔρωτας 595
<ἄταις ἀ>ὰταισι συννόμους βροτῶν;
ξυζύγους δ' ὁμαυλίας
θηλυκρατὴς ἀπέρω-
πος ἔρως παρανικᾷ
κνωδάλων τε καὶ βροτῶν. 600

ἴστω δ', ὅστις οὐχ ὑπόπτερος
φροντίσιν, δαεὶς

594 φρεσὶν M, φρεσὶν Ald.—τλημόνων καὶ M. Klausen removed καὶ (cf. 584 n.). **595** M places ἔρωτας at the beginning of the next verse. <ἔρωτας> ἔρωτας Klausen. **596** The missing – – ⏑ may be variously supplied. <αἰναῖσι> τ' ἄταισι Weil. I have written <ἄταις ἀ>ὰταισι (†) after rejecting ἄτ<αις ματαί>αισι. **597** ξυζυγοῦς Verrall, ξυζύγου Enger, unnecessarily creating a difficult gen. **598** ἀπέρωτος M

93 ἦ ῥά νύ μοί τι πίθοιο; (which, however, is akin to the wish εἴθε μοι πίθοιο), 11. 838 πῶς τ' ἄρ' ἔοι τάδε ἔργα; As in the case of οὐκ ἔστιν ὅστις κείραιτο (*sup.* 171 n.), ὡς (or ὥσπερ) εἴποι τις (Eur. *Andr.* 929. Ar. *Av.* 180), ὡς δόξειεν (Plat. *Rep.* 360 B, where see my note), the opt. stands in its own right, as a survival of old Greek usage. ἄν does not produce the opt.; its use was developed to assist and define that mood. Though there is no indubitable example in Attic prose (the accidental omission of ἄν being palaeographically easy in all quoted instances, see Kühner-Gerth² I. p. 230), the simple potential opt. should be frankly recognised in verse. Cf. *Ag.* 557 τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν, Hom. *Od.* 14. 122 οὔ τις πείσειε γυναῖκα, Herond. 3. 74 ὥστε καὶ περνᾶς | οὐδεὶς σ' ἐταιρίσειεν. See Goodwin *M. and T.* §§ 240—242.

594 γυναικῶν. This is no outburst of either Euripidean or commonplace misogyny, but represents the deliberate moral attitude of Aeschylus towards feminine sins of heartlessness and concupiscence. Not only are the vices of a man (*i.e.* infidelity) more loathsome in a

Soph. *fr.* 187 ὦ πᾶν σὺ τολμήσασα καὶ πέρα, γύναι· | κάκιον ἀλλ' οὐκ ἔστιν οὐδ' ἔσται ποτὲ | γυναικός, εἴ τι πῆμα γίγνεται βροτοῖς, Eur. *fr.* 1059, and to the contrary *Ion* 1090 sqq.—φρεσὶν τλαμόνων: for the dat. cf. *S. c. T.* 878 δόμοισι καὶ | σώμασιν πεπλαγμένοις, Soph. *O. T.* 25 φθίνουσα...κάλυξιν ἐγκάρποις, Eur. *Bacch.* 683 σώμασιν παρειμένοι. *Or.* 706 παῖς... ἐκταθεῖσα...ποδί.—τλαμόνων: 'reckless.' Cf. 383 τλάμονι καὶ πανούργῳ (n.). The sense of ταλαίφρων, ταλασίφρων is different. The cognate words ὑπέρτολμον, τλαμόνων, παντόλμους form a kind of crescendo. 'A man in his proud wilfulness may dare deeds too bold, a woman in her passion can steel her heart to dare and do *anything*.'

595 ἔρωτας. To understand this solely of the passion of love is to create a difficulty with the cases of Althaea and Scylla. The word is much more comprehensive: cf. *S. c. T.* 674 κακοῦ δ' | ἐκβαλ' ἔρωτα ἀρχάν (to Eteocles, who is bent on fighting his brother), Eur. *fr.* 659 ἔρωτες ἡμῖν εἰσὶ παντοῖοι βίου, *Tro.* 439 λωτοῦ τ' ἔρωτες, Pind. *N.* 11. 47 κερδέων δὲ χρὴ μέτρον θηρεύμεν· | ἀπροσίκτων δ' ἐρώτων ἀξύτεραι μανίαι, Soph. *Ant.* 617 ἐρώτων, Philodem. *de Mus.* 81) σιωπῶ γὰρ τὸ πᾶσαν ἐπιθυμίαν ὑπὸ τῶν παλαιῶν ῥηθαι.

596 ἄταις ἀ>ὰταισι. See crit. was easy and the play upon schylean (Append. to v. 32). 9. 91, a late passage) already paronomasia in Ἄτη, ἥ πάντας

women of wanton hearts are reckless in desires, with their of follies ruinous, follies insatiate? When desperate p masters the female heart, it steals victories o'er the t wedded pairs, be they of beasts or men.

Is there any whose thoughts lack wings to underst

(and schol.) altered to ἀπέρωτος. †. **599** παρανικᾶι (presumably παρανε but corrected. παρακινεῖ Iw. Müller, **601** ὑποπτέροις one schol. and T but a false assimilation of case is more probable than a corruption the othe **602** δμαθεὶς Emper., δᾴαις Franz. **602** sq. φροντίσιν τὰν δαεῖσ' ἀ Herm. sake of the antistr., q.v.), φροντίδ' ἐστὶν δαεὶς τὰν Enger, φροντίσιν, δαΐαν ἄν H

ἀᾶται. Hesych. gives ἀήτους· μεγάλας. Αἰσχύλος Ἀθάμαντι, and the poet was familiar with Hom. *Il.* 21. 394 τίπτ' αὖτ', ὦ κυνάμυια, θεοὺς ἔριδι ξυνελαύνεις | θάρσος ἄητον ἔχουσα; There is no obstacle to making the word identical in meaning with ἄᾶτος (ἄᾶτος ὕβρις Ap. Rhod. 1. 459) by a different Ablaut-grade. For the fem. flexion cf. 68 παναρκέταις νόσοις (n.).—συννόμους: lit. 'wedded (partnered) with.' Cf. *Pers.* 706 τῶν ἐμῶν λέκτρων γεραιὰ ξύννομε, and metaphorically, as here, *Ag.* 1641 ὁ δυσφιλεῖ σκότῳ | λιμὸς ξύνοικος, Soph. *O. C.* 1133 ᾧ τις οὐκ ἔνι | κηλὶς κακῶν ξύνοικος; *O. T.* 303 οἷᾳ νόσῳ σύνεστιν, *Aj.* 123 ἄτῃ συγκατέζευκται.

597 sqq. ξυζύγους δ' ὁμαυλίας κ.τ.λ.: lit. 'and the regardless passion which sways the female overcomes (amiss) the paired cohabitations of both brutes and men.' It is hard to see what objection can be taken to this sense, which is that neither beasts nor human beings remain true to their mates. For the mention of the brutes cf. *Suppl.* 1010 θῆρες δὲ κηραίνουσι καὶ βροτοί. Soph. *fr.* 855 εἰσέρχεται (sc. Κύπρις) μὲν ἰχθύων πλωτῷ γένει, | χέρσου δ' ἔνεστιν ἐν τετρασκελεῖ γονῇ, | νωμᾷ δ' ἐν οἰωνοῖσι τοὐκείνης πτερόν, | ἐν θηρσίν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω. Eur. *Hipp.* 1274 θέλγει δ' Ἔρως...φύσιν | ὀρεσκόων σκυλάκων | πελαγίων θ' ὅσα τε γᾶ τρέφει. Conington quotes Archilochus *fr.* 17 ὦ Ζεῦ...σοὶ δὲ θηρίων | ὕβρις τε καὶ δίκη μέλει.—ὁμαυλίας: ὁμοκοιτίας schol. The word is chosen to suit all the animal world as well as human wedlock.—For the bond created by ὁμοκοιτία cf. *Eum.* 217 εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος | ὅρκου 'στὶ μείζων τῇ Δίκῃ φρουρουμένη.

598 θηλυκρατὴς = ὁ κρατῶν τῆς θηλείας, being too strong for her to resist.—ἀπέρωπος: a word of Aeolic form for ἀπερίωπος 'reckless,' for which the prose equivalent is the Thucydidean σκεπτος or ἀπερίσκεπτος. Sophocle 182) has ἀπερίτροπος. Hesych. e ἀπέρωπος by στυγνός and the scho by στυγνὸς καὶ ὑπερήφανος. In *Antead.* the gloss is ἀναιδής, σκλ For the compound with the semi suppressed (περ- = περᾳ-) cf. Pind. 52 περάπτω, *N.* 11. 40 πέροδος. only a school tradition which περίβαλον from *Ag.* 1144 and π νωσεν from *Eum.* 637.—Meanwhi sound of ἀπέρωπος is intended t upon ἔρως, exactly as with *Ag.* 14 ἐρίδματος, where etymological conn is equally absent. To the ear the bination thus becomes similar to ἀπ φόνος (Eur. *Or.* 163), χάρις ἄχαρις ἐ

599 sq. παρανικᾷ: *i.e.* overco a wrong direction, to a wrong end παράγειν, παρακούειν, παραζαίνειν, *Ant.* 791 σὺ (Ἔρως) καὶ δικαίων ὁ φρένας παρασπᾷς ἐπὶ λώβᾳ.—κνω depends on ὁμαυλίας and possibl κοινοῦ on ἔρως.

601 sq. ἴστω δ', ὅστις κ.τ.λ. is much doubt as to the meaning o πτερος and the exact position of in the construction. Best seems 'let him who is not fledged with (p thought know (this truth) by lea what a deed...,' *i.e.* let any one, own apprehension (reflection or e ence) is not ready (to supply insta perceive the truth by taking as his the crime of Althaea. This rend which has apparently been m is supported by several considerat (*a*) the regular sense of ὑπόπτερ 'fledged,' 'able to fly,' and so 'n 'nimble.' Cf. Pind. *O.* 9. 24 θ ναὸς ὑποπτέρου. When such a wo brought into combination with φρ it recalls expressions like Hom. *Od.*

τὰν ἁ παιδολυ-
μὰς τάλαινα Θεστιὰς μήσατο
πυρδαῆτιν <δὴ> πρόνοιαν, 605
καταίθουσα παιδὸς δαφοινὸν
δαλὸν ἅλικ', ἐπεὶ μολὼν
ματρόθεν κελάδησε,
ξύμμετρόν τε διαὶ βίου
μοιρόκραντον ἐς ἅμαρ. 610

ἄλλα δ' ἦν τιν' ἐν λόγοις στυγεῖν,

603 παιδολύμας (in the same line) M, corr. Dind. ⏑ ⏓. **605** πυρδαῆ τινα M, πυρδαῆτιν Hermann. I have given πυρδαῆτιν δὴ (with Δ like A and H lost before Η) as demanded by the sense as well as by the metre. ⏓. One schol. evidently had the nom. πυρδαὴς and perhaps πυρδαής τ', whence I had previously thought of μήσαθ' ᾧ | πυρδαής τ' ἴνει πρόνοιαν (πυρδαής τινα Turneb. from the same schol., πυρδαῆτις Weil). πυρδαῆ τοιᾶν προνοίᾳ Martin (nearer would have been πυρδα<ῆ μ>ῆτιν προνοίᾳ). **606** κ' αἰθοῦσα M, κ' αἴθουσα m, corr. Canter (κ' being the compendium of κατα-). Wordsworth quotes κάμπτυκα=κατ' ἄμπυκα from MS.

ὠκεῖαι ὡσεὶ πτερὸν ἠὲ νόημα, Theogn. 985 αἶψα γὰρ ὥστε νόημα παρέρχεται, and suggests a proverbial phrase for a flash of thought: (*b*) an antithesis between φρονεῖδες (spontaneous thought) and δαεὶς (learning) is made probable by *e.g.* Crates *fr.* 12 ὅσα ἔμαθον καὶ ἐφρόντισα καὶ μετὰ Μουσῶν | σέμν' ἐδάην: (*c*) Aeschylus offers a kind of apology (which Euripides would have thought unnecessary) for a digression into story. [Less well (2) 'let him, who is not flighty with his thoughts after learning (a thing), know...,' *i.e.* let him who can keep in mind a lesson he has learned, &c. In this view ὑπόπτερος=κοῦφος (schol.), κουφόνους. So Klausen 'sciat quisquis bene memoria tenet (cui non avolant ea quae discit).' We might quote Pind. *O.* 8. 60 ἄγνωμον δὲ τὸ προμαθεῖν· | κουφότεραι γὰρ ἀπειράτων φρένες, but there is no real resemblance between the passages. Nearer would be the sense of ἀνεπτερώθης (226 n.). Otherwise (3), by a modification of (2), 'let him, who is not flighty with

παιδολύμης is improbable, though possible (cf. Soph. *Trach.* 1125 τῆς πατροφόντου μητρός, Eur. *I. T.* 140 ξὺν κώπᾳ χιλιοναύτῃ).—In this first example the woman kills her child, in the second her father, in the third her husband.—τάλαινα: 'heartless' (cf. 594).—Θεστιάς. Althaea, daughter of the Aetolian Thestius and wife of Oeneus, king of Calydon, was the mother of Meleager. According to Apollodorus (1. 8. 1) when Meleager was seven days old παραγενομένας τὰς Μοίρας φασὶν εἰπεῖν "τότε τελευτήσει Μελέαγρος, ὅταν ὁ καιόμενος ἐπὶ τῆς ἑσχάρας δαλὸς κατακαῇ." τοῦτο ἀκούσασα τὸν δαλὸν ἀνείλετο Ἀλθαία καὶ κατέθετο εἰς λάρνακα. When, however, he had quarrelled with and slain his mother's brothers, Ἀλθαία λυπηθεῖσα τὸν δαλὸν ἧψε καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανε. The story is also told in Diod. 4. 34, Ov. *Met.* 8. 445 sqq. Both Sophocles and Euripides wrote a *Meleager*, and the subject had been treated before Aesch. in the Πλευρωνίαι of Phrynichus. Paus. 10. 31. 2 τοῦτον τὸν λόγον Φρύνιχος ὁ Τραγάδμονος πρῶτος ἐν δράματι ἔδειξε νίαις "κρυερὸν γὰρ οὐκ | ἔλυξεν ὀκεῖα δέ νιν φλὸξ κατεδαίσατο | δαιρθομένου ματρὸς ὑπ' αἰνᾶς κακοῦ." An earlier reference to the s now extant in Bacchyl. 5. 137 ...ρτίου κούρα δαΐφρων | μάτηρ κακόμοι | βούλευσεν ὄλεθρον ἀτάρβακ- | καῖέ τε δαιδαλέαι ἐκ λάρνακος | φιτρὸν ἐγκλαύσασα· τὸν δὴ

ΧΟΗΦΟΡΟΙ

Then let him learn how Thestius' heartless daughter, de
of her child, devised a deed—in very sooth—of fire and
well knowing what she did; when she burned the red-
brand that measured her child's life from the hour
his mother with a cry, yea, step by step to the day o
of fate.

Another there was for men to cite in loathing, a c

Harl. at Soph. *Phil.* 679. **607** ἅλικ' M. See App. to v. 22.

M, corr. Canter. **610** μοιροκραντοσ δ' ἐς ἅμαρ M (with ν superscr. by erasure after ες). ἅμαρ Dindorf. It is not improbable that the original w τροιν τε διαὶ βίου | μοιρόκραντον ἐν ἅμαρ (sc. ἦν). After the error in ξύμμ last line would seem to demand the particle δ'. **611** ἄλλα δή τιν Turneb., ἄλλαν δεῖ τιν' Portus, ἄλλαν δ' ἔστιν Herm. (but the corruption likely), ἄλλαν δή'στιν Enger. Either ἄλλα δ' ἦν τις...στυγεῖν or ἄλλαν δή τιν (imperat.) might be suggested, but I prefer simply to add the missing na

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μοῖρ' ἐπέκλωσεν τότε | ζωᾶς ὅρον ἀμετέρας ἔμμεν.

605 πυρδαῆτιν *δὴ πρόνοιαν. See crit. n. Lit. 'a deliberate act, fire-devouring indeed.'—πυρδαῆτιν is an active verbal of the shape of ἀλῆτις, πλανῆτις, γυμνῆτις. Cf. βοᾶτιν αὐδάν (*Pers.* 578), γλῶσσαν κελαδῆτιν (Pind. *N.* 4. 86).—The poet is alluding to the metaphorical use of πῦρ in the sense of rashness and frenzy (Shak. *Oth.* 5. 2. 134 *rash as fire*) or of cruelty. Cf. Eur. *Andr.* 271 ἁ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω, *ibid.* 487 διὰ γὰρ πυρὸς ἦλθ' ἑτέρῳ λέκτρῳ, *El.* 1182 διὰ πυρὸς ἔμολον ἁ τάλαινα ματρί, *Hec.* 607 ναυτικὴ τ' ἀναρχία | κρείσσων πυρός, *fr.* 429 ἀντὶ πυρὸς γὰρ ἄλλο πῦρ | μεῖζον ἐβλάστομεν γυναῖκες, Soph. *El.* 888 θάλπῃ τῷδ' ἀνηκέστῳ πυρί, *Phil.* 927 ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας | δεινῆς τέχνημ' ἔχθιστον, Ar. *Lys.* 1014, *fr. trag. adesp.* 311 ζῆλος γυναικὸς πάντα πυροῦ τεῖ δόμον, Sil. Ital. 17. 113 *Ira pudorque dabant et coniux*, tertius ignis, | *immanes animos.* Similarly *Ag.* 487 πυρωθέντα καρδίαν (of excitement). The same notion is frequent in θερμός. Cf. 271 (n.), *S. c. T.* 590 ναύταισι θερμοῖς καὶ πανουργίᾳ τινί, Ar. *Plut.* 415 ὦ θερμὸν ἔργον κἀνόσιον.—*δή. The expression 'an incendiary resolve,' which is usually figurative, was in this case literally true. See App. to v. 32.—πρόνοιαν: the act was deliberate and its effects foreseen.

606 παιδός by position depends rather on δαλόν than on ἅλικ'. It is best taken with the two words combined. —δαφοινὸν=*fulvum*. Hesych. explains the word by μέλαν, δεινόν (?), ποικίλον, θυθρόν, πυρρόν. This is plainly the Homeric use, and, though Ep are occasionally misused by lat (*e.g.* διωκτής, ἔγχος), there is to understand δαφοινός either h *P. V.* 1054 (πτηνὸς κύων, δαφοι in any other sense. We may int (1) 'charred,' viz. to the iron- *adustus*, the brand having been from the fire, or, less well, (2) ' glühenden' Wecklein), the ad proleptic with καταίθουσα. The the epithet as applied to the char is proved by the remarkable conversely the English 'brinde the burnt colour of a brand) exa the animals (lions, jackals &c δαφοινοί in Greek. [δαφοινός is a derived from δα- (=ζα-, cf. δάφοινός (=*φοῖνιξ), *i.e.* 'blood-col μέλας, ἐρυθρός, πυρρός.]

607 ἅλικ', ἐπεὶ κ.τ.λ.: 'w to be coeval with him ever birth,' *i.e.* of which the life w just as long as his own. Ov. *M Tempora, aixerunt, eadem ligna que, | O modo nate, damus.*—ἐ οὗ schol. Cf. *Ag.* 40 δέκατον τόδ' ἐπεὶ...ἦραν.

609 ξύμμετρόν: it diminish same *proportion* as his term of exegetic.

611 ἄλλα δ' ἦν κ.τ.λ. Se Lit. 'and there was another help) men to utter abhorrence serve as a byword in detestati infin. corresponds to *e.g.* *Pers.* λασσα δ' οὐκέτ' ἦν ἰδεῖν, but t differs from an easier dat. (τ expression of the purpose (= στυγεῖν) from one of the mer

φοινία σκύλαξ,
ἅτ' ἐχθρῶν ὑπαὶ
φῶτ' ἀπώλεσεν φίλον. Κρητικοῖς
χρυσεοδμήτοισιν ὅρμοις 615
πιθήσασα, δώροισι Μίνω,
Νῖσον ἀθανάτας τριχὸς
νοσφίσασ' ἀπροβούλως
πνέονθ' ἁ κυνόφρων ὕπνῳ·
κιγχάνει δέ μιν Ἑρμᾶς. 620

612 φοινίαν Σκύλλαν M, the latter word being indisputably unmetrical. γυναῖχ' Paley, κόραν Merkel. I take Σκύλλαν to be an adscript to σκύλαξ, which it supplanted for obvious reasons. The accus. is a misconception natural after the error in the previous line. 613 ὑπερ Porson. ⏑. 614 ἀπόλεσεν M, corr. Robortello. 615 In strictness χρυσεοδμάτοισιν is correct for the Ablaut (orig. long sonant nasal). χρυσοκμήτοισιν Herm., partly for the sense and partly for his strophe. If any change

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existence.—ἐν λόγοις στυγεῖν: not αὐτήν, but in an absolute use, 'to express loathing.' στυγεῖν is the proper word of the demonstration: Eur. *El.* 1016 ἢν μὲν ἀξίως μισεῖν ἔχῃ, | στυγεῖν δίκαιον.

612 φοινία σκύλαξ. See crit. n. Apart from (1) the metrical flaw—and the long syll. is out of the question here, if anywhere—it should be noted (2) that Aesch. does not name directly, but only allusively, either Althaea or Clytaemnestra. It is unlikely, therefore, that he actually names Scylla. As 'daughter of Thestius' and the circumstances identify Althaea, so Nisus and the circumstances identify Scylla. (3) It is in the characteristic manner of Aesch. (App. to v. 32) to play upon the name Σκύλλα with the word σκύλαξ and to resume that play with κυνόφρων (619 n.). The paronomasia occurs (of the other Scylla) even in the *Odyssey* (12. 85) ἔνθα δ' ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα, | τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς.

After a crime of revenge comes a crime of covetousness. That caused the death of a son, this of a father. The virtues of Meleager's brand and Nisus' hair are

him in Nisaea, the hair was cut off in his sleep by his daughter Scylla, either because she was enamoured of Minos (Paus., Apollod., Ov., &c.) or (as Aesch. alone tells us) because she had been bribed with a gold necklace. Apollod. continues Μίνως δὲ Μεγάρων κρατήσας καὶ τὴν κόρην τῆς πρώμνης τῶν ποδῶν ἐκδήσας ὑποβρύχιον ἐποίησε. For variations see Ov. *Met.* 8. 1—151. There is an obvious kinship in respective details with the stories of Delilah, Eriphyle and Tarpeia.

613 ἐχθρῶν ὑπαί: 'through his enemies,' *i.e.* either (1) 'at their prompting,' cf. Soph. *Trach.* 935 ἐκδιδαχθεὶς... οὕνεκα | ἄκουσα πρὸς τοῦ θηρὸς ἔρξειν τάδε (at the centaur's bidding), or (2) 'by their hands.' *i.e.* she did not herself actually slay Nisus by cutting off the hair, but only (like Delilah) made it possible for the enemy to slay him. Though the former rendering has been hitherto adopted, the latter is grammatically more natural. Cf. Eur. *Cycl.* 604 μὴ...ἀπολέσῃτ' Ὀδυσσέα | ὑπ' ἀνδρός, ᾧ θεῶν οὐδὲν ἢ βροτῶν μέλει, *Med.* 486 Πελίαν τ' ἀπέκτειν' | παίδων ὑπ' αὐτοῦ. It also har- . the descriptions of the hair as regni (Ov. *Met.* 8. 10) and *vitalis* 5). Its loss meant defeat and leath.

φίλον: 'near and dear,' in anti- ὁ ἐχθρῶν and, in a less degree, to ots ('the bribe of the enemy and r').

whelped for murder, who made to perish by the foemar him who was near and dear. Tempted by Minos' br Cretan collar built of gold, she reft from Nisus his ir hair, while he drew his breath—ah! the dog's heart of in unsuspecting sleep: and Hermes overtook him.

were required χρυσοδαιδάλτοισιν might be best, but ⏑. 616 πειθ corr. Abresch.—δόροισι M, δώροισι Aldus.—μίνω is made from μεινω in M. σον M, corr. Blomfield. 618 νοσφίσασ M, corr. m. νοσφίσασα Porson, unhappily. ⏑. 619 πνέονθ' Heath, but the first syll. ma common. 620 κιν χάνει M—δεμιν M. The substitution of νιν for μιν it occurs in lyrics (cf. 787) appears as arbitrary a proceeding as the rejecti

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615 χρυσεοδμήτοισιν: lit. 'built of gold,' *auro structis*. The expression is hardly more strange than τέκτονες ὕμνων. The fact that in English we can 'build' an organ but not a piece of jewelry is no argument for Greek, especially in a compound. Cf. Propert. 4 (5). 3. 20 *struxit tubas* as against *e.g. struere templum*. There is an implication of size and of gradual and elaborate workmanship. Cf. *Hym. Ven.* 88 ὅρμοι δ' ἀμφ' ἁπαλῇ δειρῇ περικαλλέες ἦσαν, | καλοί, χρύσειοι, παμποίκιλοι· ὡς δὲ σελήνη | στήθεσιν ἀμφ' ἁπαλοῖσιν ἐλάμπετο, θαῦμα ἰδέσθαι, *Hym. Apoll.* 103 ὑποσχόμεναι μέγαν ὅρμον, | χρύσεον, ἠλέκτροισιν ἐρμένον, ἐννεάπηχυν, Alcman *fr.* Pap. Oxyr. 1. No. viii.—A golden ὅρμος was the bribe of Polyneices to Eriphyle: Soph. *El.* 836 Ἀμφιάρεων χρυσοδέτοις | ἔρκεσι κριφθέντα γυναικῶν, Plat. *Rep.* 590 A. It answers to the modern gift of diamonds.—ὅρμοις. Though the plur. may be used for sing. (*Hym. Ven.* l. c.), it is here probably generic with contempt. Cf. Eur. *El.* 175 οὐκ ἐπ' ἀγλαΐαις, φίλαι, | θυμὸν οὐδ' ἐπὶ χρυσέοις ὅρμοις ἐκπεπόταμαι.

616 πιθήσασα = πεισθεῖσα, an epic use: Hom. *Il.* 6. 183 τεράεσσι πιθήσας, 9. 119 φρεσὶ λευγαλέῃσι πιθήσας. Cf. Pind. *P.* 4. 109.—Μίνω: the Attic. genit., Μίνως being the epic form (*Od.* 11. 321) revived in late Greek (Apollodor. &c.).

617 ἀθανάτας τριχός. Paus. (l. c.) speaks of τρίχας ἐν τῇ κεφαλῇ πορφυρᾶς, but Apollod. of πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα, and the usual story makes it a single hair: Ov. *Met.* 8. 8 *cui splendidus ostro | inter honoratos medioque in vertice canos | crinis inhaerebat*, | [Verg.] *Cir.* 122 *roseus medio fulgebat vertice crinis, | cuius quam servata diu natura fuisset, | tam patriam incolumem Nisi regnumque futurum | concordi firmarunt numine Parcae.*—ἁ for the fem. cf. 68 (n.).

618 ἀπροβούλως: not wit σασ', (inasmuch as the eno Scylla's crime depends upon h ing, like Althaea, the consequen act), but with πνέονθ' ὕπνῳ, whi otherwise be a pointless peripl εὕδοντα. He was 'breathing' p because unsuspectingly, 'in slee

619 ἁ κυνόφρων: resumin (612). The position of these wo ἀπροβούλως πνέονθ', emphasizes chery.—For κύων as the type of cf. *Suppl.* 766 μεμαργωμένοι κυν θεῶν | οὐδὲν ἐπαΐοντες, and, pa in women, Hom. *Il.* 6. 344 κυνό χάνοο κρυοέσσης (Helen speakin self), *Od.* 11. 424 (Clyt.) ἡ δὲ νοσφίσαι', 18. 338 κύον, 19. ἀδεές, 19. 154 κύνας οὐκ ἀλεγοίε *Andr.* 630 προδότιν κύνα. Simila *K. Lear* iv. 3. 45 *His do daughters.*

620 κιγχάνει δέ μιν Ἑρμ death (which the θρὶξ ἀθάνατος h prevented) overtakes Nisus at κιγχάνει: a vox propria of de fate. Simon. *fr.* 65 ὁ δ' αὖ θάνα καὶ τὸν φιγόμαχον, Theogn. 340 κίχοι θανατον, Callin. *elег.* 1. 1 οἴκῳ μοῖρα κίχεν θανατου, Eur. *Hi* κατ' ὄσσων κιγχάνει μ' ἤδη σκό already in Hom. *Il.* 22. 436 θάνατος καὶ μοῖρα κιχάνει.—Ἑρμ χθόνιος, ψυχοπομπός, the god who together and drives the shades t (Hom. *Od.* 24. 1 sqq., Verg. *Ae* sq.). Cf. Soph. *O. C.* 1547 τῷδ ἄγει | Ἑρμῆς ὁ πομπὸς ἥ τε νερτέ *Aj.* 831 &c.

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γ'. ἐπεὶ δ' ἐπεμνασάμαν ἀμειλίχων
πόνων, ἀκρῶσαι δεῖ δυσφιλὲς γαμή-
λευμ' ἀπεύχετον δόμοις
γυναικοβούλους τε μήτιδας φρενῶν
ἐπ' ἀνδρὶ τευχεσφόρῳ,
ἐπ' ἀνδρὶ δόροις ἐπισκότῳ σέβᾳ,
τίειν δ' ἀθέρμαντον ἑστίαν δόμων
γυναικεῖαν ἄτολμον αἰχμᾶν.

from tragedy (Soph. *O.C.* 421 &c.).—Ἑρμῆς M. **621** sqq. Wecklein (after Preuss) reverses the order of strophe and antistr., under a misconception. ⏑ ⏓. **621** *ἐπεμνήσαμεν* M (with α over η by m), *ἐπεμνησάμην* Heath, *-ασάμαν* Dindorf. *ἐπεμνησάμεσθ'* Pauw. **622** *πόθων* Stanley, *φόνων* Schütz.—*ἀκαίρως δὲ* M, which I have corrected. The first error is one of pure anagrammatism. A similar sense (⏑ ⏓) was sought by Bamberger (*καρανῶ δέ*) and Bothe *ἀκραίως δέ*. Conjectures are numerous, *e.g.* *ὁ καιρὸς δέ...ἀκεύχεται* Weil, *ἀφαιρῶ τὸ* Wecklein, *ἀγείρω τὸ* Schoemann, *ἄκαιρον δὴ* Heath. Verrall gives *πόνων, ἀκαίρως δέ.—δυσφιλὲς* (sc. *ἐστιν*). **625** is

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621 sq. **ἐπεὶ δ' ἐπεμνασάμαν...*ἀκρῶσαι δεῖ κ.τ.λ.** See crit. n. Lit. 'And, since I have made mention (viz. at all, in the illustrations introduced by the half-apology at v. 601) of cruel afflictions, I must add as crown and coping-stone a loveless wedlock.' No real sense has been made of the MS reading **ἀκαίρως**, though **δὴ** (=*δὴ*) is perhaps possible in the apod. after *ἐπεί*, as in Homer (*Il.* 7. 148 sq., *Od.* 11. 112). Cf. Soph. *O. T.* 1266 *ἐπεὶ δὴ γῇ | ἔκειτο πλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν* (where, however, *δὴ* may be right), Pind. *O.* 3. 42 sq. *εἰ δ' ἀριστεύει ... ἐν νῦν δὲ...θήρων ἅπτεται, Ag.* 213 (where the interval is wide), [illegible] the apod. cannot lack its verb, and [illegible]nse is still to seek.—With **ἐπεὶ δ' ἐ[illegible]νασάμαν** Coningt. compares Juv. 3. [illegible]14 *et gnomiam coepit Graecorum mentio.*

Though this strophe of course alludes specially to the conduct of Clytaemnestra, the expression is general. 'Crown of all afflictions is a loveless *wife*, who can plot against an honoured *husband*. The Lemnian women are the historic [illegible]ance.' To transpose strophe and anti[illegible] is to throw the order of thought into [illegible]os.

622 **πόνων**: 'afflictions,' '[illegible]agues.' Cf. Thuc. 2. 49. 3 *ἐν οὐ πολ[illegible] χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ πόνος,* [illegible] *V.* 66 [illegible] [The [illegible] *ἀκρῶ-* [illegible] not else- [illegible] *ἄκρον ἔχει* [illegible]wers to [illegible] *θριγ-* [illegible] (*ἐρετ-*[illegible] *μοῦν, δωματοῦν* &c.), and is presupposed in *ἀκρότης, ἀκρωτήριον* (=*fastigium*). The sense is that of putting the climax upon *πόνοι* and, incidentally, the completion upon the story (cf. 526 *καὶ ποῖ τελευτῇ καὶ καρανοῦται λόγοι;*). The expression 'crown of sorrow' appears in various shapes, *e.g.* *fr.* 352 *θάρσει· πόνου γὰρ ἄκρον οὐκ ἔχει, χρόνον, Ag.* 1282 *ἄται τάσδε θριγκώσων φίλοις*, Eur. *Ion* 776 *τόδ' ἐπὶ τῷδε κακὸν ἄκρον ἔλαχεν ἄχος, Tro.* 489 *θριγκὸς ἀθλίων κακῶν, H. F.* 1280 *δῶμα θριγκῶσαι κακοῖς.* With the expression in general cf. Pind. *O.* 1. 181 *τὸ δ' ἔσχατον κορυφοῦται βασιλεῦσι, inf.* 931 *ἐπήκρισε* and *e.g.* *κεφαλὴν ἐπιθεῖναι.*—**δυσφιλὲς γαμήλευμ'**: wedlock where there is no love, but hate. Cf. *Ag.* 1318 *δυσδάμαρτος ἀνδρός.* *γαμήλευμα* cannot mean adultery (of Clyt. with Aegisthus) and the reference is general. Such a wedlock is 'a curse to houses.'

624 **γυναικοβούλους κ.τ.λ.** The insistence in *-βούλους, μήτιδας.* **φρενῶν** is upon cunning and cold-blooded plotting. Althaea and Scylla both acted wittingly, but worse than their crime is a murder deliberately schemed by a wife's hatred. Coningt. thinks Aesch. had in mind Hom. *Od.* 11. 437 *γυναικείοις διὰ βουλάς.*—**τε**: 'and (in consequence)'.—**φρενῶν**: not *θυμοῦ* (232 n.).

625 sq. **ἐπ' ἀνδρὶ τευχεσφόρῳ, ἐπ' ἀνδρὶ κ.τ.λ.** The word **ἀνδρὶ** is stressed and repeated for the reason given in the note on *ὁμαυλίαις* (597). The epithets emphasize the wickedness. Cf. *Eum.* 639 *ἀνδρὸς μὲν ὑμῖν οὗτος εἴρηται μόρος* |

κακῶν δὲ πρεσβεύεται τὸ Λάμνιον
λόγῳ· γοᾶται δ' ᾀδήποθ' ἓν κατά- 630
πτυστον· ᾔκασεν δέ τις
τὸ δεινὸν αὖ Λαμνίοισι πήμασι.
θεοστυγήτῳ δ' ἄχει
βροτῶν ἀτιμωθὲν οἴχεται γένος· 635
σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.
τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;

τὸ δ' ἄγχι πλευμόνων ξίφος
διανταίαν ὀξυπευκὲς οὐτᾷ
διαὶ Δίκας. τὸ μὴ θέμις γὰρ οὐ

ing is γυναικείαν ἀντ. αἰχμάν. γυναικείαν τ' Herm. (δ' Bothe). **629** κακῶν γε Schoemann. But δέ is correct. ϟ.—Λήμνιον M. Λάμνιος is Pindaric, and Bacchyl. 18. 55 has Λαμνίαν. The lyric form is therefore certain. **630** γοᾶται δὲ δὴ πόθει M. ποθ' ἓν is due to Enger. For the rest I take ε to be the common mis-writing of αι (δε = δαι = δ' ᾱ). ϟ. γοᾶσθαι (γοατὰν Bamb.) δὲ δὴ ποθεῖ Emper., γοᾶται δὲ δήποθεν (= δήποτ' ἐν ?) Schütz, λόγῳ γοατᾷ δὲ δὴ ῥοθεῖ Merkel, Wecklein. βοᾶται Blomfield. δ' ἀεὶ τόθεν Weil. **631** ᾔκασεν M. ϟ. εἰκάσει Schoemann, ᾔκασεν ...ἂν (for αὖ) Portus, but with a wrong sense (see Sidgwick n.), εἰκάσαι...ἂν Musgrave. **632** πήμασι M. **633** ἄγει Auratus. ϟ. **634** ἀτιμασθὲν Karsten. ϟ.—

ἀτολμον is that of ἀνήνεμον χειμῶνων (Soph. *O. C.* 677), γήρως ἄλυπα (*ibid.* 1319) and the like.

629 sq. κακῶν δὲ κ.τ.λ. δὲ is resumptive, 'I say.'—κακῶν πρεσβεύεται: Soph. *O. T.* 1365 εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν.—π. λόγῳ: *Eum.* 21 Ἑλλὰς προναία δ' ἐν λόγοις πρεσβεύεται.—τὸ Λάμνιον: sc. κακόν (rather than ἔργον, as schol.). The story is told in Apoll. Rhod. 1. 609 sqq. ἔνθ' ἀμυδὶς πᾶς δῆμος ὑπερβασίῃσι γυναικῶν | νηλείως δέδμητο...' | δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναῖκας | ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ λημάσσεσιν | τρηχὺν ἔρον... | ὦ μέλεαι ζήλοιό τ' ἀτισμογερῶν ἀκόρητοι. | οὐκ οἶον σὺν νῇσιν ἐοῦς ἔρραισαν ἀκοίτας | ἀμφ' εὐνῇ, πᾶν δ' ἄρσεν ὁμοῦ γένος. Of this deed Hypsipyle, their queen, remarks (661) μὴ...κακὴ ἐπὶ πολλὸν ἵκηαι | βάξις· σχέτλια ἔργα πάντα Λήμνια καλέεσθαι, Eur. *Hec.* 886 γυναῖκες...Λῆμνον ἄρδην ἀρσένων ἐξώκισαν, Pind. *P.* 4. 448 Λαμνιὰν τ' ἔθνεα γυναικῶν ἀνδροφόνων. Among the lost plays of Aeschylus was a *Hypsipyle*.

630 γοᾶται δ' ᾀδήποθ': 'and everywhere it is told with groans.' See crit. n. A reading γοᾶται δ' εἰ δή ποθεν κατάπτυστον ('and if an accursed thing is bewailed from any source') followed by an apod. with δὲ (ἤκασεν δέ τις) would yield a good sense, but the absence of τι is harsh.—ᾀδήποθ' = πανταχοῦ, *ubivis*. The prose form is ὁπουδήποτε, ὁπουδή or ὁπουοῦν. Phrynichus, indeed, says ὀνδηποτοῦν μὴ λέγε, ἀλλὰ δοκίμως ὀντινοῦν, but this cannot bar a poetical form ᾀ = οὔ = ὅπου, and only proves that some people actually used the simple rel. ὅτι. See Rutherford *N. P.* p. 471.—ἓν κατάπτυστον (as) the one accursed thing (above ...hers).' εἷς, *unus* (Verg. *Aen.* 5. 704), ...ι (Soph. *O. C.* 261, *O. T.* 299), *solus* ...ι. 11. 821) in the sense of *unicus*, are ... rare. Cf. *S. c. T.* 6 Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν | ὑμνοῖθ' (where, how-εἷς may be literal).

632 sq. ἤκασεν: gnomic.—τὸ δεινόν:

Yea, of wicked deeds 'tis the Lemnian stands first in
and in every place it calls forth groans—the one accursed
When a dire thing befalls, men liken it once more to 'Le
troubles'; and in misery sent by loathing gods the rac
come to nought, cast from its place and part among mai
for none esteems that which the gods abhor.
These are my proofs. Which is beside my plea?

But that sword, close at the breast, deals its sharp sm
stab right through the heart at Justice' bidding. F

γένος conj. Wecklein. **636** ἐγείρω Erfurdt. For a possible misappr raised by the scholion see note to this line in the Appendix. **637** ἄχρι ϟ.—πνευμόνων Robort., but πλευμόνων was the older form (cf. *pulmo* and *klōman-*). **638** σοῦται M, οὐτᾷ Herm. (and one schol., app **638** sq. M makes three lines, dividing at ὀξυπευκὲς and δίκας. **639**— has πέδον for πέδοι (Hermann, who similarly emended *Ag.* 1356) and παρ ἀθεμίστως (altered to οὐ θεμίστως, probably for the metre). οὐ θεμιστῶς D editors generally. The original, I believe, ran παρεκβαντεαιθεμιστως and division left παρεκβαντε in need of correction. ϟ. Weil has also sought fo τὸ μὴ θέμις γὰρ οὐκ <ἐᾷ>, with other changes in the next clause). Among

'the dread thing (which chances to be in question),' almost = τὸ ἀεὶ δεινόν.

633 sq. θεοστυγήτῳ δ' ἄχει κ.τ.λ.: lit. 'thanks to the bale of heaven's abhorrence, the race hath come to nought, deprived of rights among mankind.' θεοστυγήτῳ and βροτῶν are antithetical. As the next words explain, abhorrence from gods brings scorn from men.—θεοστυγήτῳ ἄχει: causal (52). τὸ ὑπὸ θεῶν στυγεῖσθαι was the ἄχος (= πόνος, πῆμα, νόσος) under which they suffered. There is no need to read ἄγει: cf. 584 (n.)—βροτῶν ἀτιμωθὲν: not simply 'dishonoured by men' (which would more naturally be βροτοῖς ἀτιμασθέν), but 'disfranchised from mankind,' *i.e.* made ἄτιμοι in the citizenship of humanity. The gen. is thus privative: cf. 407 δωμάτων ἄτιμα.—γένος: τὸ τῶν Λημνιάδων schol. rightly. The sense of οἴχεται is defined by the participle. The race has not 'perished.'

636 τί τῶνδ' κ.τ.λ.: *i.e.* 'are there any instances in this list which do not bear out my plea (viz. of 594 sqq.)?' The expression is probably the poetical form of a phrase familiar in the courts when a pleader has heaped up charges and arguments. The schol. explains correctly by συνάξασα κατηγορῶ. (There is no warrant for ἀγείρω = *colligo* of drawing an inference, nor is that sense in point.) The words mark the conclusion of the narrative section of the stasimon.

637 sqq. An assertion that pu for such crimes is inevitable. application to Clytaemnestra is till the last sentence of the ode.

637 τὸ δ' ἄγχι πλευμόνων 'the sword (which waits) close breast' (τὸ ξίφος τὸ ἄγχι πλ. δ art. conveys the force of the de tive in Milton's *But that tw engine at the door | Stands ready once, and smite no more* (*Lycid.* 1 causes a needless difficulty in la and construction to join, as edite to do, ἄγχι πλ. with οὐτᾷ.—πλε reckoned among the vital σπλαγ ἧπαρ and καρδία. Cf. Eur. *Ion* 7 ταῖσ ἔτυπεν ὀδύνα με πλευμόνω ἔσω.

638 διανταίαν: sc. πληγήν. C *Ant.* 1307 τί μ' οὐκ ἀνταίαν ἔπ ἀμφιθάκτῳ ξίφει; *Ag.* 1385 τρίτ διδωμι, Hdt. 3. 64 καιρίῃ (al. καιρ τετύφθαι. The blow is 'direct f front' (ἀνταία) and 'right thr ὀξυπευκὲς: ὀξύπικρον Hesych., (n.). Cf. Hom. *Il.* 1. 51 βέλος ἐχ 11. 845 βέλος περιπευκές. The proleptic.—οὐτᾷ: gnomic rath prophetic.

639 διαὶ Δίκας: 'thanks to (of) Justice.' Cf. 783 (n.). A re διαὶ δίκας = δικαίως (cf. διὰ φιλ ὀργῆς) would be weak.

639 sqq. τὸ μὴ θέμις γὰρ κ.τ.

λὰξ πέδοι πατούμενον 640
τὸ πᾶν Διὸς
σέβας παρεκβάντ' ἐξ θεμιστῶς.

Δίκας δ' ἐρείδεται πυθμήν·
προχαλκεύει δ' Αἶσα φασγανουργός·
τέκνον δ' ἐπεισφέρει <τό>δ' αἵμασιν 645
αἷμα, τῷ παλαιτέρων

conjectures may be mentioned πεδοῦν for πέδον (Butler), παρεκβάντος (Stanley), παρέκβα τις (Schoemann). 642 δίκῃ M (a by m). 644 προσχαλκεύει M, corr. Jacob. 645 sqq. τέκνον δ' ἐπεισφέρει | δίμασι | δυμάτων παλαιτέρων (with the σ of δίμασι in an erasure) M. For discussion of the reading and the value of the

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retain the reading of M we must supply μένει or ἐστί with πατούμενον and treat τὸ πᾶν...παρεκβάντα as an explanatory clause with the personal participle in loose apposition to τὸ μὴ θέμις. The resource, however, is too desperate. Granting the possibility of such apposition, for which Paley quotes *P. V.* 216 πάσας τ' ἐν ἀλλήλαισιν ἀρεθίσας, | εἰ μὴν θέλοντας ἀφελεῖν θέμις Κρόνου, κ.τ.λ., it still requires the linguistic feat of a scholiast to pass over πατούμενον with the remark παροχῇ ἐστὶ ῥήματος. Between strophe and antist. the metre is practically established for all but v. 639, v. 643 being corrupt. The reading offered in the text necessitates the minimum change at the exact place where the MS exhibits uncertainty.

The literal rendering will depend upon the precise interpretation of τὸ μὴ θέμις. We may understand (1) 'the wicked *deed*,' *i.e.* 'for a deed of sin doth not—being cast under heel—let a man go, as having *lawfully* transgressed,' or, in other words, you cannot commit sin and then cast it scornfully underfoot as a thing of no account, and as if transgression were lawful. It is true that the object of λὰξ πατεῖν is more commonly something *capable* (cf. *Eum.* 542 βωμὸν αἵδεται δίκας, | κοὐδὲν τιν... | ...ἀθίκτῳ | ποδὶ λὰξ ἀείρει, Soph. *fr.* 622 ἐν ᾗ τὰ μὲν δίκαια καὶ τὰ σύφορα | λάγδην πατεῖται, Ap. Rhod. 2. 17 οἱ δ' ἐν ἀνωλεγέεσσι ἑμὰς πατέουσι θέμιστας) or, at least, some claim or obligation (*Eum.* 110 καὶ τάδ' τοῦδε λὰξ ἀρὰ πατούμενα). The original meaning, however, is simply to 'tread under heel' as a thing contemptible, and a sinner who lightly commits a deed against θέμις in scorn of consequence may perhaps be said λὰξ πατεῖν τὸ μὴ θέμις: (2) 'the fact (*consideration*) *of non-lawfulness*.' Cf. *Suppl.* 338 πότερα κατ' ἐχθρὰν ἢ τὸ μὴ θέμις λέγεις; This, which is manifestly nearer to the original sense of the indeclinable phrase, makes λὰξ πατεῖν normal.

642 ἐᾷ: 'lets go,' 'leaves alone,' more commonly with defining particip. *e.g.* ἀφειμένον ἐᾶν. Yet cf. Soph. *O. C.* 625 ἔα μ' ἐν οἴκοις ἡρέμειν, Eur. *Med.* 105 ἔασον αὐτούς, ὦ τάλαν, *I. T.* 489 τὴν τόχην δ' ἐᾶν χρεών, Hom. *Il.* 24. 568 οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω. The construction here is similar to that of οὐ περιορᾷ, with a slightly different sense, viz. οὐκ ἐᾷ (τινα) ὥστε παρεκβῆναι θεμιστῶν. lit. 'does not leave a man in the position of having sinned with a right (so to do).'

642 sqq. Δίκας δ' ἐρείδεται πυθμήν κ.τ.λ.: δ' takes up οὐ...ἐᾷ.—ἐρείδεται. The pres. is panoramic and the three lines express events rapidly following one another: '(now) the anvil is being planted; (now) the sword is being forged; (now) the victim is being brought in.'—πυθμήν: the meaning is somewhat doubtful, but it is natural to bring the metaphor into accord with the next line (cf. 259 n.). Conington, Paley &c. explain by ἀκμόθετον, the block under an anvil (cf. Hom. *Il.* 18. 476 θῆκεν ἐν ἀκμοβόῃ μέγαν ἄκμονα, *Od.* 8. 274, Verg. *Aen.* 8. 451 *incusibus incudibus*). It could not strictly mean the ἄκμων itself, since a πυθμήν is the bottom, foundation or stock of something else. It should be noted that the ἄκμων is only 'planted' on the ἀκμόθετον, or the ἀκμόθετον 'planted' to receive it, when it is required for use. This exactly fits the

τίνει μύσος
χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς.

ΟΡΕΣΤΗΣ.

παῖ παῖ, θύρας ἄκουσον ἑρκείας κτύπον.
τίς ἔνδον, ὦ παῖ παῖ μάλ' αὖθις, ἐν δόμοις; 650
τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου διαί.

ΟΙΚΕΤΗΣ.

εἶεν· ἀκούω· ποδαπὸς ὁ ξένος; πόθεν;

but ἐπεισφέρει is the better word. ϟ. **647** τείνει M, corr. Turnebus. τίνειν Lachmann (in the absence of the relat. here supplied). **648** κλυτὴ M. **649**—

δριμὺν ἀλάστωρ...τόνδ' ἀνέτεισεν, and Hes. *Theog.* 222 πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὅστις, ὅστις ἁμάρτῃ. But none of these examples is really parallel to τίνειν μύσος, since, where the verb is not used absolutely, the obj. is that of the thing paid *back*, not of the thing paid *for*. The Erinys here would be paying back αἷμα, but not a μύσος. It is contrary to the whole attitude of the Chorus to regard the coming vengeance as another pollution. (In *Eum.* 841 ἀτίετον μύσος should be rendered 'an unpunished pollution,' viz. Orestes, but the verb would be τίνεσθαι, not τίνειν). (*b*) Clyt. being the Erinys, the sense is normal, 'pays for a pollution' (cf. 275, 434).

648 χρόνῳ: with τίνει. Cf. 955, Sol. *elegy.* 4 [13]. 16 τῷ δὲ χρόνῳ πάντωσ' ἀποτεισομένη (sc. Δίκη).—κλυτὰ βυσσόφρων Ἐρινύς. A notable example of the compressed allusiveness of Aeschylus. The Greeks were accustomed to associate Ἐρινύς with Δίκη in the punishment of bloodshed: *Ag.* 1433 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην | Ἄτην Ἐρινύν τ', Heracl. *ap.* Plut. *Exil.* 604 A Ἐρινύες Δίκης ἐπίκουροι, Soph. *Trach.* 808 ὦν σε ποίνιμος Δίκη | τείσειαν' Ἐρινύς τ'. Such an Erinys was βυσσόφρων: (1) 'unfor-

871, Soph. *El.* 111, *O. C.* 84). Among these may well have been κλυτή, of which the precise sense is often elusive (cf. Soph. *O. T.* 171 ἔκγονα | κλυτᾶς χθονὸς and the Homeric κλυτὰ εἵματα of *Od.* 6. 58) but appears to be fairly determined in the present connection by *S. c. T.* 1046 μεγάλαυχοι...Κῆρες Ἐρινύες.

Yet all this is but the surface value of the words. The real sense underlies it, and 'the famous deep-designing Fury' is Κλυται-μήστρα (App. to v. 32), whom the Chorus does not name ἁπλῶς but ἐν αἰνίγμασιν. (There is something similar in *Ag.* 1426 μεγαλόμητις εἶ, | περίφρονα δ' ἔλακες.)—For Ἐρινύς thus applied cf. *Ag.* 748 δυσόμιλος | συμμένα Πριαμίδαισιν | ...Ἐρινύς (viz. Helen), Eur. *Or.* 1387 περγάμων...Ἐρινύν, *Med.* 1260, Soph. *El.* 1080 διδύμαν ἐλοῦσ' Ἐρινύν (Clyt. and Aegisthus), Verg. *Aen.* 2. 573.

649—714 Second Epeisodion. The scene has changed; Orestes and Pylades, with attendants, appear at the outer door of the house, disguised as merchants. For the scenic conditions see Introd. pp. xl sq., and, for the behaviour of Orestes and the duping of Clytaemnestra, pp. lxxv sqq.

649 παῖ παῖ κ.τ.λ. There is a after this line, and also after the A certain brusque impatience a busy traveller is, indeed, part ttitude assumed by Orestes, but it extend to unseemly hurry and He first knocks, with the call 649); waits a moment; knocks παῖ παῖ a second time (μάλ'

'famed' Erinys, 'deep of purpose,' pays for the polluti the olden sin.

The scene has been changed to the front of the palace. En ORESTES *and* PYLADES *with attendants.*]

OR. Ho there! Ho there! Hear the knocking at your door! Ho there! Ho there! Once more! Who is at within? I call a third time for some one to come for Aegisthus permits the house to give the stranger welcor

SERVANT (*coming to the door*). Aye, aye: I hear. Of country is he who visits, and from whence?

708 The parts of the speakers are marked only with the παράγραφοι. **6** M. (Prepositions in -αί have no anastrophe.) Αἰγίσθου βίᾳ Robort., but could never say this. ϟ. **653** εἶεν γ' Pauw. ϟ.

αὖθις); waits again, and knocks and calls for the third time.—παῖ παῖ: the regular call (Ar. *Av.* 57, *Ach.* 395, *Nub.* 132), or more colloquially παῖ, ἠμί, παῖ (*Ran.* 37). The degree of σεμνὴ καὶ ἐξαλλάττουσα λέξις (Arist. *Poet.* 22. 1) necessary to tragedy is supplied by θύρας ἑρκείας κτύπον, the prose for 'knocking at the door' being κόπτειν (κρούειν) τὴν θύραν.—θύρας...ἑρκείας. If (as in the Shaksperian drama) much of the scene was left to the imagination, the words are for the information of the audience (cf. 16, 20) rather than of the porter.—ἄκουσον: implying ὑπάκουσον.

650 τίς ἔνδον κ.τ.λ.: cf. Eur. *Bacch.* 170 τίς ἐν πύλαισι Κάδμου ἐκκαλεῖ δόμων; *Phoen.* 1067 ὤή, τίς ἐν πύλαισι δωμάτων κυρεῖ; | ...ὤή, μάλ' αὖθις, *Hel.* 435 ὤή, τίς ἂν πυλωρὸς ἐκ δόμων μόλοι;—μάλ' αὖθις: *Ag.* 1344 ὤμοι μάλ' αὖθις, δευτέραν πεπληγμένος.—ἐν δόμοις: not a mere pleonasm with ἔνδον, but meaning 'Who is at home?', the porter being ἔνδον ἐν πύλαισι, the family ἔνδον ἐν δόμοις.

651 τρίτον τόδ'...καλῶ. The precise grammar is rather elusive. (*a*) The accus. may be 'internal' (of the nature or words of the call), as if the previous shouts had been ἐκπέρα, ἐκπέρα (Jelf § 599. 3). It is simpler, however, (*b*) by a well-known extension of the internal accus., to render καλῶ by 'call for,' 'demand': cf. μᾶζαν καλέσαι (Ar. *Ran.* 1073), κέκραγεν ἐμβάδας (*Vesp.* 103), (*c*) βόησε τὸν δυσδαίμονα | Αἴχαν (Soph. *Trach.* 772). The schol. explains ἐκπέραμα by τὸν διάκονον τὸν εἰσιόντα καὶ ἐξιόντα πρὸς τὰς ἀποκρίσεις (cf. δούλευμα = ὁ δουλεύων, λάλημα = ὁ λαλῶν); but this is improbable, and it is suffici regard 'call for a coming out' as a ing to the same in effect.—τρίτον a contained accus. used adve Wordsworth quotes Hdt. 5. 76 τ δὴ τοῦτο ἐπὶ τὴν Ἀττικὴν ἀπικόμ τρίτον: probably connoting 'an (243 n.).

652 εἴπερ φιλόξεν' ἐστὶν κ.τ.λ open sneer at Aegisthus would be out of keeping with the assumed ch of Orestes as well as prejudicial object. The meaning is simply 'il may presume) Aegisthus permits hi to open its doors to strangers.' affects to have a message to the h 'Aegisthus' (cf. Soph. *El.* 660 εἰδείην σαφῶς | εἰ τοῦ τυράννου Αἰγίσθου τάδε; 1101 Αἴγισθον ἐνθ' ἱστορῶ πάλαι). The position of the family history is not the mer concern, even if he is supposed t it.—φιλόξεν'. Or. is not claiming tainment, which he pretends not to (658 n.), but only a courteous recep Αἰγίσθου διαί: '(by grace of =) to Aeg.'; cf. 639 διαὶ Δίκας. Aegisthum licet esse φιλοξένοις' (V

653 εἶεν· ἀκούω. The porter is that of real life: Ar. *Pax* 66 ἀκούω. ταῦτ' ἐπικαλεῖς; μανθάνω quantity εἶεν represents a stress protracted articulation. The 'rhythmic' lengthening (familiar i words like ἀποδίδοται), which car account for *e.g.* Ἀλφεσίβοιαν (see 1 is perhaps more readily permitte word of which the pronunciation any case remarkable (viz. εἶεν, c εἶαν, Kühner-Blass 1. pp. 113, (

ΟΡ. ἄγγελλε τοῖσι κυρίοισι δωμάτων,
πρὸς οὕσπερ ἥκω καὶ φέρω καινοὺς λόγους· 655
τάχυνε δ', ὡς καὶ Νυκτὸς ἄρμ' ἐπείγεται
σκοτεινόν, ὥρα δ' ἐμπόρους μεθιέναι
ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.
ἐξελθέτω τις δωμάτων τελεσφόρος,
γυνή τ' ἄπαρχος ἄνδρα τ' εὐπρεπέστερον· 660
αἰδὼς γὰρ ἐν λεχθεῖσιν οὐκ ἐπαργέμους
λόγους τίθησιν· εἶπε θαρσήσας ἀνὴρ
πρὸς ἄνδρα κἀσήμηνεν ἐμφανὲς τέκμαρ.

ΚΛΥΤΑΙΜΗΣΤΡΑ.

ξένοι, λέγοιτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ

655 κοινοῦτ Abresch. 656 τάχυναι M originally. 657 ὥρα M, ὥραι m.—καθιέναι Musgrave and Dind., but 'let go' is the sailor's word. 659 τελεσφόρουτ M, but corrected. 660 γυνὴ ταπαρχοτ M (ὁ by m). ϟ. γυνὴ γ' ἄπαρχοτ

ποδαπὸς ὁ ξένος; is also part of the formula. Cf. 573.—πόθεν; 'from what place?' asks for more precise information than ποδαπός; ('what countryman?'). See the answer (670).

654 sq. ἄγγελλε: 'take word,' used absolutely. Cf. Plat. *Prot.* 314 D (to the θυρωρός) εἰσάγγειλον οὖν.—τοῖσι κυρίοισι δωμάτων: practically = 'to the house-lords.' Cf. Eur. *Bacch.* 29 τὴν ἁμαρτίαν λέχουσι, *El.* 368 αἱ φύσεις βροτῶν. The message is to no less than the master (οὕσπερ).—ἥκω καὶ φέρω = ἥκω φέρων. Cf. Soph. *Ant.* 1280 τὰ δ' ἐν δόμοις | ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά (Jebb n.).—καινοὺς: not νέους (which would imply 'startling'; cf. 165), but simply 'news.'

656 sq. ὡς καὶ: *i.e.* 'hasten, since *Night* is hastening.'—Νυκτὸς ἅρμ': cf. *Fr.* 69 μελαγίππου...Νυκτός, Theoc. 2. 166 ἄντυγα Νυκτός, Eur. *fr.* 114 ὦ Νὺξ ἱερά, | ὡς μακρὸν ἵππευμα διώκεις, and, on the other hand, *Pers.* 389 λευκόπωλος Ἡμέρα.—σκοτεινόν: proleptic by position.

πανδόκοις ξενόστασις there may be a reference to public lodgings provided by a city of πανηγύρεις. Here the expression as a whole is the tragic equivalent of εἰς τὸ πανδοκεῖον καταλύειν (Aeschin. *De Fal. Leg.* § 97).—πανδόκοις ξένων: to be joined. For the object. gen. (= πάντας ξένους δεχομένοις) cf. 27 λινοφθόροι ὑφασμάτων (n.).

659 ἐξελθέτω. He does not ask to be invited in.—δωμάτων: (1) with ἐξελθέτω, or (2) with τελεσφόρος. The emphasis on the verb saves the former, which is the easier, from flatness ('let some one come *out* of the house').—τελεσφόρος (= κύριος): 'of full authority,' *i.e.* ὅστις τέλος οἴσει τῷ πράγματι. Cf. *Ag.* 963 ἀνδρὸς τελείου δῶμ' ἐπιστρωφώμενον, with οἱ ἐν τέλει, τέλος ἔχειν &c.

660 γυνή τ' ἄπαρχος κ.τ.λ. The sentence would have proceeded naturally with γυνή τε...ἀνήρ τε 'be it man or be it woman' (= εἴτε...εἴτε, cf. *Suppl.* 385 δρᾶσαί τε μὴ δρᾶσαί τε, *S. c. T.* 414 θεοῦ τε νῦν θέλοντος...καὶ μὴ θέλοντος, Eur. δοῦναί τε μὴ δοῦναί τε), but the n that a man is preferable welds o the second part of the expression nfuses its grammar. Thus *e.g.* '..ἀνήρ τε, ὃν δὴ εὐπρεπέστερόν ἐξελθεῖν) becomes γυνή τ'...ἄνδρα τέστερον.—The speech is crafty. e that, if seen at all, he will be

OR. Take word to the masters of the house; for them I come with tidings to deliver. And make haste; f car of Night is pressing on with darkness, and it is tir travellers to let go anchor in the inns that house the str Let some one of full authority within come forth, be it a v in command, or be it man—as is more fit, since th no constraint in what is said to make the talk obscure. speaks to man with boldness and makes clear his me and his proofs. [*Servant*

CLYTAEMNESTRA *appears at the door with attendant.*

CLYT. Sirs, say on, what is to say: for here is to be

H. L. Ahrens, γυνή τ' ἔπαρχοτ Herm., γ. στέγαρχοτ Bamb., γ. ταγοῦχοτ M. S γυνή γ' ἀπαρκοῦσ' Schwerdt, γυναῖκ' ἀπαρκές Kirchhoff.—ἄνδρα δ' Turnel 661 ἐν λέσχαισιν of Emper. and many editors is infelicitous.—οὔσ' ἐπ Emper., missing the sequence of thought. 662 θαρσήσατ δ' Wellauer

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allowed to enter as guest, and, for fear he may be sent away on the ground that Aegisthus is from home, he remarks with assumed indifference that his message can be given equally well to a woman, provided she be τελεσφόρος, though 'of course a man is better.' The mention of 'a woman' first in no way implies that the *soi-disant* merchant thinks of Clyt. as the real authority in the house or *exprès* to find a woman rather than a man. But, since women are generally at home, he hastens to say 'a woman will suffice.'—ἄπαρχος, though rarely met, is probably sound. Two views may be taken: (1) that the woman rules by a delegated authority in the absence of the husband. This differs from ἔπαρχος ('ruling over') or ὕπαρχος ('ruling under') in expressing full rule but derivative ('ruling from'). To this sense might be referred *Pers.* 330 Συέννεσις...Κιλίκων ἄπαρχος (as representative of the great king). In Pind. *N.* 4. 46 Κύπρῳ ἔνθα Τεῦκροι ἀπάρχει | .. ἀτὰρ | Αἴας Σαλαμῖν' ἔχει πατρῴαν the meaning is doubtful, but the story goes that Teucer received his realm from Belus of Tyre. More satisfactorily (2), since ἀπάρχω = 'lead off' (*e.g.* a dance), there appears no reason why ἄπαρχος should not be as good a Greek word as ἔξαρχος (the coryphaeus) and, either in the broader original sense or metaphorically, = ἡγεμών, *auctor*. Cf. *Ag.* 1226 νεῶν τ' ἄπαρχοι Ἰλίου τ' ἀναστάτῃ and the above quotations (*Pers.*, Pind., ll. cc.).—εὐπρεπέστερον. For the sentiment cf. Eur. *I. A.* 830. *Su*

661 αἰδὼς γαρ κ.τ.λ.: lit. the latter case) reserve in things s not make talk obscure.'—ἐν λ differs from ἐν τοῖς λεχθεῖσιν as ἃ λεχθήσεται from ἐν τούτοις ἃ λεχ Cf. 60 (n.), 360, 968 (ἐρομένοις), πέμπει παρασᾶσιν Ἐρινύν.—ἐπαρ originally of the eyes covered wit (cataract). Eustath. p. 1430. 60 κατὰ Δίδυμον τὰ ἐπὶ ὀφθαλμῶν λευ Cf. *P. V.* 514 σήματα | ἐξωμ πρόσθεν ὄντ' ἐπάργεμα.

662 εἶπε: the aor. is (as fre when historic, less often when combined with the present (τ Cf. Hom. *Il.* 17. 177 ὅς τε καὶ ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην, So 25 ἵππος εὐγενής... | ἐν τοῖσι δεινοῖ οὐκ ἀπώλεσεν, | ἀλλ' ὀρθὸν οὖτ Ar. *Vesp.* 694 ὁ μὲν ἕλκει, ὁ δ' δωκεν, Plat. *Symp.* 188 A ὅταν ἐγκρατέστερος γένηται, διαφθείρει τ καὶ ἠδίκησεν.—θαρσήσας: synch cf. 124, 395 (n.).

663 κἀσήμηνεν ἐμφανὲς τέκμ answers all doubts by *ὑπεστάλ* The emphasis is upon the adj.) μοις. For the demand for such p credentials cf. *Ag.* 327 τέκμαρ σύμβολόν τέ σοι λέγω | ἀνδρὸς πα λαστοῦ ἐκ Τροίας ἐμοί, Soph. *El.* μοι θανάτου πίστ' ἔχων τεκμήρια ἦλθες.

664 The servant retires and su Clytaemnestra, who appears with one attendant (708).—λέγοιτ' ἂν

all that beseems this house, warm baths, and comforts after toil, the couch, and courteous eyes about you. If, more than this, some business is toward for graver thinking, that is a task for men, and we will let them know.

OR. I am a foreigner, a Daulian from Phocis. As I was on my way, carrying my goods on business of my own to Argos—whereto my feet have brought me and now quit their task—a man I knew not, as he knew not me, fell in with me—Strophius of Phocis, for so our business taught me—and, when he

672 πόδα Dind., but the plural has its point. ϟ. ὁδοῦ Paley, from schol., which, however, points distinctly to its absence.

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was not a question which the audience would ask. It is usual to associate him with Crisa (Soph. *El.* 180 ὁ τὰν Κρῖσαν | βούνομον ἔχων ἀκτὰν | παῖς Ἀγαμεμνονίδας, *i.e.* when in exile with Strophius), but we need not force upon Aeschylus any greater precision than that of Pindar (*P.* 11. 35 Στρόφιον...Παρνασσοῦ πόδα ναίοντ'). There was, indeed, a well-known spot where the Phocian roads forked (Soph. *O. T.* 733 Φωκεὶς μὲν ἡ γῆ κλῆζεται, σχιστὴ δ' ὁδὸς | ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει), but it lay on the wrong side of Daulis for the present travellers to have passed it.

671 αὐτόφορτον: a maritime metaphor (cf. πόρθμειον 681). Hesych. has αὐτόφορτοι· αὐτοδιάκονοι. κυρίως δὲ οἱ ἐν τοῖς ἰδίοις πλοίοις. Σοφοκλῆς Θυέστῃ Σικυωνίῳ. A vessel whose owner trades with cargo of his own ('self-freighted') is opposed to one which carries freight on hire. Cf. Pind. *N.* 6. 31 ἴδια ναυστολέοντες ἐπικώμια. Orestes is no carrier, but a merchant, whose affairs are quite independent of Strophius. The point is reiterated in οἰκείᾳ. Wecklein's 'selbst sein Bündel tragend' is an error. Or. is not a pedlar, and he would be a poor ἔμπορος who carried his own pack (cf. 709).—σάγῃ. The dat. follows the sense (= πεφορτισμένον).

672 ὥσπερ δεῦρ' ἀπεζύγην πόδας. Two renderings are in conflict. (*a*) Joining with στείχοντα, '(going, in fact,) precisely as I had set out to go hither (and nowhere else).' For ὥσπερ Paley quotes Hdt. 6. 41 ὥσπερ ὡρμήθη ἐκ Καρδίης πόλιος ἔπλεε διὰ τοῦ Μέλανος κόλπου, Thuc. 8. 23 ὥσπερ ὥρμητο, πλέων...ἀφικνεῖται. But the remark is rather pointless and ἀπεζύγην is barely possible in this sense. In Eur. *Phoen.* 329 ἀπήνας...τὰς ἀποζυγείσας δόμων the meaning is 'unyoked.' *Hipp.* 548 οἴκων ζεύξας' ἄπ' (if a sound correction) says nothing for ἀποζυγῆναι. We might add Eur. *El.* 774 ἐπεὶ μελάθρων τῶνδ' ἀπήραμεν πόδα, but ἀπαίρειν is unequivocal, while ἀποζυγῆναι rather suggests the exact opposite of that interpretation. (*b*) 'Just as (in fact) I have completed that journey hither,' *i.e.* 'coming to Argos, as here you see me.' ἀπεζύγην is then 'I have been unyoked,' the verb being the contrary of ὑπεζύγην (Soph. *Aj.* 24 κἀγὼ 'θελοντὴς τῷδ' ὑπεζύγην πόνῳ, *P. V.* 108) or ξυνεζύγην (Eur. *Hipp.* 1389 οἷαις ξυμφοραῖς ξυνεζύγης). Cf. Eur. *Suppl.* 791 εἰ γάμων ἀπεζύγην. The schol. says rightly ἐκ μεταφορᾶς τῶν ἀπολυομένων τοῦ ζυγοῦ ἵππων καὶ ἐπὶ φάτνην ὁρμώντων. Cf. Eur. *Or.* 45 πηδᾷ δρομαῖος πῶλος ὥς ἀπὸ ζυγοῦ. *Bacch.* 1056 ἐκλυσοῦσαι ζυγά, Babr. 37. 6 ὁ βοῦς εἰς νομὰς ἀπεζεύχθη.—δεῦρ' is construed with the sense (= ἥκω). Cf. 581.—πόδας. The plur. suggests the ζεῦγος of a carriage (Hom. *Od.* 4. 39 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ), the expression being, no doubt, of the class of the homely proverbial. His πῶλοι were his feet. Somewhat similarly *S. c. T.* 328 σπουδῇ διώκων πομπίμους χνόας ποδῶν.

674 ἱξιστορήσας κ.τ.λ., *i.e.* 'having asked (my) journey and told (his own),' a common interchange of courtesies. Cf. Theoc. 25. 49 ᾧ κε τὸ μὲν εἴποιμι, τὸ δ' ἐκ φαμένοιο πυθοίμην. Weckl. quotes Hor. *Sat.* 1. 9. 62 *unde venis? et* | *quo tendis? rogat et respondet.*—ὁδόν = *iter*, not *viam*. The merchant would not need to be told the way.

675 Στρόφιος ὁ Φωκεύς: *Ag.* 872. Cf. Soph. *El.* 1111. The article (Soph. *El.* 670 Φανοτεὺς ὁ Φωκεύς) implies position or importance. It approximates to, but is not identical with, the royal sense, *e.g.* Κροῖσος ὁ Λυδός.—The schol. on Eur.

"ἐπείπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις,
πρὸς τοὺς τεκόντας πανδίκως μεμνημένος
τεθνεῶτ' Ὀρέστην εἰπέ, μηδαμῶς λάθῃ.
εἴτ' οὖν κομίζειν δόξα νικήσει φίλων,
εἴτ' οὖν μέτοικον εἰς τὸ πᾶν ἀεὶ ξένον 680
θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
νῦν γὰρ λέβητος χαλκέου πλευρώματα
σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου."
τοσαῦτ' ἀκούσας εἶπον. εἰ δὲ τυγχάνω
τοῖς κυρίοισι καὶ προσήκουσιν λέγων 685
οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι.
Λ. οἴ 'γώ, κατ' ἄκρας εἶπας ὡς πορθούμεθα.

μεμνημένως M, but corrected. 678 εἴτε M. 683 εὖ κεκαυμένου con. εὖ κεκλημένον is possible, but †. 687 ΚΛ. Herm., ΘΕΡ. Robort., Turneb., ΧΟ. (*i.e.* one of the Chorus) Wellauer. †.—ἐνπᾶσ' ὡς M, ἐνπᾶσ'

235 makes Strophius husband of bia, the sister of Agamemnon.—μαι γὰρ κ.τ.λ. The speaker deftly rts the absence of any personal ction with Orestes and his friends. λόγῳ: not 'in our talk,' but 'perti- ,' *i.e. à propos* of his message. In *Pert.* 6. 18 τέταρτον δὲ τῶν ἐν λόγῳ ater) should be read for μὲν λόγων.

679 ἄλλως: 'in any case.' Hdt. 7. περ γε καὶ ἄλλως ἐθέλει φανῆναι, 8. hol. to v. 461.—κίεις: an epic verb, by Aesch. alone of the tragedians M. 813, 864, *Pers.* 1069).—For the bility of a message being thus lly entrusted see Introd. p. lxxvi.

680 τοὺς τεκόντας. The plur. may rely allusive, but it is probable that rtfully affects ignorance of the real ion.—πανδίκως: not simply = παν- , but 'acting fairly' (by your trust). *um.* 807 πανδίκως ὑπίσχομαι.

681 τεθνεῶτ'...εἰπέ: a rather rare ruction, but cf. Soph. *El.* 676 τ' Ὀρέστην νῦν τε καὶ πάλαι λέγω, 1380 λέξαι Οἰδίποιν ὀλωλότα (and 577 λέγουσιν ἡμᾶς ὡς ὀλωλότας).—ὡς λάθῃ. The message is assumed

1049, *El.* 199 &c.).—κομίζειν: a vox propria in connection with the dead.

680 sq. μέτοικον...θάπτειν. The usual interpretation is 'bury him abroad, (to remain) a *foreigner* for all time to come' (cf. πιστὸς εἰς τὸ πᾶν χρόνου *Eum.* 673), *i.e.* never to cease to be a ξένος, as he would cease if restored, even in death, to his own country. But a much better sense is 'bury him abroad, (to be) entirely and for ever our *guest*.' This is recommended by the superior point of εἰς τὸ πᾶν (of hospitality carried to its last manifestation) and gives the correct attitude for Strophius, who is ready thus to continue the 'hospitality,' if the relatives desire it. The other rendering would convey a reproach, and practically a direction, to the relatives.—μέτοικον: cf. *Pers.* 322 σκληρᾶς μέτοικος γῆς ἐκεῖ κατέφθιτο, Eur. *Heracl.* 1032 καὶ σοὶ μὲν εὔνους καὶ πόλει σωτήριος | μέτοικος ἀεὶ κείσομαι κατὰ χθονός.

681 ἐφετμὰς τάσδε: 'injunctions to such effect.'—πόρθμευσον: cf. 671 αὐτόφορτον, Eur. *I. T.* 735 ὅρκον δότω μοι τάσδε πορθμεύσειν γραφάς (= τήνδε δέλτον εἰς Ἄργος φέρειν of *ibid.* 733).

'as it is.'—λέβητος χ. mere tragic periphrasis. has the ashes in safe ph. *El.* 54 τύπωμα χαλκλαυμένον: *i.e.* he died received his due of . 1285 ᾠμωγμένων γε suggestion of nature- nice touch.

had asked my way and told me his, he said 'Since thou a wending, Sir, as 'tis, to Argos, bear faithfully in mind and t his parents "Orestes is dead." Do not forget, I beg. The whether his friends resolve to bring him home or to bu him abroad, our denizen, wholly and aye our guest, convey th bidding back to me. Meanwhile a casket with its sides bronze covers the ashes of a man bewept right well.'

That was my message, and I give it. Whether I at th moment speak to them with whom it rests, and whose concer it is, I know not; but the parent is like to know.

CLYT. Ah me! That news of thine! That our last hold

ὡς m. I should suggest ἐνστάσεως (†) or (less readily) εἰ στάσεως, but print Ba berger's εἶπας ὡς as a commonly adopted, though but half approved, text. might also be conjectured that πᾶσιν ('in all respects') was explained by ἐν πᾶσ

684 τοσαῦτ': *i.e.* no more and no less.—ἀκούσας is stressed: 'I only tell what I was *told*.'—τυγχάνω: with the sense of hitting the mark, 'if I am speaking to the right people.'

685 τοῖς κυρίοισι: sc. τοῦ πράγματος, not τῶν δόμων (as Con.), *i.e.* 'those who have to decide.' The added term is explanatory.

686 τὸν τεκόντα δ' κ.τ.λ.: 'but the parent is likely to know,' *i.e.* but, if it be the parent, that parent will know. Meanwhile there may be an underlying meaning intelligible to the audience, 'and yet it is natural to know one's (my) parent.' For, though εἰδέναι cannot = γιγνώσκειν in the sense of *connaître*, it is normal Greek in the sense εἰδέναι τὸν τεκόντα ὅστις ἐστί.—This rendering has been ignored in favour of others less probable: (1) 'a man's father ought to hear news like this,' (2) 'but it is the parent who ought to be informed' (Verrall). These interpretations produce a harsh and improbable variation in the meanings of οἶδα, εἰδέναι.

687—695 Modern editors are almost unanimous that this speech belongs to Clytaemnestra. Turnebus, followed by Blomfield, Klausen and others, assigned it to Electra. In the latter view the sister, though in the secret, plays her part in assisting the plot, whereas the tone of the speech is regarded as inconsistent with Clytaemnestra's known feelings. But the arguments (most of which are named by Sidgwick) for making Clyt. the speaker are overwhelming. (1) The appearance of Electra at the door is unexplained and contrary to Greek etiquette; (2) by sending El. within (552 sq., 577) to keep watch the poet closes that rôle of t actor and leaves him free to play Clyta mnestra; (3) such an outburst from E would be highly injudicious, since this no time to provoke Clyt.; (4) Clyt. wou naturally make some answer to the new (5) the answer which the poet puts in h mouth is another example of his consu mate realisation of character. (*a*) As t mother, she cannot but feel, at least f the moment, some natural pang. Sophocles her hostility to her son avowed, and yet, on the news of h death, she exclaims (*El.* 766) ὦ Ζεῦ, ταῦτα; πότερον εὐτυχῆ λέγω, | ἢ δεινὰ μέν, κέρδη δέ; λυπηρῶς δ' ἔχει, | εἰ τὸ ἐμαυτῆς τὸν βίον σῴζω κακοῖς. | ... | δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχον μίσος ὧν τέκῃ προσγίγνεται. In Aesch her attitude is not that of an open enem (cf. *Ag.* 868 sqq., where, as here, sh claims to have sent Or. out of the wa for his own safety). (*b*) A salient featu in her character, shewn throughout th *Agamemnon*, is hypocrisy in the gran style, a wickedness strictly scrupulous appearances, and before the Phocia strangers she acquits herself with credi without forcing herself to say anythin very tender after all. (*c*) With a ver human mixture of unreason, casuistry an real conviction, she lays all the blam upon the family curse (cf. *Ag.* 1476 νῦν δ' ὠρθωσας στόματος γνώμην, | τὸν τμπε χιωτον | δαίμονα γένους τῆσδε κικλησκω 1501 sqq.). (*d*) The passage is n without its sinister ironies (692 sq.).

687 κατ' ἄκρας...πορθούμεθα. Th metaphor is from a town with its la stronghold (ἀκρόπολις) taken. Cf. Hom

δωμάτων Ἀρά,
ποδὼν εὖ κείμενα
ὅποις χειρουμένη 690
ὴν παναθλίαν.
γὰρ εὐβούλως ἔχειν
πηλοῦ πόδα—
τι, βακχείας καλῆς
ῦσαν ἐγγράφῃ. 695

689 ἐπωπαῖς Verrall. **691** φίλων and with κάκποδὼν = 'even though afar.' εὐβόλωι Porson, ἦν ἄρ οὐ καλῶς Hartung.—36). **693** κομίζων schol. and several ὅπερ M (with ζτ in marg.). ἥπερ ἦν Weil.

reach' (a contradiction in terms), but 'carefully removed.' κείμενα = τεθειμένα, and the whole, prosaically expressed, = καὶ εἴ τίς τι ἐπιμελῶς ὑπεκτίθεται.—πρόσωθεν εὐσκόποις = ἐκηβόλοις, but blending the senses of σκοπός ('well-aimed') and σκοπεῖν ('keen-sighted').—ἀποψιλοῖς: 'dost keep stripping me.' She had already lost Iphigenia.

692—695 See crit. n. and, for an examination of the scholia upon the passage, Introd. pp. xcv sqq.

692 sq. καὶ νῦν κ.τ.λ.: a new proof of the continual ἀποψίλωσις. Cf. Soph. *Aj.* 1—3 ἀεὶ μέν, ὦ παῖ Λαρτίου, δέδορκά σε | πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον, | καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ, Hom. *Il.* 1. 107 αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι | ... | καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις κ.τ.λ.—νῦν is resumed by νῦν δ' after the parenthesis. Cf. Soph. *El.* 783—786, *O. T.* 258—263.—Ὀρέστης. The sentence would naturally have continued with the metrical equivalent of ὅσπερ (μόνος) ἐλπὶς ἦν ἐν δόμοις τὴν (σὴν) καλὴν βακχείαν ἰωμένη, παρὼν ἐγγράφεται, *i.e.* 'and now Orestes, who (alone) was the hope in the house to cure thy fine revelling, is entered (in thy list) as "Present".' A parenthetical comment (to point the app 689 sq. κάκποδὼν εὖ κείμ however, interposed, and is diverted to 'yes! the exist to cure thy revel record as "Present".'

ἦν...νομίζων: 'he (n.) and add Soph. *O* πάντ' ἐμοῦ κομίζεται,

stormed! O all-o'erpowering Curse upon this house! How wide thy vision ranges! Though a thing be put right well aloof, how with thine arrows surely aimed thou bringest it down from far, and dost strip my dear ones from me—all-miserable me!

And now, Orestes...for shrewdly, as he thought, was he keeping his foot out of the deadly clay...Yes, the hope that used to be within the house, to physic high revelling, thou dost now write 'Present' in thy roll.

If this were correct, σὴν παροῦσαν ('present as thine') might be read in the next line. ἢ παρὴν Schwerdt.—βακχίας M, corr. Turnebus.—Conjectures *e.g.* κακῆς (Portus), ζάλης (Emper.), ἅλης (Coningt.) are unnecessary. †. **695** ἀποῖσαν Canter, προδοῦσαν Pauw, παρ' οὐδὲν Butler, ῥαγεῖσαν Herwerden, ἐλπὶς, μὴ παροῦσαν Schwerdt. See Introd. p. xcvii. A variant text perhaps had ἀπ' ἔρροισαν γράφε, but that of M is sound. †.—ἐγγράφει M. Introd. p. xcix. ἐγγραφε Steph. (from

3. 62 ἐκτὸς πηλοῦ πόδας ἔχειν ἐπὶ τῶν ἔξω κινδύνου καθεστώτων, *Psalm* 40. 2 *He brought me...out of the miry clay and set my feet upon a rock*, *P. V.* 279 ἐλαφρόν, ὅστις πημάτων ἔξω πόδα | ἔχει, παραινεῖν, Eur. *Heraclid.* 109 καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα | εὐβουλίας τυχόντα τῆς ἀμείνονος, *Hipp.* 1293 πήματος ἔξω πόδα τοῦδ' ἀπέχει, Soph. *Phil.* 1260 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα.—ὁλεθρίου is a necessary addition, since πηλοῦ alone would mean the mire of trouble, not of death.

[The MS reading ἦν γὰρ εὐβούλως ἔχων, | ἔξω νομίζων κ.τ.λ. is contrary to the facts, even if we accept it as Greek by translating νομίζων either (*a*) 'keeping' 'moving' = νωμῶν, νέμων (Pind. *N.* 6. 15 ἴχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων), by a rare but perhaps admissible use (cf. 797 n.), or (*b*) 'thinking,' a meaning which, in the absence of either infin. or predic. adj., seems impossible. κομίζων (from schol.) is favoured by many editors. To be in accord with the truth this must be rendered (*a*) 'for he, being well-advised, was trying to keep (ἦν κομίζων) &c.' But we may deny that Aesch. was likely to insert the awkward and superfluous ἔχων between ἦν and its own participle: (*b*), with a change in the whole structure of the passage (καὶ νῦν Ὀρέστης ἦν γὰρ εὐβούλως ἔχων, ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα. | νῦν δ' κ.τ.λ., γὰρ being placed late in order to throw emphasis upon Ὀρέστης): 'For (as an example) in the present case Or. was acting prudently in trying to keep his foot out of the mire: and yet...']

694 νῦν δ' κ.τ.λ. See last note (init.). The metaphor is from a physician checking a delirium. Only one hope was left to the house to prevent entire possession by the revelling Ἀρά (cf. 564 δαιμονᾷ δόμος κακοῖς).—βακχείας depends upon ἰατρός. The sense is not simply μανίας (nor in Plat. *Symp.* 218 B τῆς φιλοσόφου μανίας τε καὶ βακχείας) but the frenzy from orgies. Cf. *Ag.* 1187 καὶ μὴν πεπωκὼς γ', ὡς θρασύνεσθαι πλέον, | βρότειον αἷμα κῶμος ἐν δόμοις μένει, | δύσπεμπτος ἔξω, συγγόνων Ἐρινύων.—καλῆς: *i.e.* from the point of view of the Curse herself, 'fine (high) revelling.' So long as it is held in check by the ἰατρός it is not καλή. Cf. Soph. *fr.* 848 οἶκος μένειν δεῖ τὸν καλῶς ('completely') εὐδαίμονα.

695 ἰατρός: the professional term naturally has no fem. (ἰάτρια belongs to comedy). Cf. Alem. *fr.* 23. 87 ἐγὼν δὲ τᾷ μὲν Λώτι μαλίστᾳ | ἀνδάνην ἐρῶ· πόνων γὰρ | ἄμιν ἰάτωρ ἔγενετο.—ἦν. The position is chosen for stress: '*used* to be.'—παρεῖσαν ἐγγράφῃ: 'thou dost register as "Present".' The metaphor is from the πάρημα (*adsum*) of a muster-roll, or the πάρεστι of an inventory or register. Similarly Soph. *O. T.* 1283 νῦν δὲ τῇδε θήμερᾳ | στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν | ὅσ' ἔστι πάντων ὀνόματ', οὐδὲν ἔστ' ἄπον ('is missing'). Hdt. 6. 53 τούτους...τοῦ θεοῦ ἀπεόντος καταλεγομένους ('without reckoning the god'). Probably there is the same allusion in Eur. *fr.* 519 δειλοὶ γὰρ ἀνδρὶ οὐκ ἔχουσιν ἐν μάχῃ | ἀριθμόν, ἀλλ' ἀπεισι κἂν παρῶσ' ὄμως. The Curse claims her own, and, as she gathers in each hope of the house, she registers it as 'received,' 'paid,' or 'present.'—With the sense in general cf. Soph. *El.* 305 τάς οὖσαν τέ

Ρ. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν
κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
γνωστὸς γενέσθαι καὶ ξενωθῆναι· τί γὰρ
ξένου ξένοισίν ἐστιν εὐμενέστερον;
πρὸς δυσσεβείας <δ'> ἦν ἐμοὶ τόδ' ἐν φρεσίν, 700
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις
καταινέσαντα καὶ κατεξενωμένον.
Λ. οὗτοι κυρήσεις μεῖον ἀξίως σέθεν,
οὐδ' ἧσσον ἂν γένοιο δώμασιν φίλος·
ἄλλος δ' ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν. 705
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα·
ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,

[illegible]), ἐγγράφου L. Schmidt. **698** ὧν M, with οὖν written above by m. [illegible] γνωστὸς Wecklein. See Jebb on Soph. *O. T.* 361. The forms with σ are analo- [illegible] in origin and therefore the later, but Aesch. could use either. **700** δ' was [illegible]d by Portus. †. ἦν δ' Abresch. πρὸς δ' εὐσεβείας Heimsoeth (with ἦν ἐν [illegible]ν = ἐνθύμιον ἦν). Perhaps a question πῶς δ' εὐσεβείας ἦν is not improbable.

[illegible] καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν, [illegible] ἀποστάσας γὰρ τῆς ἐαῆς οἴχῃ φρενὸς | [illegible]ι μόναι παρῆσαν ἐλπίδων ἔτι.—ἐγ- [illegible]ῃ: a technical word, like ἀπογρά- [illegible], διαγράφειν (Eur. *El.* 1073 διάγραφ' [illegible]σαν κακήν). The middle is frequent. **[illegible]6 ἐγὼ μὲν οὖν.** Orestes excuses [illegible]elf for being an ἄγγελος κακῶν, and [illegible] in effect 'I trust you have no feeling [illegible]nst *me*. I should have been more [illegible]come, of course, if my tidings had [illegible] good, but I had no alternative.'—[illegible] μὲν = ἔγωγε (cf. 399, *Suppl.* 340, [illegible]. 1068).—οὖν: 'I must tell you.'—[illegible]ίμοσιν: *beatis* in the material sense [illegible]wealth and position. Cf. Plat. *Rep.* [illegible]c ἐπὶ τῶν δημιουργῶν)(ἐπὶ τῶν πλου- [illegible] τε καὶ εὐδαιμόνων. The expression [illegible]uch a sentiment is not to be judged by [illegible]ern standards of good taste.

[illegible]97 κεδνῶν bears the stress of the [illegible].—πραγμάτων: 'circumstances,' but [illegible] sense (cf. πρᾶξις) akin to εὐ πράσ- [illegible], εὐπραξία. Cf. *Ag.* 631 σωτηρίων... [illegible]ωμάτων εὐάγγελον.—It was accepted

698 sq. τί γὰρ ξένου κ.τ.λ. 'For what is there more well-wishing than guest to host?' We may guess that the expression was proverbial. Cf. Hdt. 7. 237 ξεῖνος ξείνῳ εὖ πρήσσοντί ἐστι εὐμενέστατος πάντων.—ἐστιν is perhaps more than the copula. [A possible interpretation is that implied in the schol. ἢ τὸ ἀγαθὰ ἀγγεῖλαι, viz. 'for what (recommendation) in a guest is more grateful to his hosts?' The partit. gen. is easily defensible, but the sense of εὐμενέστερον is strained.]

700 πρὸς δυσσεβείας δ'. See crit. n. The particle appears indispensable, since this is strongly emphasized as the contrary side of the question.—ἦν: either = ἦν ἂν (Goodwin *M. and T.* § 416) or, strictly, 'I regarded it' (when I was telling the news).—ἐμοὶ: *me quidem iudice.*

701 sq. τοιόνδε: of such importance.—καρανῶσαι: cf. 526 (n.).—φίλοις: *i.e.* persons who (like you) have treated me with friendliness. He would scarcely [illegible]ot, but by Clyt. he has [illegible] kindness of hospitality [illegible] he can tell his tale. [We [illegible]stand the word without [illegible]ion as = 'to the friends [illegible]αινέσαντα κ.τ.λ.: 'after [illegible]ophius) and being bound

Or. Be sure, for my part, with hosts so blest as ye, would rather have made me known and ta'en a welcome f acceptable news. For where is goodwill greater than fro guest to host? But it were, I trow, a wicked thought, not fulfil for friends a task like this, when I was bound, b hospitality as well as by my word.

Clyt. Nay, thou shalt none the less be treated as is tl due. Thou must lose nothing of thy welcome here. Anoth if thou hadst not, would have come to bear this news.

But 'tis the time for guests, who work at long travel throug the day, to have their needs supplied. [*To a Servant.*] Tal him and lodge him well in the men's chambers, and his atte

703 μείων M (corrected).—ἀξίων Pauw, ἀξίας Dindorf. †. **706** ἡμερευόν Weil. †.—ξένοι M (corrected). **707** μακρὰς κελεύθους Bamberger. †.—Sever editors think τὰ πρόσφορα corrupt, but it was at least in the archetype of M, othe wise the next three lines would hardly have been omitted. τὰ σύμφορα Heimsoet θελκτήρια Wecklein. †. **708—710** are given in the marg. by m, after bei

by hospitality (on your part).' Suid. quotes (from Soph.) καταινέσαντος· συγκαταθεμένου. Cf. Soph. *O. C.* 1633 καταίνεσον | μήποτε προδώσειν. The repeated κατ- (in preference to *e.g.* ξυναινέσαντα) emphasizes the obligation.

708 sq. κυρήσεις: 'shall fare,' with adv. as in *S. c. T.* 23 καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ, Soph. *El.* 1424 ΗΛ. Ὀρέστα, πῶς κυρεῖτε; ΟΡ. τὰν δόμοισι μὲν | καλῶς. Cf. τυγχάνειν καλῶς (212).—It would appear that κυρεῖν, τυγχανειν, or their equivalent, were part of a formula in rewarding a newsbearer. Cf. Eur. *El.* 358 ἀντὶ γὰρ χρηστῶν λόγων | ξείνων κυρήσεθ', Soph. *El.* 797 πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν followed (800) by οὔτ' ἐμοῦ καταξίως | πρᾶξιας οὔτε τοῦ πορεύσαντος ξένου, Eur. *H. F.* 265 ὁ δ' ὠφελήσας ἀξίων οὐ τυγχάνει.—σέθεν is necessary to determine the sense: '*you* are not to blame; and we shall not fail in what is due to *you*.'—ἂν γένοιο. The fut. κυρήσεις makes a promise, this states a logical position.

708 ἀλλ' ἔσθ' ὁ καιρὸς κ.τ.λ. The art. was established. Cf. Soph. *O. T.* 1050 σημήναθ', ὡς ὁ καιρὸς ηὐρῆσθαι τάδε, Ar. *Plut.* 255 σπεύδεθ', ὡς ὁ καιρὸς οὐχὶ μέλλειν, *Thesm.* 661 ὁ καιρὸς ἐστι μὴ μέλλειν ἔτι, [Plat.] *Axioch.* 364 B.—ἡμερεύοντας: not = ἡμερεύσαντας, but the remark is general (= οἵτινες ἡμερεύουσι). For the word cf. Poll. 1. 64 τὸ δὲ ὅλης τι πρᾶξαι ἡμέρας ἡμερεῦσαι καὶ δεημερεῦσαι· οἷον ἐπὶ τῶν βαναύσων ὁ Πλάτων εἴρηκε, πρὸς πῦρ ἡμερεύοντας. [Eur.] *Rhes.* 3 Τροία...παναμερεύσει | θιάσους.

707 μακρᾶς κελεύθου: partitive. C Hdt. 3. 105 προλαμβάνειν τῆς ὁδοῦ, Ho *Il.* 24. 264 ἵνα πρήσσωμεν ὁδοῖο, Ar. *Ka* 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ. Travelle who have made a full day's progress a said to have done 'a day's work *ἰσοπ* (the accomplishment of) their journey To make the words either a gen. equivalence (or payment), like that of 145 (n.), or directly dependent on πρόσφορα (Eur. *Hel.* 508 τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς αἰτήσομα would leave ἡμερεύοντας very bald.—τυγχάνειν τὰ πρόσφορα. The accu (strictly speaking 'internal'), though a neuter adj., is more noticeable tha usual. Easier are Soph. *Ant.* 778 τεύξε τὸ μὴ θανεῖν, *O. C.* 1106 αἰτεῖς ἃ τεύξ 1168, Eur. *Phoen.* 1666 οὐ γὰρ ἂν τύχο τάδε, *Her.* 51, *Med.* 259. But τὰ πρόσφορ had evidently become simply an adverbi phrase (= προσφόρως). Cf. Eur. *Hip* 111 ὅπως ἂν...γυμνάσω (the horses) τ πρόσφορα, *inf.* 710.—τὰ πρόσφορα: Eu *Hel.* 429 (of hospitality), *Alc.* 148 οἴκοι ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα (= *iust* of the dead). With the definition Hesych. πρόσφορον· ἐπιτήδειον, ἁρμόζον cf. Pind. *P.* 4. 230 ξείνοι' ἁρμόζοντα.

708 ἄγ' αὐτόν. There is no need t understand the preceding ἀλλ' ἔσθ' κ.τ.λ as = ἀλλ' ἐστὶ γὰρ κ.τ.λ. Those word were a reflection addressed to the com pany; at these Clyt. turns to a servant

δε καὶ ξυνεμπόρους·
μασιν τὰ πρόσφορα. 710
ς ἐπ' εὐθύνῳ τάδε.
κρατοῦσι δωμάτων
πανίζοντες φίλων
συμφορᾶς πέρι.

οἴκων, 715

Ὀρέστῃ;
ὶ πότνι' ἀκτὴ

709 ὀπισθόκουν δὲ τόνδε καὶ ξυνέμπορον
nception. ὀπισθόκουν τε τοῦδε Herm. (τε
τώμασιν H. Voss. Schütz brackets the line.
ns. ϕ. ὑπευθύνῳ Turnebus. There is no

which would be normal with the equivalent sense προσφόρων, ἐπεικότων.

711 ὡς 'ἐπ' εὐθύνῳ: 'as in the power (or presence) of one who calls you to account.' Cf. *Pers.* 830 εὔθυνοι βαρύς, *P. V.* 77 ὡς οὐπιτιμητής γε τῶν ἔργων βαρύς. Verrall defends the compound ἐπευθύνῳ by the analogy of ἐπίμομφος, ἐπικίνδυνος. For writing of the time of Aesch. the reading in the text is, of course, absolutely identical with that of M.

712 ταῦτα: 'that matter (of Orestes),' to which she reverts after τάδε.—τοῖς κρατοῦσι δωμάτων = τοῖς στεγάρχοις. Cf. 654, 730. For her reticence as to the name cf. 669 (n.).

713 sq. κοινώσομέν τε. Strictly speaking τε is not 'trajected,' but the coming verb, which was also to have governed ταῦτα, is replaced by another turn of expression.—κοὐ σπανίζοντες φίλων. To mere ξένοι this should sound like self-comfort in the assurance that she has friends to advise her well in her loss; but as a fact Clyt. feels a certain uneasiness as to possible complications, and a warning hint is thrown out for the benefit of all hearers wh
συμφορᾶς. The w
chance' or 'situa
may be left to accept i
'disaster.'

715 sqq. Ore
have been led in
also has retired.

dants here and fellow-travellers; and let them be treated as becomes our house. And act, I warn thee, as though one stood to call thee to account.

Meanwhile we will impart that news to them who rule the house, and—for we lack not friends—we will debate of this which hath befallen.

[ORESTES *and his company are led in.*
CLYTAEMNESTRA *follows.*

CHO. Ah, loyal handmaids of the house, how long yet ere we shew what our lips can do to serve Orestes?

O Earth august, O august pile of the grave, that liest now

proof that the schol. had anything but ἐπευθύνῳ. 712 M has a παράγραφος. 713 κοινώσομεν M, corr. Guelf. 714 βουλευόμεθα M, corr. Stephanus. 715 Only the παράγρ. appears.—Christ gives 715—717 to the Coryphaeus, and the rest of the anapaests to the whole Chorus. The relation of the parts has, however, often been mistaken. ϕ.—φίλοι M (with ῖν in marg.), corr. Heath.—δωμῶιδες M,

action is now supposed to pass in the interior' of the house (*i.e.* in the court), and an entire change (real or imaginary) of scene at v. 714 would no doubt tend to rationalise—perhaps beyond the requirements of Greek tragedy—the position of the Chorus. But the special direction to Electra in 552 (τήνδε μὲν στείχειν ἔσω) and 577 (σὺ μὲν φύλασσε τὰν οἴκῳ) seems to leave the Chorus to watch without; the Chorus speaks (786) of τὸν ἔσω μελάθρων and (848) of ἔσω παρελθεῖν as if it was itself outside; outside is the best position for keeping a watch on the movements of an outgoing messenger and on the arrival of Aegisthus. It might, indeed, be answered that to be in the court is still to be ἔξω relatively to the actual chambers of the house, and that intercepting could be done equally well inside the gates. In v. 728 (q.v.) the nurse may be proceeding either towards the gates or out of them, but the words at least shew that the Chorus is placed *near* the gates. The chief evidence, however, for a position outside is to be found in the appeals to Apollo Aguieus (802) and Hermes προπύλαιος (808), which are naturally made where the emblems of those deities are visible, viz. in the street.

715 εἶεν, φίλαι: cf. *Ag.* 1650 εἶα δή, φίλοι λοχῖται (where the Chorus exhort each other). φίλαι, though it may = φίλαι, is here used in its more proper sense, 'friendly to the cause' (*Ag.* 1493).—δωμῶιδες οἴκων: *i.e.* who have the best interests of the house at heart.

716 sq. πότε δὴ κ.τ.λ.: πότε ἐπειξόμεθα; schol. Many commentators accept this and take vv. 718—725 as the prayer in question. But the expression is extremely unnatural, and the brief prayer is no exhibition of στομάτων ἰσχύς. Rather there is an eager or impatient wish: 'How soon, pray, shall we have scope to shew what our tongues can do (in the way of τοῦ λέγειν τὰ καίρια 580) to help Orestes?' The opportunity is afforded immediately (762 sqq.) and another at 847 sqq.—στομάτων...ἰσχὺν is a poetical equivalent of the common λόγων δύναμιν, but with the further implication that, if not χειρῶν ἰσχύν, they can at least shew 'might of *mouth*.' Cf. *Ag.* 105 ἀνδρῶν | ἐκτελέων ἔτι γὰρ | θεόθεν καταπνείει | πειθὼ μολπᾶν | ἀλκὰν σύμφυτος αἰών (where the difficulty of ἐκτελέων is caused by a wrong punctuation, the sense being 'men who are past their prime can still be eloquent').—ἐπ' Ὀρέστῃ: 'over (= on the theme of) Orestes.' Cf. *Suppl.* 633 ἄγε δή, λέξωμεν ἐπ' Ἀργείοις | εὐχὰς ἀγαθάς.

718 ὦ πότνια χθὼν καὶ κ.τ.λ.: *i.e.* Earth and (in particular) that part which lies as a χῶμα upon Agamemnon. To Earth is repeated the prayer of 487 (ὦ Γαῖ', ἄνες μοι πατέρα). Cf. 43, 127, 148, *Pers.* 632, 643 &c.—πότνι': it is revered for what it covers. Cf. *Pers.* 650 ἢ φίλος ἀνήρ, φίλος ὄχθος· | φίλα γὰρ κἀκεῖθεν ἥθη.—ἀκτὴ χώματος. The gen. is of

χώματος, ἢ νῦν ἐπὶ ναυάρχῳ
σώματι κεῖσαι τῷ βασιλείῳ, 720
νῦν ἐπάκουσον, νῦν ἐπάρηξον·
νῦν γὰρ ἀκμάζει Πειθὼ δόλια
ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν
καὶ τὸν νύχιον τοῖσδ' ἐφοδεῦσαι
ξιφοδηλήτοισιν ἀγῶσιν. 725

ἔοικεν ἀνὴρ ὁ ξένος τεύχειν κακόν·
τροφὸν δ' Ὀρέστου τήνδ' ὁρῶ κεκλαυμένην.
ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας,
λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος;

Guelf. **719** ἢ δῆτ' Heimsoeth, ἢ τῷδ' Meineke. ϟ.—ναυάρχου Dobree. ...olia M, corr. Verrall. δολίαν Pauw (*i.e.* δολίᾳ). The error was probably due ...isapprehension as to metre. **723** χθόνιόν θ' Blomfield.—ἑρμῆν M, corr. ...ous. (This may point to a wrong variant Ἑρμᾶν, *i.e.* Ἕρμην.) **724** καὶ

...on and the strict rendering is ...ἀκτή (of Earth) formed by the ...—ἀκτή appears to be properly that ...stands out or up (*eminet*), and for ...ason Herodotus (4. 38) can speak ...astern Asia as divided into two ...one being Asia Minor. Cf. Soph. ...181 ἀκτὰν παρὰ βῶμιον.... Coning... ...mpares the uses of ὄχθος and ὄχθη. ...sq. ἢ νῦν: either (1) the present ...n of the great 'lord of ships' is ...ted with his past, or (2) 'thou ...him *now*, but let him come forth' ...). To the latter it is an objection ...e σῶμα would not ascend. There ...e some antithesis between land ...ἀκτή) and sea (ναύαρχῳ), but it is ...irable to press it.—ναυάρχῳ. Cf. ...459 Ἀγαμέμνον' ἀνδρῶν ναυβατῶν ...ορα, 640 τοῦ παντοσέμνου, τοῦ στρα...ν νεῶν, *Ag.* 1226 νεῶν τ' ἄπαρχοι. ...henian of the date of Aeschylus and ...Confederation of Delos, when Athens ...e maritime ἡγεμονία, was likely to ...ing the influence of all the nether δαίμονες and of the spirit of Agam. (125 sqq., 398, 404, 454 sqq.).

722 sq. ἀκμάζει: (1) with δόλια (Verrall) or δολίαν (Pauw), impersonal (or with the infin. clause for subject). Cf. *S. c. T.* 98 ἀκμάζει βρετέων ἔχεσθαι (schol. καιρὸς ἥκει), *Ag.* 589 ἀεὶ γὰρ ἡβᾷ τοῖς γέρουσιν εὖ μαθεῖν, which stand on the same line with *e.g.* *Eum.* 574 σιγᾶν ἀρηγεῖ. So ὀφείλει is impers. in Pind. *N.* 2. 6: (2) with δολία (M). This creates a harsh change from a personal to an impers. subject. Moreover Πειθὼ ἀκμάζει ξυγκαταβῆναι could hardly bear any but the unsuitable sense 'Persuasion is at her prime (ripe) for descending' (cf. Xen. *An.* 3. 1. 25 ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά).—δόλια ξυγκαταβῆναι: 'to help us in the lists with guile.' Cf. καθήκειν 453 (n.), *Eum.* 1046 Ζεὺς ὁ πανόπτας | οὕτω Μοῖρά τε συγκατέβα. δόλια is properly internal accus. of the ἐπικουρήματα implied in the verb.

...ον: lit. 'that is to ...alth.' καὶ is correc... ...f. 718) of the special ...ι χθόνιος is invoked. ...μέγαν σεβόντων, | ...ν. Lucian (*Tim.* 1) ...a of attributes with ...ι καὶ ἀναφείς κ.τ.λ.

upon the royal form which once was lord of ships; now hearken; now send aid. For now is the moment for Suasion with her craft to help him in the lists, and for nether Hermes—him who works darkling—to safeguard these encounters of swords that scathe.

Methinks our foreign guest is working trouble. Yonder I see Orestes' nurse, and all in tears. Cilissa, whither bound? How comest thou to set foot in the gate, with grief to bear thee company unhired?

An aged woman comes out of the door.]

τὸν νύχιον is rejected by Herm. and others. ϟ.—ἐφοδῶσαι Bamb. (which would bring in a fourth function of Hermes, as ὁδῖος, πομπαῖος). **726** M has a παράγραφος. —ἀνὴρ M, corr. Porson.—τεύχειν Paley, wrongly. ϟ. **728** περᾷς Paley (for πατεῖς), δωμάτων πάρος Herwerden. ϟ. **729** ἄμικτος (rather ἀμείκτος) Her-

Hermes is here besought to combine his functions as (1) χθόνιος, (2) δόλιος, (3) ἀναγώνιος.—νύχιον = δόλιον. Cf. 812 νύκτα πρό τ' ὀμμάτων σκότον φέρει, Soph. *El.* 1395 Ἑρμῆς σφ' ἄγει δόλον σκότῳ κρύψας. —ἐφοδεῦσαι: lit. 'see to the watch,' *i.e.* see that all is secure. The dat. is of behalf. The part of Hermes is to safeguard the plot. (There is no authority for the sense *viam pracire*.)

725 ξιφοδηλήτοισιν is emphatic. The point is the same as in 582 ξιφηφόροισιν ἀγῶσι, where see note. *This* contest is one of swords and death.

726—778 Third Epeisodion.

726 ἀνὴρ ὁ ξένος. Ironical, but not merely so. For the benefit of the nurse and chance listeners the Chorus diplomatically assumes a tone of resentment at the appearance of 'that man from abroad' with his bad news.—τεύχειν κακόν. The pres. is correct: 'seems (to judge by the weeping of the nurse) to be causing trouble.' *Eum.* 125 τεύχειν κακά, Hom. *Od.* 1. 244 ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κῆδε' ἔτευξαν.

727 τροφὸν δ': for δ' in place of γάρ cf. 57 (n.).—The audience is thus enlightened as to the *persona* who next appears (cf. 16, 20).——κεκλαυμένην: 455 (n.).

728 πατεῖς...πύλας: lit. 'tread the gateway.' πατεῖς (in place of *e.g.* ἀμείβεις) here implies a certain unusual boldness, 'venture to set foot on.' Cf. *Ag.* 948 εἶμ' ἐς δόμων μέλαθρα πορφύρας πατῶν, Soph. *O. C.* 37 ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν. The sense is 'How come you (δή) to be setting foot in a place so unusual for *you*?'—Κίλισσα: an ethnic name (cf. Θρᾶττα, Λυδή). Strab. 7. 304 C ἐξ ὧν γὰρ ἐκομίζετο ἢ τοῖς ἔθνεσιν ἐκείνοις ὁμωνύμοις ἐκάλουν τοὺς οἰκέτας, ὡς Λυδὸν καὶ Σύρον, ἢ τοῖς ἐπιπολάζουσιν ἐκεῖ ὀνόμασι προσηγόρευον. In Stesichorus the nurse was named Laodamia (schol.); Pindar (*P.* 11. 25) calls her Arsinoe. The purpose of Aeschylus requires a more vulgar type of character than those names would suggest.

729 λύπη δ' κ.τ.λ. This (as Verrall observes) forms part of the question begun by ποῖ δή (from which τί or πόθεν is easily supplied). Cf. 388—392.—ἄμισθος...ξυνέμπορος: lit. 'an unhired companion,' *i.e.* an unwelcome one. ἄμισθος is practically a litotes (= 'anything but the sort of companion you would hire to accompany you'). Such expressions, originally the outcome of grim humour, were proverbial. (Hesych. quotes from Soph. ἄμισθος ὁ ξένος πορεύεται, but the context is unknown.) Cf. *Ag.* 960 μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά, *P. V.* 1056 ἄκλητος ἕρπων δαιταλεύς.—[Otherwise we might join ἄμισθος λύπῃ and render 'and grief unhired, (*i.e.* not that of the professional and perfunctory mourner, but spontaneous and genuine,) is your companion.']

ΤΡΟΦΟΣ.

Αἴγισθον ἡ κρατοῦσα τοῦ στέρους καλεῖν 730
ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον
ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
ἐλθὼν πύθηται τήνδε, πρὸς μὲν οἰκέτας
θετοσκυθρωπῶν ἐντὸς ὀμμάτων γέλων
κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς 735
κείνῃ, δόμοις δὲ τοῖσδε παγκάκως ἔχειν
φήμης ὕφ', ἧς ἤγγειλαν οἱ ξένοι τορῶς.
ἢ δὴ κλύων ἐκεῖνον εὐφρανεῖ νόον,
εὖτ' ἂν πύθηται μῦθον. ὦ τάλαιν' ἐγώ·
ὡς μοι τὰ μὲν παλαιὰ συγκεκραμένα 740

1. ϕ. **730** The sign of the speaker is missing.—*τοῖς ξένους* M, which from a misdivision of ΤΟΥϹΤΕΡΟΥϹ assisted by the frequency of *ξένοι* in the t. ϕ. *τοῖς ξένοις* Pauw, *πρὸς ξένους* Portus, *μ' ὡς ξένους* Bamberger. *θετοσκυθρωπὸν* M, corr. Conington (after Erfurdt's *θετοσκυθρωπὸν*). ϕ. The

sqq. For the employment of the nurse on Clytaemnestra's errand see pp. lxxvii sq. In the character thus realistically portrayed, the d drama becomes indistinguishable the 'romantic,' the Aeschylean from the Shakspertian (cf. the of Juliet's nurse in *Rom. and Jul.* 5). The touches are of that simple ctive truth to nature which makes kin. Such are the woman's love nursling, only made the more by all the trouble he had given er excuses for the helpless little who 'knew no better'; her un- sentences, broken off partly emotion, partly because, all the wer, her type is given to rambling gar reminiscences and to paren- sententiousness. Endeavours to the language into coherent periods out are an aesthetic blunder. Aes- is as deliberate, or as inspired, in ice of broken language here as in

invented by the schol. (ἡ τοῦς ξένους κρατοῦσα καὶ ὑποδεξαμένη) is inconceivable Greek. The reading in the text is a tragic equivalent of ἡ στέγαρχος, ἡ οἰκοδέσποινα (of which δέσποινα itself = *δε(μ)σποτνια). Cf. 712 τοῖς κρατοῦσι δωμάτων, Hom. *Od.* 1. 359 (of the man) τοῦ γὰρ κράτος ἐστ' ἐνὶ οἴκῳ.—The phrase is in character, implying no esteem, but simply a recognition of the *de facto* rule of Clytaemnestra.—**ἄνωγεν.** There is nothing to shew that the nurse was specially chosen. Clyt. would say καλείτω τις Αἴγισθον.

732 ἀνὴρ ἀπ' ἀνδρὸς: cf. 660 sqq.

733 τήνδε, coming thus late, adds a touch of pathos: 'the news...this (terrible) news.'—**πρὸς μὲν κ.τ.λ.** The thought which would naturally answer to this in the δέ-clause is anticipated in the μέν-clause itself, the sense being πρὸς μὲν οἰκέτας σκυθρωπὰ δώματα τιθεμένη, ἔνδοθεν δὲ χαίρουσα.—**οἰκέτας:** not in the later and narrower sense of δούλους, but the [illegible] 'the house.' οἰκέται· τάντες Hesych., cf. γγοι οἰκέται. This t in Herodotus, *e.g.* οἰκέτας κομεύμεθα ν κομισάμενοι τοὺς Similarly οἰκεύ

ῶν...ὀμμάτων: cf. κυθρωποὺς ὀμμάτων

NURSE. She who rules the house bids summon Aegisthu without delay, that he may come and make more sure, as ma from man, of this piece of news just brought. Meanwhil inside her eyes, for all their sham of gloom, she hides a laug at work whose doing hath been well for her, though for thi house it means that utter ruin hangs on the tale the stranger have told so surely. Ah! how the hearing will rejoice tha heart, when he is told the story!

O miserable me! How that old coil of griefs, so hard t

accus. σκυθρωπὸν was due to the supposed verb. ἔθετο Heath, θετῶς Wellauer **736** κείνῃ M.—ἔχει Robort. and many editors. ϕ. **737** So Sidgwick afte schol. Most texts read φήμης ὑφ' ἧς. ϕ. **738** M has a misplaced παράγραφος.—ἐκεῖνον Robort. and nearly all texts. ϕ. ἐκεῖν' ὃν Weil. Verrall refers ἐκεῖνον to μῦθο

ἔξω κόραι with *Hel.* 1547 ἐκβαλόντες δάκρυα ποιητῷ (= θετῷ) τρόπῳ. Etym. Flor. p. 157 quotes θετὸς υἱός from Aeschylus and explains by προσποιητός. The compound represents θετῶς σκυθρωπῶν. Cf. γλυκύπικρος = γλυκέως πικρός, ἐθελόδουλος = ἐθελοντὶ δούλος. μειξόλευκος = μεικτῶς λευκός.—[θετοσκυθρωπὸν...γέλων is perhaps possible, the adj. being proleptic ('hiding a laugh in a guise of sadness'); but this is over-strained. The aor. θέτο, sometimes retained, is hardly the natural tense, and elsewhere in the dialogue of Aesch. the augment is only omitted in the quasi-epic messengers' speeches, *e.g. Pers.* 316, 379, 419, 461, 509.]—**ἔντος:** Eur. *Or.* 1122 ὥστ' ἐνδακρύσαι γ' ἔνδοθεν κεχαρμένη, Soph. *El.* 804 sqq. Paley quotes Shaksp. *Two Gent. of Ver.* 1. 2 *How angerly I taught my brow to frown, | When inward joy enforced my heart to smile.*

735 ἐπ': with γέλων. Cf. *Eum.* 563. There is no similarity to *Ag.* 1378 ἐπ' ἐξειργασμένοις.—In the choice of the two words ἔργοις διαπεπραγμένοις the nurse appears to accuse Clyt. of practically bringing about the event by her past actions.

736 κείνῃ is sufficiently stressed by position to dispense with μέν.—**δόμοις δὲ ...ἔχειν:** *i.e.* διαπεπραγμένοις δὲ ὥστε δόμοις παγκάκως ἔχειν ὑπὸ τῆς φήμης κ.τ.λ.

737 φήμης ὕφ', ἧς: with attracted relative. The alternative φήμης ὑφ' ἧς is more involved and is not paralleled by *e.g.* Xen. *Hell.* 4. 1. 23 ἐπορεύετο σὺν ᾗ εἶχε δυνάμει, where the noun follows the relative. Nor is the case the same as when a subsequent demonstrative resumes an interrupted (or provisional) construction, *e.g.* Ar. *Plut.* 100 τὴν δύναμιν ᾗν ὑμεῖς φατε | ἔχειν με, ταύτης δεσπότης γενήσομαι. In the Latin *urbem quam statuo, vestra est* (Verg. *Aen.* 1. 573, cf Ter. *Eun.* 4. 3. 11) the 'attracted' nou begins the sentence, not the subordinat clause.

738 ἐκεῖνον.. νόον: 'that (cruel wicked) mind (of his).'—**εὐφρανεῖ νόον** cf. Pind. *I.* 6. 2 θυμὸν τεὸν εὔφρανας Bacchyl. 3. 83 ὅσια δρῶν εὔφραινε θυμόν Theogn. 795 τὴν σαυτοῦ φρένα τέρπε, 107 τέρπεό μοι, φίλε θυμέ. Hom. *Od.* 1. 10 θυμὸν ἔτερπον. Though the action i self-regarding the active is regular. Tha this is not simply due to the mind being personified (as in the apostrophe ὦ θυμέ θυμέ or τέτλαθί μοι, κραδίη) appears from *e.g. Eum.* 135 ἄλγησον ἦπαρ, Soph. *El* 906 πίμπλημ' εὐθὺς δμμα δακρύων, Eur. *El.* 150 δρίπτε κάρα, &c.

739 εὖτ' ἂν πύθηται μῦθον: a slight pleonasm in exegesis of κλύων. Cf. Eur. *H. F.* 1331 θανόντα δ', εὖτ' ἂν εἰς Ἅιδου μόλῃς, *Med.* 287 κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι, Soph. *Trach.* 908 εἰ του φίλων βλέψειεν οἰκετῶν δέμας, | ἔκλαιεν ...εἰσορωμένη.

740 ὡς: either (1) = ἐπεί (in explanation of τάλαιν'), or, much better, (2) exclamatory 'How...!'—**τὰ μὲν παλαιά:** answered by **ἀλλ'** (743, cf. 592) instead of by *e.g.* τὰ δὲ νῦν πολλῷ πλέον ἀλγύνει. The allusion is to the tragedies of the children of Thyestes (which occurred in the childhood of Aegisthus and therefore within the memory of the nurse), of Iphigenia, and of Agamemnon. —**συγκεκραμένα:** 'commingled.' The notion is of a strong potion or mess formed by ingredients thickly blent: *Ag.* 1396 τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε | πλήσας. Less specifically *S. c. T.* 726

ἄλγη δύσοιστα τοῖσδ' ἐν Ἀτρέως δόμοις
τυχόντ' ἐμὴν ἤλγυνεν ἐν στέρνοις φρένα·
ἀλλ' οὔτι πω τοιόνδε πῆμ' ἀνεσχόμην.
τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά·
φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν, 745
ὃν ἐξέθρεψα μητρόθεν δεδεγμένη—
καὶ νυκτιπλάγκτων ὀρθίων κελευμάτων
καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ
τλάσῃ· τὸ μὴ φρονοῦν γὰρ ὡσπερεὶ βοτὸν
τρέφειν ἀνάγκη, πῶς γὰρ οὔ; τρόπῳ φρενός· 750

ἠνεσχόμην Butler. See Kühner-Blass[3] II. p. 435. Metre decides for ν in Eur. *Hipp.* 687. Cf. Meisterhans[2] p. 137. **747** κἀκ Portus. κελευσμάτων Victorius. M has κέλευμα also in *Pers.* 400, but κέλευσμα *Eum.*
The tendency of later Greek was to insert a false sigma, not to omit a

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ι δόμων | νέοι παλαιοῖσι συμμιγεῖς
Others compare Soph. *Ant.* 1311
ναμαι δόφ, *Aj.* 895 οἴκτῳ τῷδε συγ-
ίνην, Ar. *Plut.* 853 πολιφόρῳ συγ-
ι δαίμονι (we may add Hom. *Od.*
3 μισγέμεναι κακότητι καὶ ἄλγεσι
ίοισιν) and suppose this to represent
ersion, answering to δύη, οἶκτος,
συγκέκραται μοι (cf. σύνεστι, συγ-
ι). For this, which is less natural,
the meaning and order of the
we might prefer τὰ πάλαι συγ-
ία.

ἄλγη δύσοιστα forms a single
to which the previous words are
. For this use and position of an
. Eur. *Hel.* 457 πρὸς τὰς πάροιθεν
ἀς εὐδαίμονας, Soph. *O. T.* 1198
ιμψώνυχα παρθένον χρησμῳδόν,
n. *Fal. Leg.* § 132 (301) τὰ τῶν
ν τῶν εἰς Πίλας χωρία κύρια, Arist.
Pol. 51. 3 ὁ ἐν ἀγορᾷ σῖτος ἀργός
s n.), and perhaps Thuc. 8. 5. 5
σσούθνου υἱὸν νόθον. (Otherwise
a may belong predicatively to
.)—**Ἀτρέως**: *i.e. when* it was his,
terwards) *because* it was his.

τυχόντ': 'when they befel,' as

Bacchyl. 5. 121 τῶν δ' ὤλεσε μοῖρ' ὀλοὰ | πλέοναι.—**ἐν στέρνοις** is not superfluous. She recalls the actual physical pang 'here in my heart' (**φρένα** having its material sense). To read the line without the words is to discover that they are indispensable to this purpose. Cf. Sappho 2. 5 τό μοι μὰν | καρδίαν ἐν στήθεσιν ἐπτόασεν, Hom. *Od.* 4. 548.

744 τλημόνως· καρτερικῶς schol. Cf. Hom. *Od.* 17. 238 ἀλλ ἐπετόλμησε, φρεσὶ δ' ἔσχετο, *ibid.* 284 τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα.

745 φίλον δ' Ὀρέστην. The intended sentence 'but the loss of my beloved *Orestes* is more than I can bear' (φίλον δ' Ὀρέστην τεθνηκότα οὐκ ἀνέχομαι Weckl.) is broken off by the woman's agitation and rambling reflections, and the accus., which came first for emphasis, is left suspended. The sense, however, is partially resumed in v. 759.—**τῆς ἐμῆς**: more pathetic than ἐμῆς (14 n.): 'who was everything to *me*.'—**ψυχῆς τριβήν**. τὸν συντρίψαντά μου ταῖς ἐπιμελείαις τὴν ψυχήν (schol.) is scarcely the meaning; rather 'the occupation of my life and soul,' *i.e.* with whom they were

μέλημα (Kl.). Cf.
ὧν ἔχει ('it is worth
n. 465 ἀμφ' ἀρετῇ
αια φίλ' ἐστιν, and
περί τι.
Her nursing does not
895 sqq.).—**μητρό-**
Cf. 607 ἐπεὶ μολὼν |
Hom. *Od.* 19. 354 ἦ
μέφον ἠδ' ἀτίταλλε |

bear, when they happened in this house of Atreus, made my heart ache within my breast! Yet ne'er before have I endured a blow like this. All other troubles I bore with to the end, as best I could. But my beloved Orestes, on whom I spent my life and soul, whom I took when his mother bore him, and reared him up.....and the weary tasks a many which I have borne, when he would loudly bid me be a-moving in the night, all for no use to me!.....For before a thing has sense, we must needs—aye so we must—nurse it like a dumb beast, as well

genuine one. Cf. κροῦμα, later κρούσμα. **743** ἦ πολλὰ Musgrave. ἢ.—μοχθήρ' M. The grammarians' rule (μοχθηρός = κακοήθης, μόχθηρος = ἐπίπονος) would demand μόχθηρ'. Göttling *Accentl.* p. 304. **749** ὥσπερεὶ M (with accent over ω erased). ὥσπερεὶ conj. Verrall.—φυτὸν Schütz, but βοτὸν (= κτῆνος, cf. πρόβατον) often specially designates τὸ μὴ φρονοῦν. **750** στόχῳ φρενός Weil, τόπῳ conj.

δεξαμένη χείρεσσ' ὅτε μιν πρῶτον τέκε μήτηρ, Hes. *Th.* 479, Theoc. 17. 59. In the passage of parody Ar. *Ach.* 478 σκάνδικά μοι δὸς μητρόθεν δεδεγμένος the sense is comically perverted.

747 sq. **καὶ νυκτιπλάγκτων κ.τ.λ.** At the recollection ἐξέθρεψα she wanders into detail, beginning a sentence which is interrupted by a new thought rising out of it. We might, it is true, ease the syntax by regarding the gen. κελευμάτων as exclamatory (without the art., as in Plat. *Rep.* 509 c Ἀπόλλον, δαιμονίας ὑπερβολῆς, and also without the interjection, as in Theoc. 15. 75 χρηστῶ κὠκτίρμονος ἀνδρός), while making καὶ πολλὰ καὶ μοχθήρ' a second and independent exclamation, *i.e.* 'And, oh! the loud commands in the night! And the many disagreeable tasks which, for all my enduring them, have brought me no good!' But more probably κελευμάτων depends on καὶ πολλὰ καὶ μοχθήρ': lit. 'and, in the way of loud commands, (troubles) both many and unpleasant.' This gen. comes near to *e.g.* Soph. *Ant.* 1209 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς ('indistinct sounds in the way of a cry'), *ibid.* 1265 ὤμοι ἐμῶν ἄνολβα βουλευμάτων, in each case the ultimate notion being that of 'belonging to' or 'proceeding from.'—The natural course of the complete expression would have been *e.g.* ὃν ἐξέθρεψα καὶ νυκτ. ὀρθίων κελευμάτων πολλὰ καὶ μοχθηρὰ ἔτλην, but, on reaching μοχθηρά, her thought flies to the uselessness of it all—**ἀνωφέλητ' ἐμοί**—and the verb adapts itself to this in the shape of a participle τλάσῃ.

747 νυκτιπλάγκτων: 'which drove me to and fro in the night.' Cf. *Ag.* 342 νυκτίπλαγκτοι.. πόνοι, *ibid.* 12.—**κελευμάτων**. The little master's orders must be obeyed.

748 sq. **καὶ πολλὰ καὶ κ.τ.λ.** The **καὶ** before πολλὰ makes a difference, by accentuating the number separately from the nature.—With the sense cf. Xen. *Mem.* 2. 2. 8 σὺ δὲ πόσα αἴει ταύτῃ δισάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν: For specific illustration Wecklein quotes Hom. *Il.* 9. 490 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα | αἴνου ἀποβλύζων ἐν νηπιεῃ ἀλεγεινῇ· | ὦς ἐπί σοί μάλα πολλὰ πάθον καὶ πολλὰ μόγησα.—**ἀνωφέλητ' ἐμοί**: a commonplace. Hom. *Od.* 17. 293 θρέψε μέν, οὐδ' ἀπόνητο, Soph. *El.* 1143 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, Eur. *El.* 507 ἀνώνητ' ἔθρεψας, *Suppl.* 1135 ποῦ δὲ πόνος ἐμῶν τέκνων, | ποῦ νυχιεμάτων χάρις, | τροφαί τε ματρός, ἀυπνά τ' ὀμμάτων τέλη; *Med.* 1029 ἄλλως ἄρ' ὑμᾶς.. ἐξεθρεψάμην, *Tro.* 753 διὰ κενῆς ὀρᾶ | ἐν σπαργάνοις σε μαστὸς ἐξέθρεψ' ὅδε, | μάτην δ' ἐμόχθουν, *Hipp.* 1144, *Her.* 766, *Phoen.* 1434.—**τλάσῃ**: 'after enduring them'; not = τῇ τλάσῃ.

750 τρόπῳ φρενός: (1) lit. 'in the style of one's judgment.' The answer to a question τίνι τρόπῳ τρέφεις τὸ μὴ φρονοῦν; is τρόπῳ φρενός. Cf. Plat. *Phaedr.* 252 D τὸν Ἔρωτα τῶν καλῶν πρὸς τρόπου ἑκλέγεται ἕκαστος ('as his bent directs him'). The inability of the child to utter its wants left its nurse to 'use her wits.' (2) Another view is 'according to his humour' (Scholefield, Paley). The contradiction in terms be-

οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις
ἢ λιμὸς ἢ δίψη τις ἢ λιψουρία
ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων—
τούτων πρόμαντις οὖσα, πολλὰ δ', οἴομαι,
ψευσθεῖσα παιδός, σπαργάνων φαιδρύντρια— 755
κναφεὺς τροφεύς τε ταὐτὸν εἰχέτην τέλος—
ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί·
τεθνηκότος δὲ νῦν τάλαινα πεύθομαι.
στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον 760
οἴκων, θέλων δὲ τῶνδε πεύσεται λόγων.
ΧΟ. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένον;
ΤΡ. ἢ πῶς; λέγ' αὖθις, ὡς μάθω σαφέστερον.

rall, πόρῳ Herwerden, πῶτ γάρ; οὐ τρόπῳ φρενός O. Müller. ⸸. **752** εἰ
t Stanley. ⸸.—δίψησις Wellauer, δίψη νιν Martin. ἢ δίψ' ἤ τι δὴ might be sug-
ed, but ⸸. **753** αὐτάρχης Blomf., αὐθάδης Hartung. **755** It is a
take to put the comma after ψευσθεῖσα. ⸸.—φαιδύντρια (Nauck) is perhaps correct.
δρύφακτος, ἔκναγλος, and see Brugmann *Grundriss*² 1. p. 435. **756** γναφεὺς

en τὸ μὴ φρονοῦν and φρενός might
aps be in place in the mouth of the
ated woman, and for the sense Words-
th compares Ar. *Kan.* 1432 ἦν δ'
ψφῃ τις, τοῖς τρόποις ὑπηρετεῖν and
τοφορεῖν. But, for a proper parallel,
should here require not τρόπῳ φρε-
but τρόπῳ τρόπων and, besides the
ness of such an expression for 'in
manner of *its* feelings,' the sense
no relation to the following line.
52 ἢ λιμὸς κ.τ.λ., *i.e.* οὔ τι φωνεῖ
, εἴτε κ.τ.λ. Cf. 889 εἰδῶμεν ἢ νικῶ-
ἢ νικώμεθα, *P. V.* 806 ἑλοῦ γάρ ἢ
ν τὰ λοιπά σοι | φράσω σαφηνῶς ἢ τὸν
ιστ' ἐμέ, Soph. *O. C.* 80 οἶδε γὰρ
οῦσί σοι | ἢ χρή σε μίμνειν ἢ πορεύεσ-
νάλιν. To alter all the four passages
n *a priori* grounds hardly seems so
nal a proceeding as to accept the
n upon their evidence. The well-
blished Homeric use (*Il.* 13. 326
ι τάχιστα | εἴδομεν ἠέ τῳ εὔχοι ὁρέξο-

σπαραγμὸν ἢ τιν' οἶστρον, *ibid.* 3 οὔτ' εἰ
χρηστὸς οὔτ' εἰ τῳ κακός, Eur. *Hec.* 370
οὔτ' ἐλπίδοι γὰρ οὔτε του δόξης, Simon.
fr. iamb. 23 ἢ τυφλὸς ἢ τις σκνιπὸς ἢ
λεπτὰ βλέπων. Similarly the art. in
Theog. 641 οὔ τοί κ' εἰδείης οὔτ' εὔνοον
οὔτε τὸν ἐχθρόν.—δίψη: found only here
for δίψα, but cf. πεῖνα, πείνη; τόλμα,
τόλμη; πρύμνα, πρύμνη.
753 ἔχει: 'is the matter with him.'
Cf. νόσῳ ἔχεσθαι—νέα δὲ κ.τ.λ.: δὲ
practically = γάρ. The words (with some
stress upon both νέα and τέκνων) are
apologetic for the child.—αὐτάρκης:
'acts for itself,' as nature directs.
754 τούτων πρόμαντις οὖσα: *i.e.*
having to divine what his inarticulate cries
and signs meant, and so anticipate these
needs of his. Cf. Eur. *Or.* 1445 οὐ πρό-
μαντις ὧν ἐμέλλεν, *Andr.* 1072 αἰαῖ·
πρόμαντις θυμὸς ὥς τι προσδοκᾷ. As
Klausen observes, the words go closely
with what follows, the sense being 'nutrix
cunita habere visa sit alvi
ien in agnoscendis eis
urgandas fascias coacta
course.'
ι παιδός: 'mistaken in
en. *Mem.* 4. 2. 26 διὰ
οὐ πλεῖστα ἀγαθὰ πάσ-
οι, διὰ δὲ τὸ ἐψεῦσθαι
ικά, Thuc. 4. 108 ἐψευ-

as we know how; since a bairn still in its cradle cannot speak out what is the matter, whether 'tis hunger, or, maybe, thirst or need of nature, but a child's inwards will wait for no man, 'tis too young.....Divining of these wants, and many a time, no doubt, mistaken in the child, having to cleanse its swaddling-clothes (laundress and nurse both counted as one office).....yes, thus did I, with both these sorts of handiwork to do, receive Orestes at his father's hands. And now I hear—wretch that I am!—that he is dead.

But I go to fetch the man who is the bane and shame of this house of ours, and glad will he be to learn this news.

CHO. Tell us: with what array doth she bid him come?

NURSE. 'Array'? How mean you? I do not understand.

M, corr. Dobree. ⸸.—στροφεύς M (which Verrall interprets 'swaddler'), τροφεύς Robertello. The σ adhered from the preceding word. τροφός Stanley. ⸸. **757** δὴ Paley. **758** ἐξεθρεψάμην Portus. ⸸.—πατρὶ M (with ός superscript by m). **760** στείχων M. **761** τόνδε.. λόγον Blomf. ⸸. I believe the true reading to be γεύσεται. **762—765** M has no person-signs. **763** τί πῶς; Canter. ⸸. ἢ πῶς; Wellauer, ὅπως (which is non-tragic) Schütz, πῶτ φής;

σμένοις τῆς τῶν Ἀθηναίων δυνάμεως, Soph. *Aj.* 807 ἔγνωκα...φωτὸς ἠπατημένη. (Editors have hitherto joined παιδὸς flatly with σπαργάνων.)—ψευσθεῖσα: after πρόμαντις. Cf. 557 (n.).

756 κναφεὺς κ.τ.λ. She is diverted from the track of the sentence into a by-path of comment. The sense would have been completed by *e.g.* σπαργάνων φαιδρύντρια οὖσα πολλὰ καὶ ἀηδῆ ἐμόχθουν, but at φαιδρύντρια she enlarges with κναφεὺς τροφεύς τε κ.τ.λ. 'fuller and nurse had the same office.'—κναφεύς. The schol. on Ar. *Plut.* 166 says that κν- is Attic, while γν- belongs to the νεώτεροι. Cf. Thom. Mag. p. 12. Meisterhans *Gr. Att. Ins.*² p. 58 quotes γναφεῖον from the 4th cent. but κναφεύς from the 6th.—τροφεύς: the regular masc. form (naturally employed here) though τροφός is also found. The words are generic and sexless, 'fuller and fosterer.'—ταὐτὸν εἰχέτην τέλος: *i.e.* were combined in one office.

757 ἐγὼ...δὲ κ.τ.λ. δὲ is resumptive: 'well *I*, I say, having *both* these businesses.' Though a late position of δὲ is often purely metrical, it here helps the stress on διπλᾶς.

758 πατρί: dat. of behalf. Cf. Hes. *Theog.* 479 τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη | Κρήτῃ ἐν εὐρείῃ τραφέμεν τ' ἀντιαλήμεναί τε, Alcaeus *fr.* 62 κόλπῳ δ' ἐδέξαντ' ἄγναι Χάριτες Κρόνῳ (if sound), Hom. *Il.* 15. 87 Θέμιστι δὲ καλλιπαρήῳ, δέκτο δέπας.

759 τεθνηκότος. For the comparatively rare construction with gen. participle cf. Hom. *Il.* 17. 377 δύο δ' οὐ πω φῶτε πεπύσθην | ... | Πατρόκλοιο θανόντος, *Od.* 1. 281, Thuc. 4. 6 ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης, Soph. *Ph.* 426 οἶν ἐγὼ | ἥκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.

760 λυμαντήριον: as murderer of its master, waster of its substance (942), and adulterer (cf. *Ag.* 1439, Eur. *Bacch.* 354 λέχη λυμαίνεται).

761 τώνδε πεύσεται λόγων. See crit. n. With the gen. cf. Soph. *El.* 35 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὧν πεύσῃ τάχα, Hom. *Od.* 2. 255 ἀγγελιάων | πεύσεται. The reiterated syllable (-ων) was not so repugnant to Greek ears, cf. *S. c. T.* 491 Ὑπέρβιος δὲ κεδνὸς Οἰνοπιὸς τέκος.

763 ἢ πῶς; The nurse does not understand in what sense πῶς is meant. Therefore to 'In what way?' she replies 'As opposed to what (other) way?' (lit. 'or else *how?*'). This was doubtless a conversational idiom and is altogether distinct in sense from the echoed question ὅπως; found in comedy.—[If any alteration were necessary, the technically easiest is τί πῶς; (Canter) = 'What do you mean by πῶς?' But this interpretation is extremely doubtful. In Eur. *Alc.* 806 ΗΡ. δόμων γὰρ ῥῶσι τῶνδε δεσπότας. | ΘΕ. τί

καὶ μονοστιβῆ.
ίρους ὀπάονας. 765
γελλε δεσπότου στύγει·
ς ἀδειμάντως κλύῃ,
ι γαθούσῃ φρενί.
ὸς ὀρθοῦται λόγος.
ῖσι νῦν ἠγγελμένοις; 770
ς κακῶν θήσει ποτέ;

766 M has the παράγραφος.—νῦν M. **767** ἀδειμάντων Hartung, perceiving the an erasure. μόλῃ Heimsoeth. **768** τά-. γηθούσῃ l'auw, but the true ᾱ has been ess to ἀγαθός (cf. βαλὸν 569 n.). ἀγασθείσῃ d, but the text is sound. ϟ. **769** κρυπτὸς

in the concrete sense cf. 1026, *Eum.* 647 ὦ παντομισῆ κνώδαλα, στύγη θεῶν, Eur. *Heraclid.* 52 ὦ μῖσος, εἴθ' ὅλοιο.—[The rendering 'through hatred of our master' appears weak, and that of the schol. 'to the man abominated by our master (Agam.)' is far-fetched.]

767 αὐτὸν=μόνον, 'just himself.' Cf. the formula αὐτοί ἐσμεν (Ar. *Ach.* 504 αὐτοί γάρ ἐσμεν... | κοὐτιω ξένοι πάρεισιν, *Thesm.* 472), Hom. *Il.* 8. 99 αὐτὸς περ ἐὼν προμάχοισιν ἐμείχθη.—ὡς ἀδειμάντως κλύῃ: 'so that he may hear the news fearlessly *told*.' This, of course, is to be part of her message; it is not the motive of the Chorus in sending it. For illustration of this use of the adverb (as in κλύειν ἀληθῶς) see 433 (n.). Perhaps we may add to the instances there Simonid. *fr.* 5 8 οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται (=νομίζεται ἐμμελῶς εἰρῆσθαι, though we cannot in formal grammar supply that infin.). A meaning 'that he may hear the news without fearing' would be more naturally expressed by the adj. ἀδείμαντος. It also lacks point or aptness, however the context be viewed.

768 ἄνωχθ' ὅσον τάχιστα. The

CHO. Perhaps with escort, or, maybe, unattended?

NURSE. She bids him bring his bodyguard of spearmen.

CHO. Prithee, bear no such message to our hated master. But go at once and with glad heart bid him come alone, so that he may be told without a fear. 'If news be crooked, the bearer may make it straight.'

NURSE. Nay, can ye be looking kindly on this day's tidings?

CHO. But what if Zeus at last make ill winds change?

ὀρθούσῃ φρενί M. The eye of the copyist was attracted from -θου- to the -θου- of the line above and he continued with that line. Musgrave emended (with κρυπτὸς) from Eustath. and schol. to Hom. *Il.* 15. 207. ϟ. κυπτὸς Blomfield (from variant in Homeric schol.). κυρτὸς Paley, Weil. **770—777** M has the παράγραφος at each verse (including 776). **770** τοῖσιν ἐντεταλμένοις Wecklein. **771** ἀλλ'

the nurse, 'Go and bid him at once with rejoicing heart' sounds so remarkable a speech that she naturally requires an explanation (v. 770). Otherwise (2) by a slight hyperbaton (cf. Eur. *Cycl.* 121 σπείρουσι δ', ἢ τῷ ζῶσι, Δήμητροι στάχυν;) the words may refer to κλύῃ. But appearances at least are kept up by Aegisthus (839) as well as by Clytaemnestra, and he would necessarily resent such open language from a servant. Moreover it becomes more difficult to relate the nurse's reply to the context.

769 ἐν ἀγγέλῳ γάρ κ.τ.λ. See crit. n. The line (or its equivalent) was presumably proverbial before the time of Aeschylus. It is quoted (as from Euripides) by Eustath. and Schol. Ven. on Hom. *Il.* 15. 207 (ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ), to which Pindar (*P.* 4. 278) explicitly refers, paraphrasing with ἄγγελον ἐσλὸν ἔφα τιμᾶν μεγίστην πράγματι παντὶ φέρειν. | αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. Eustath. explains the Homeric line by ἀγαθόν ἐστι καὶ τὸ σιωπᾶν εἶναι τὸν ἄγγελον. πολλὰ γὰρ καὶ αὐτὸς κατορθοῖ. The obvious sense of the proverb is that a shrewd messenger can often do better than simply repeat his message verbatim.

The coincidence of the Pindaric ὀρθᾶς with the κατορθοῖ of Eustath. and the ὀρθοῦται of Aesch. is, of course, not accidental. Although Aesch. has the line here, it is none the less likely that Eustath. and the Homeric schol. are right in citing it from Euripides also. It was probably a finished γνώμη (and even an iambic γνώμη) in existence before either. The Chorus, in excuse for tampering with the message, reminds the nurse of the *saying* that 'in (the hands of) a messenger a stooping tale grows straight,' *i.e.* anything παρὰ σταθμὴν which can be improved, *is* improved.—The only difficulty to this entirely satisfactory sense lies in κρυπτός, of which nothing really relevant can be made. Fortunately a variant in the Homeric schol. preserves the true reading κυπτός, which the metaphor demands and which Blomfield restored here. A corruption of the rare κυπτὸς ('stooping,' 'bent') to the common κρυπτὸς was almost to have been expected.—ἐν ἀγγέλῳ. Editors quote Thuc. 7. 8 τὴν αὐτοῦ γνώμην μηδὲν ἐν ἀγγέλῳ ἀφανισθεῖσαν, Soph. *Aj.* 1136 ἐν τοῖς δικασταῖς οὐκ ἐμοὶ τόδ' ἐσφάλη.

[With κρυπτός it may be just possible to render 'for in a messenger the hidden (=untold) part of a tale goes right,' *i.e.* you cannot make mistakes in the report of what you do not tell at all. But this has no relation to the Homeric and Pindaric passages, besides being untrue.]

770 φρονεῖς εὖ: not strictly=χαίρεις, εὐφραίνῃ, but 'are you well disposed towards?' *Ag.* 283 εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ, 1437 &c. News may be welcome or repugnant. The nurse cannot understand why she is bidden to carry the news γαθούσῃ φρενί. There is an indignant stress on εὖ.—ἠγγελμένοις: sc. ὑπὸ τῶν ξένων. Klausen's 'an prudenti consilio haec mandas?' cannot be got from the Greek.

771 ἀλλ' εἰ: 'but what if...?'. *Suppl.* 520 ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν;—τροπαίαν: originally an adj. with πνοὴν or αὔραν. Cf. *S. c. T.* 692 ἐπεὶ δαίμων | λήματος ἂν τροπαίᾳ χρονίᾳ μεταλλακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ |

[redacted]

ἐλπὶς οἴχεται δόμων.
ις ἂν γνοίη τάδε.
ν λελεγμένων δίχα;
τσε τἀπεσταλμένα. 775
ἂν μέλῃ πέρι.
αὗτα πείσομαι λόγοις.
ι σὺν θεῶν δόσει.

μοι, πάτερ
ων, 780

is not required. ⏑. **772** Ὀρέστης γ' see Commentary. οὔπω-κακόν γε gives a **773** ἄγγελ' M, corr. Robortello.—ἰοῦσαι

human nature sufficiently well to adopt an offended tone of indifference as the most effectual means of getting its way.—**ἰοῦσα**: with the depreciatory suggestion familiar in participles *e.g.* βαλών, φέρων, ἔχων. Cf. *Ag.* 1289 ἰοῦσα πράξω.—**πράσσε τἀπεσταλμένα**: Eur. *Tro.* 1149 σὺ δ' ὡς τάχιστα πρᾶσσε τἀπεσταλμένα.

776 μέλει θεοῖσιν κ.τ.λ.: resignedly accepting the situation. For the form of words cf. *Ag.* 964 Ζεῦ Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει· | μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν, Soph. *Ant.* 1335 μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν.—It is worth observing that, when θεοῖσιν occupies the full length ⏑–⏓, it is almost always appreciably emphasized.

777 ἀλλ' εἶμι κ.τ.λ. The nurse gives in ('Nay, I will...'), but with a prayer that the questionable step may be 'for the best.'—σοῖς is stressed by position. 'It is *your* bidding I will follow in this point.'

779—836 Third Stasimon, consisting of two parts: (*a*) Prayers to (1) Zeus (the Supreme God) to second the cause of virtue and justice, and to aid the son of his worshipper Agam. in his uphill struggle. The help will meet with its return of gratitude; (2) Gods, whose interest it i of blood; (3) to Ap stands before the doc the light and freedo has lost; (4) to Herm there also), to earn lending his guile. not unnaturally oc

NURSE. How can that be? Orestes, hope of the house, is gone.

CHO. As yet, 'twould take no mean seer to declare so.

NURSE. Ah! Have ye some knowledge that is not in the tale?

CHO. Go! Take thy message. Do what thou wert bidden. The Gods will look to that whereto they look.

NURSE. Well, I will go, and, touching this, 'tis your bidding I will follow. May it, by the Gods' blessing, be for the best.

[*Exit* NURSE.

CHO. Now, now, I implore thee, Zeus, father of Gods 1st strophe.

M (but corrected).—τ' ἀπεσταλμένα (made from τ' ἀπεταλμένα) M. **776** μέλλει M, μέλει Aldus.—μέλοι Scaliger.—μέλλῃ M, corr. Turnebus. **779** M has the παράγραφοι.—παροιτουμεν' ἐμοί M. An accent is erased over ου and placed over ε by m. παραιτουμένῃ μοι Turnebus (-ᾳ Herm., since αι = ε explains the corruption).

as the other prayers together, viz. a strophe and antistr. together with the mesode: (*b*) Anticipation of the glad result, with appeal to Orestes to secure it by firmness in a deed which pleases Heaven and the dead, and ends the line of crime.

779—814 The unity of the first part is distinct. The Gods named or denoted are those whose interests are, for manifest reasons, the interests of Orestes and the house. That notion is dwelt upon throughout. Failure to perceive this fact is responsible for most of the misinterpretations. Two far-reaching questions, however, are opened up in regard to the text. (1) Is the metrical correspondence between strophe and antistr. subject to the ordinary rules? (2) Is the mesode to be repeated after the antistrophe as ephymnium? To (1) the reply seems to be that editors have all desired to see such correspondence, if it can be obtained by temperate and regulated emendation; that the surrender of the doctrine of correspondence is only a last resource, when emendation eludes searcher; that the degree of obvious respondence is so large as to make it likely that it did not hold throughout; that, the nearer we approach to satisfactory correction on other grounds, the er we get to metrical agreement. full answer to (2) would require a ography. For the present place it is ugh to say that, though non-repetition of an ephymnium might be due to the cause stated in Introd. pp. ciii sq., the sense is altogether more natural with the simple mesode. Indeed it would never occur to an unprejudiced reader that vv. 802—807 could be repeated at all after v. 814; also vv. 785—789 are certainly better absent after 795. The mesode was recognised in antiquity, and a scheme *a x a*, *b y b*, *c z c*, with salient metrical affinities of the mesodes *x y z* to each other, is antecedently probable enough. The principles regulating the metrical structure of the mesodes in relation to each other or to their respective strophae and antistrophae may not be fully understood by us, but they were presumably strict enough to the composer. (The resemblance of *x* to *z*, which lends compactness to the whole ode, is very close, but we are not warranted in assuming between them an antistrophic equivalence.)

779 sq. νῦν: see 721 (n.).—πάτερ... Ὀλυμπίων: the most honorific title. Zeus is the father of the highest Gods and therefore supreme of the supreme (*Suppl.* 533 sqq.). With this force of Ὀλυμπίων cf. *Eum.* 667 μάρτυς πάρεστι παῖς Ὀλυμπίου Διός, *Suppl.* 992 θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις, Soph. *El.* 209 θεὸς ὁ μέγας Ὀλύμπιος, *Trach.* 275 ὁ τῶν ἁπάντων Ζεὺς πατὴρ Ὀλύμπιος.—Ζεῦ. In any case *ab Iove principium* (Theoc. 17. 1 ἐκ Διὸς ἀρχώμεσθα); but

δὸς τύχας τυχεῖν δόμου κυρίως
τὰ σωφρόσυνν' εὖ μαιομένοις ἰδεῖν.
διὰ Δίκας ἅπαν ἔπος
ἔλακον, ὦ, σὺν δέ νιν φυλάσσοις.
ἓ ἔ, πρὸ δὲ δὴ 'χθρῶν 785
τὸν ἔσω <τῶν> μελάθρων, Ζεῦ,
θές, ἐπεί μιν μέγαν ἄρας,
δίδυμα καὶ τριπλᾶ παλίμ-
ποινα θέλων ἀμείψῃ.
ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖ. 790

781 δέ μου M, δόμου Bothe. The text is otherwise sound. δὸς τύχας τυχεῖν ἐμοῦ κυρίοις H. L. Ahrens, δὸς τυχεῖν δέ μοι καιρίως Lachmann. Other conjectures, mostly too remote and far-reaching, are numerous (see Wecklein's Appendix). **782** τὰ σωφρόσυνεν M (with ῥτ in marg.). Verrall rightly retains σωφρόσυν'. ⏑ . (I had once thought of τὰ Σωφροσύνου μαιομένοις, with the sense τοῖς φρονοῦσι τὰ τοῦ Σωφροσύνου Διός.) τὰ σώφρον εὖ Turnebus. τὰ σώφρον' εὖ Herm., but the antistrophe is plainly corrupt. τὰν σωφροσύναν Feder, τὰ σώφρονν μαιομένοις ἦν Emperius. **783** διαδικᾶσαι πᾶν M, which I correct (διὰ δίκας Pauw). ⏑ . κἀδ δίκαν Herm. (misled by schol. q.v.). Heimsoeth transposes with πᾶν ἔπος διαὶ δίκας. Though διὰ is metrically correct (⏑), it would be a plausible account of the corruption to suppose that a true reading διαὶ δίκας ἅπαν (with τιθεῖτ' in v. 794)

the interests of Zeus are as much concerned in the welfare of the house as are those of its specially tutelary deities. Cf. 787 sqq. with 254 sqq. (καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα κ.τ.λ.).

781 sq. δὸς τύχας κ.τ.λ.: either (1) δὸς τύχας δόμου τυχεῖν κυρίως τοῖς τὰ σωφρόσυνα εὖ μαιομένοις, (ὥστε) ἰδεῖν (αὐτό), the infin. being consequential. Lit.: 'grant that the fortunes of the house may fall decisively for (=on behalf of) those who rightly desire soberness, for them to see (it)': or (2) construe τοῖς εὖ μ. ἰδεῖν τὰ σωφρόσυνα, 'for those who rightly desire to see (the reign of) soberness.' The latter is easier, but the former is more idiomatic. Cf. Xen. *Hell.* 5. 1. 14 ἡ θύρα ἡ ἐμὴ ἀνέῳκτο εἰσιέναι τῷ δεομένῳ τι ἐμοῦ. Similarly *Eum.* 166 πάρεστι γᾶε ὀμφαλὸν | προσδρακεῖν αἱμάτων | βλοσυρὸν ἀρόμενον ἄγος ἔχειν (=ὥστε ἔχειν αὐτό).—κυρίως=κεκυρωμένως: emphatic, χρεῖ' ἔπη.—The adj. σωφρόσυν' is open to no *a priori* objection (cf. δεσπόσυνος, δουλόσυνος, γηθόσυνος, κηδόσυνος) and makes excellent sense.—εὖ: with the participle, 'rightly.' Cf. *Suppl.* 80 εὖ τὸ δίκαιον ἰδόντες and the phrase τὸ εὖ, *Ag.* 125 τὸ δ' εὖ νικάτω, Eur. *fr.* 285. 16, Ar. *Ach.* 661 τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον | ξύμμαχον ἔσται.

783 διὰ Δίκας. The schol. explains by δικαίως (cf. διὰ τάχους, δι' ὀργῆς &c.), but the expression is more figurative and stronger. Δίκη is personified: 'I owe to Justice every word.' Cf. 639.—διὰ answers metrically to θεῖτ' (794), as κλύετε (798) to πρᾶξιν (810) and ἄγετε (799) to πολλὰ (811).—*ἅπαν ἔπος. Cf. *P. V.* 1064 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα | τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. The whole expression here and in the next line is the poetical equivalent of a commonplace in forensic perorations; 'my ; it is for you (the bench) to ice.' An examination of the sentences of extant speeches this certain. For ἅπαν cf. 493 χρήσιμον εἰς ἅπαν ἔργον, es (crit. n.) on Ar. *Ach.*

ιμον is practically tenseless. Cf. ν.—θὲς see crit. n. Zεῦ came into

Olympian, grant that the house may win a stablished s
Let them behold it, who with right minds seek after soberne
'Tis Justice teaches every word I utter; O help to w
over her!

Set before foes him within the halls; for, if thou exa
him, with twofold and with threefold wilt thou be recomper
if so it please thee.

Know that the orphan colt of one whom thou didst

was miswritten διὰ κ.τ.λ. and that the correcting αι (intended for the α of διά
αι
misplaced over α of ἅπαν thus, διαδικασαταν. **784** ἔλακον Ζεῦ σὺ δέ νιν M.
Ζεῦ
interlinear adscript ἔλακον ὦ was regarded as a correction. ⏑ . ἔλακον· ὦ Ζεῦ,
Herm. (σὺ δ' εὖ Lachm.), ἔλακον, ὦ· Ζεὺς δέ νιν φυλάσσοι Schwenk, ἔλακον εὖ·
νιν Bothe.—For σὺ I write σύν. ⏑ .—The accentuation of ὦ is uncertain. **78**
ἐχθρῶν is probably more correct. ⏑ . πρὸ δέ γ' ἐχθρῶν Hermann. **786** τῶ
μελάθρων ὦ Ζεῦ M. ⏑ . τὸν ἔσωθεν μελάθρων, Ζεῦ Seidler. Either ὦ or Ζεῦ may
adscript (ὦ Heimsoeth). τὸν ἔσω, Ζεῦ, μελάθρων, ὦ Bamberger. **787** M plac
in the preceding line.—νιν Seidler. ⏑ .—ἄίρας M (ι in an erasure). **789** παλιν
M.—ἀμείψει, corr. Turnebus. (See Introd. pp. xcix sq.) **790** ἰσχε Pauw

the text in place of ὦ, over which it had been written in explanation. For ὦ apart from voc. cf. 941 ἐπολολύξατ' ὦ, Ar. *Eccl.* 970 ὦ ἱκετεύω, | ἄνοιξον. An alternative is <ὦ> Ζεῦ, σύ νιν, but it is easier to see a reason for the interpolation of Ζεῦ than of δέ.—*σὺν δέ νιν φυλάσσοις: 'and do thou guard her withal'= 'and do thou help us in safeguarding her.' For the adverbial prep. cf. *Ag.* 590 δόμοις δὲ ταῦτα καὶ Κλυταιμήστρα μένειν | εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ. See 137 (n.).—νιν: viz. 'Justice.' (Even if διὰ δίκας=δικαίως the noun is quite distinct to the Greek consciousness.)

788 sqq. πρὸ δὲ δή κ.τ.λ. carries on the notion of helping the just cause.—πρὸ...θέῃς. It is inaccurate to speak of 'tmesis' in cases like the present, however true it may be that composition produces the same sense (cf. Eur. *Med.* 963 προθήσει χρημάτων, Hdt. 3. 53 πολλοὶ τῶν δικαίων τὰ ἐπιεικέστερα προτιθέασι). πρὸ is as independent as in Pind. *P.* 4. 246 θνατῶν φρένες ὠκύτεραι | κέρδος αἰνῆσαι πρὸ δίκας δόλιον, Plat. *Phileb.* 57 κ εἴ τινα πρὸ αὐτῆς ἄλλην κρίναιμεν.—While θοῦ πρὸ...would express the subjective preference, θὲς πρὸ...regards the objective effect.—δή: *i.e.* as a matter of course.—δὴ 'χθρῶν. Though editors prefer to retain this with the MS, synecphonesis is more probable than prodelision. Cf. μὴ ἀλλὰ 917, Hom. *Il.* 1. 131 μὴ δὴ οὕτως, *Od.* 12. 399 ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ, Eur. *El.* 870 φέρ' οἷα δὴ ἔχω (in dialogue), Ar. *Thesm.* οὐ δὴ ἀνδράσιν.—ἐχθρῶν: not 'his mies' (which cannot be got from Greek), but 'enemies,' viz. to Aegisthus and Clyt. are θεοῖς ἐχ whereas Agam. was Διὶ φίλος (cf. 79 τὸν ἔσω *<τῶν> κ.τ.λ. See cri The schol. affords no testimony, τὸν Ὀρέστην there may mean λείπε Ὀρέστην. θὲς demands an object, μιν an antecedent. Among the w ἐχθρῶν τὸν ἔσω τῶν μελάθρων it wa unnatural for τὸν to be adapted t gen. plur. and for the second τῶν t then omitted.

787 μιν: 620 (n.).—μέγαν ἄ 261 (n.).

788 sq. δίδυμα καὶ τριπλᾶ: . 1034 δίδυμα γάρ ἐστι καὶ τριπλᾶ. Hon 1. 128 τριπλῇ τετραπλῇ τ' ἀποτείσομε *tergum.* These words probably form substantive, παλίμποινα being adject —For ποινή in a favourable sens *Suppl.* 634 εὐχὰς ἀγαθὰς ἀγαθῶν πο Pind. *N.* 1. 70 καμάτων μεγάλων πο *P.* 1. 59 κελαδῆσαι ποινὰν τεθρίππω θέλων: 'if it so please thee.' Cf. 19 810. Here the word tempers the gestion of self-interest or a bargain the part of Zeus.—ἀμείψῃ: cf. *S.* ποῖον δ' ἀμείψεσθε γαίας πέδον | τ ἄρειον; Soph. *Trach.* 736 λῴοιτ φρέ τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί π

790 sqq. ἴσθι...προστιθεὶς=ἴσθι προστίθει, but with a closer relati

νιν ζυγέντ' ἐν ἅρματι
πημάτων, ἔν <οἱ> δρόμῳ προστιθεὶς
μέτρον, <τό> τις ἂν σῳζόμενον ῥυθμὸν
θεῖτ' ἰδεῖν δι' ἄπεδον,
ἀνομένων βαμάτων ὄρεγμα· 795

οἵ τ' ἔσωθε δωμάτων
πλουτογαθῆ μυχὸν νομίζετε,
κλύετε, σύμφρονες θεοί·
ἄγετε, τῶν πάλαι πεπραγμένων <ΜΕΝΟΝ>

791 ἅρμασιν Herm. (from schol.). **792** ἐν δρόμῳ M, which I correct. †. <σὺ δ'> ἐν δρόμῳ O. Müller, ἐνδρόμῳ Pauw, εὐδρόμῳ Bothe. **793** sq. μέτρον τίς ἂν σωζόμενον ῥυθμὸν | τοῦτ' ἰδεῖν δάπεδον M. The present text assumes that μέτρον τίς is a corruption of ΜΕΤΡΤΟΤΙC (assisted by the rarer form of the relat.), τοῦτ' of θεῖτ' (=θεῖτ'), and δάπεδον of δι' ἄπεδον. †. For an alternative τιθεῖτ' see crit. n. to v. 783.—Aiming in part at a similar sense Boissonade had given μέτρον τόσον ὡς and Blomfield διὰ πέδου. For bolder conjectures, determined by various views of the

'shew thy knowledge by setting a limit.' —ἴσθι: the direct appeal corresponding to ἴστω Ζεύς, as Verrall remarks.—φίλου)(ἐχθρῶν 785 (n.).—πῶλον εὖνιν ζυγέντ' κ.τ.λ. The figure is from a chariot race. The colt is young, and the course should not be cruelly long or steep.—ζυγέντ' ἐν ἅρματι: cf. *Ag.* 228 ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον, 841 ζευχθεὶς ἑτοῖμος ἦν ἐμοὶ σειραφόρος, 1639 τὸν δὲ μὴ πειθάνορα | ζεύξω βαρείαις, Eur. *Or.* 1330 ἀνάγκης εἰς ζυγὸν καθέσταμεν.—πημάτων: gen. of definition. Though πήματα might be the load carried (cf. ἁμαξα πέτρων &c.), that intention is not primary, since the ἅρμα is for racing purposes.

792 sqq. ἔν *<οἱ> δρόμῳ κ.τ.λ. See crit. n. and (for the value of the scholia) Appendix. The reading of M is not translatable by any *tour de force*.—<οἱ>, thanks to its comparative rarity and its peculiar situation, was omitted as unintelligible by some early copyist. The position of this light enclitic was unusually free: cf. Pind. *P.* 2. 80 ἄνευ οἱ Χαρίτων

approached by Soph. *El.* 236 (καὶ τί μέτρον κακότατος ἔφυ;) but inexact here. Rather 'a (due, fair) measure (of distance)'= μέτριον μῆκος.—*<τό> τις ἂν κ.τ.λ.: τό = ὃ ('over which'), the accus. of extent, which is in any case frequent (*e.g.* Eur. *Bacch.* 748 χωροῦσι...πεδίων ὑποτάσεις, Verg. *Aen.* 1. 534 *ventis maria omnia vecti*) but is particularly easy with the neut. pronoun.—σῳζόμενον ῥυθμὸν *θεῖτ' = σώσειε ῥυθμὸν ('keep up the pace'), according to the rule of resolution with τίθεσθαι (=ποιεῖσθαι). Cf. *Eum.* 899 ἐγγύην θήσῃ; = ἐγγυήσεις;—ἰδεῖν: infin. of either purpose or consequence. Cf. 782. Goodwin *M. and T.* §§ 770 sqq. There is an allusion to the spectators at the games.—*δι' ἄπεδον. The δάπεδον of M is without metre or construction. An easy course 'over the level' is contrasted with one which is προσάντης, πρὸς λέπας. Cf. Eur. *H. F.* 119 μὴ προκάμητε πόδα | βαρύ τε κῶλον, ὥστε πρὸς πετραῖον | λέπας ζυγοφόροις ἕκαμ' ἀναντες ἅρματος | βάρος φέρων τροχηλάτοιο πῶλος, *Hel.* 1443 ἡ' ἡμῖν πρὸς λέπας τὰς συμφορὰς, καὶ τόνδε τοῦμοῦ δαίμονος πόνον σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἶπος Hom. *Il.* 17. 744 (mules draw on a mountain road) ἐν δέ τε εἰρεθ' ὁμοῦ καμάτῳ τε καὶ ἱδρῷ ...εσσιν, Pind. *I.* 2. 33 οὐ γὰρ ...δὲ προσάντης ἁ κέλευθος γίνεται, 134 *lassus tamquam caballus in*

is harnessed in danger's car, and set thou before him measure to be run as one might shew a steady pace unb o'er the level, stride after stride winning to the goal.

And ye gods, who within the house are fain to dwell riches make glad your nook, hearken in sympathy. I pray, by fresh award of judgment, the bloodfeud left

strophe, see Wecklein's Appendix p. 239.—σωζόμενον M (but corrected).—τ Portus.—γάπεδον Hermann. **795** ἀνομένων M (corrected).—βημά Append. to v. 22.—πημάτων in schol. is a textual error there.—Weil, Weckl (after Schneider) here repeat the mesode as ephymnium. **796** ἔσω He view of 808 (M). ἔσωθεν δόμων Wellauer. **797** πλουταγαθῆ M, corr. Tu —ἐνίζετε Seidler. †. **798** κλῦτε Dindorf. †.—σύμφρονες is a correctio apparently from σώφρονες. **799** An iambus is wanting. Either μένον

795 ἀνομένων βαμάτων ὄρεγμα: in apposition either (1) directly to ῥυθμόν, or (2) to the whole thought of the sentence. —ἀνομένων: not immediately = ἀνόντων in the sense of *e.g.* Ar. *Vesp.* 369 πρὸς ἀνδρός ἐστ' ἀνοντος εἰς σωτηρίαν ('winning to'), although the general result may be the same. The poet of course has in mind the expression ἄνειν, ἀνύειν (=τελεῖν) with or without ὁδόν (cf. Eur. *Suppl.* 1142 ἤνυσαν τὸν Ἅιδαν); but strictly we must render 'the stride of steps which are completed (to the goal).' A question might indeed be raised whether βαμάτων may not have been used of the 'laps' or 'lengths' of the course. This is sometimes assumed for Eur. *El.* 954 μή μοι, τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς, | νικᾶν δοκείτω τὴν δίκην, πρὶν ἂν πέρας | γράμμης ἵκηται καὶ τέλος κάμψῃ βίου, but the usual sense 'the first step' is no less natural there.—ὄρεγμα: the ordinary word for a 'stride,' but doubtless here with an implication (common in ὀρέγεσθαι) of eagerness. Cf. Eur. *Hel.* 546 σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην | τύμβου 'πὶ κρηπῖδ'... | τί φεύγεις;

796 sqq. οἵ τ' ἔσωθε κ.τ.λ. An appeal to the gods of hearth and store, and in particular Zeus Κτήσιος and Hestia, whose place and function in the house were akin to those of the Roman Penates (cf. *penus* with *penitus*). When later Greek (*e.g.* of Dion. Hal.) translates *penates*, it is by θεοὶ κτήσιοι, ἑφέστιοι, μύχιοι (=*penetrales*), ἑρκεῖοι. Sacraria of special deities also were not unknown in Greek houses (Becker-Göll *Charikl.* II. p. 110). Deities such as these are concerned in preventing the κτεάνων τρεβή (942) of the present occupants (cf. 126 n.

to δωμάτων).—ἔσωθε: their influe ceeds from a shrine within; it d descend upon the house from The form in -θε is warranted by ὕπερθε, ὄπισθε, πηλόθε, ὡς δῆθε (E 268).—πλουτογαθῆ μυχόν: *i.e.* th *tralia*, ἑστίας μυχόν. Cf. *Ag.* 96 μυχόθεν βασιλείῳ, Soph. *Trach.* φάρμακον...ἐν μυχοῖς σώζειν. Homeric θάλαμος (=μυχός) is us as a store-room.—νομίζετε = εἰώθατε. There is no authority f ζειν=νέμεσθαι, νέμειν 'inhabit' νομός=ἤθη). Dion Chrys., ind quoting Eur. *El.* 234 οὐχ ἕνα φθείρεται πόλεως νόμον gives the τόπον, and, if this suggests νομ νομίζων would be explained as nising,' 'using (as his).' How νομίζειν=χρῆσθαι εἰωθέναι is cle the familiar use with the dat. (T 38 ἀγῶσι...διετησίοις νομίζοντες). the one hand τὰ νομιζόμενα (*inst* 1030 ἔχεις παρ' ἡμῖν οἷάπερ νομίζετ on the other, inf. 1000 ἀργυροστερ νομίζων ('practising'). The sense simply μυχὸν νομίζειν but μυχὸν π γαθῆ ν., *i.e.* 'accustomed to storehouse glad with wealth.' Th of Atreus is ἀρχαιόπλουτος (*Ag.* 1 **798** κλύετε. For the metre (n.).—σύμφρονες may either be ('ye Gods who are of one min us') or belong to κλύετε, 'hearke sympathy.' The house-gods nec φρονοῦσι τὰ Ὀρέστου. Cf. *S. c. T* ξυντέλεια (sc. θεῶν), μὴ προδῶς ματα.

799 πεπραγμένων: the sense i mined by αἷμα, 'the blood-d (*i.e.* attaching to) deeds done lon

λύσασθ' αἷμα προσφάτοις δίκαις· 800
γέρων φόνος μηκέτ' ἐν δόμοις τέκοι.
τὸ δὲ καλῶς κτίμενον ὦ
μέγα ναίων στόμιον, εὖ
δὸς ἀνιδεῖν δόμον ἀνδρός,
καί νιν ἐλευθερίως 805
λαμπρῶς ἰδεῖν φιλίοις
οἴγμασι δνοφερᾶς καλύπτρας.

after -μένων or, less probably, τῶν πάλαι <πάλαι> should be read. **800** Qu. λύσατε δεῖμα? †. The necessity for any change, however, is not proved. λύσασθ' αἷμα Merkel. λούσαθ' αἷμα conj. Wecklein, but the antistrophe is sound.—προφάτοις M, corr. m. **802** τόδε (earlier τάδε or τώδε?) M, corr. Robortello.—κταμένων M,

For the expression cf. *Ag.* 1183 ἴχνοι κακῶν | ῥυηλατοῦσῃ τῶν πάλαι πεπραγμένων.—*<μένων>. Two syllables are wanting. The debt waits its time to be paid. Cf. 62 μένει χρονίζοντα βάρει, *Suppl.* 443 μένει...τίνειν | ὁμοίαν θέμιν, *Ag.* 1562 μίμνει...παθεῖν τὸν ἔρξαντα.

800 λύσασθ' : 'cause to be paid.' Cf. Soph. *O. T.* 100 φόνῳ φόνον πάλιν | λύονται (of those who actually make the payment). The causat. middle is a favourite with Aesch. and should be more closely observed. In Eum. 169 ἐφεστίῳ δὲ μάντις ὢν μιάσματι | μυχὸν ἐχράνατ' the text is sound. Cf. *ibid.* 969 τάδε...ἐπικραυνομένων γάνυμαι.—The metrical equivalence of λύσασθ' to νυκτὰ πρό (812) is made very doubtful by the position of the long syll. An easy correction would be λύσατε δεῖμα. Each step in the corruption, viz. to λύσατε αἷμα>λύσαθ' αἷμα>λύσασθ' αἷμα, is easy to illustrate, the expression λύειν φόβον was current (*S. c. T.* 356), and the legal allusion to ἄδεια as the result of a new trial and final award is in the Aeschylean manner.—προσφάτοις(τῶν πάλαι; 'by fresh award,' the plur. being allusive.—The question how any end to the series of αἵματα could be reconciled with the doctrine that one deed of blood begets another to avenge

802 sqq. τὸ δὲ καλῶς κτίμενον κ.τ.λ. The passage is packed with ideas and suggestions. The God next invoked is Apollo Aguieus (προστατήριος), whose emblem (whether as altar or the κωνοειδὴς κίων, κίων εἰς ὀξὺ λήγων) stands before the doors. The splendour of his own house at Delphi should make him take pity on this. He is also the oracular God, who sent Orestes on his mission. He is moreover the God of light, liberty and healing, and is besought to remove the cloud of darkness and servitude. It should be observed meanwhile that the *paeon* is appropriately chosen as the opening and dominant metrical element. —προσφθέγματα to προπύλαιοι or προθύραιοι θεοί, particularly Apollo and Hermes, are often met with. Cf. *Ag.* 514—518, 518—520 (where the same order occurs as here), 1064, Ar. *Vesp.* 875 ὦ δέσποτ' ἄναξ γεῖτον Ἀγυιεῦ τοὐμοῦ προθύρου προφυλάττων, Eur. *Phoen.* 631 καὶ σύ, Φοῖβ' ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε, Soph. *El.* 637 Φοῖβε προστατήριε, 1374 πατρῷα προσκύσανθ' ἕδη | θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε, Plaut. *Bacch.* 170 *saluto te, vicine Apollo, qui aedibus | propinquos nostris adcolis.*

[The explanation of the Schol., necessitated by the misreading κτάμενον or
hat ὦ μέγα ναίων στόμιον=ὦ
ys the point of almost every
passage. To the epic form
If there is no more objection
μενος, φθίμενος, χύμενος, σχέ-
Pers. 925 ἕξων Ξέρξῃ κταμέ-
ides is not the deity to whom
for light out of darkness, and

deeds done long ago. Let aged m[illegible]ther beget no chil
within.

And thou who dwellest where the great cavern r
fair shrine, grant that the house, home of a man, may
eyes again. Yea, through welcome opening of the
gloom, let it look forth in noble radiance.

κτάμενον m, corr. Bamberger. †. **803** μεγαναίων M (with accen erased), corr. m. **804** δ' ὀσ (with erasure before ο, *i.e.* διότι) M, corre later hand.—ἀνέδην Hermann, ἀνέχειν Enger. †. **805** sq. ἐλευθερίας (Weckl.) φῶς λαμπρὸν ἰδεῖν Dind., ἐλευθερίως λαμπρὸν Verrall.—λαμπρῶς τ' ? No change is needed. †. **807** ὄμμασι M. †. ὄμμασιν ἐκ Herm.,

the 'gloriously slain' have no place in the context, which we cannot strain to imply (for instance) 'do thou, who dwellest in the great cavern which holds so many nobly slain, restore the house of one who was slain *ignobly*.']

802 sq. καλῶς κτίμενον...στόμιον. Among the titles Φοῖβ' Ἄπολλον Πύθιε (Ar. *Vesp.* 869) Aeschylus first elaborates Πύθιε. The μέγα στόμιον is the μέγας μυχὸς χθονός of v. 953. The adytum of Delphi was a cave or vault (σπήλαιον Athen. 701 c, ἄντρον κοῖλον οὐ μάλα εὐρύστομον Strab. 9. p. 419), in which the tripod stood over a chasm: Strab. 9. 641 ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν, Pseudo-Luc. *Ner.* 10 τὸ Πυθικὸν στόμιον, παρ' οὗ αἱ ὀμφαὶ ἀνέπνεον, Luc. 5. 82 *vastos telluris hiatus.* (It is not always clear whether στόμιον means the chasm or the cave).—καλῶς κτίμενον: the Homeric ἐυκτίμενον.—μέγα: rather 'august' than in the sense of size.—ναίων. The scansion is probably ναί̄ων, producing a paeon. Cf. Soph. *O. C.* 117 ποῦ ναί̄ε (answering to ὀμμάτων), *Suppl.* 390 ἱκταί̄ου, Soph. *Ant.* 827 πετραῖα, 1140 βαῖας, Ar. *Vesp.* 282 φιλαθήναῖος and so δεῖλαῖος &c. frequently. For the application of the word cf. Eur. *Or.* 591 Ἀπόλλων, ὅτ' μεσομφάλους ἕδρας | ναίων κ.τ.λ.

803 sq. εὖ δὸς κ.τ.λ.: *i.e.* as Φοῖβος, God of light, and Παιάν, of healing and triumph.—εὖ: (rather with the whole context than with the imperat. alone) 'rightly.' Cf. 782 (n.).—ἀνιδεῖν (=ἀναβλέψαι) is an entirely natural compound, though extant only here. Cf. Eur. *H. F.* 563 οὐ...φῶς ἀναβλέψεσθε; 221 Θήβαις ἔθηκεν ὄμμ' ἐλεύθερον βλέπειν.—ἀνδρός: not 'of Agamemnon' (which would require some distinguishing epithe man's,' *i.e.* 'let it be the house (good and true), not, to its sha woman and her paramour.'

805 sqq. καί is explanatory. the appearance of ἰδεῖν after though Greek ears had in any dislike to such repetitions (cf. 49 —ἐλευθερίως λαμπρῶς ἰδεῖν κ.τ. grant that it may with nobleness θέριοι should) look brightly forth kindly openings of the murky ve objection to the two adverbs i *prima facie.* There are various λαμπρῶς ἰδεῖν. Cf. *Eum.* 954 τελέως διαπράσσουσιν.—With the sense we may compare Eur. *El.* ὄμμα τοιμὸν ἀμπτυχαί τ' ἐλεύθερ *N.* 7. 66 ἐν τε δαμόταις | ὄμματι λαμπρόν. The use of the adverl ever, with ἰδεῖν is not identical v of the neut. adj. The latter expr kind, the former the circumsta results, of the look. The house is out amid brightness and glory (λ not simply with a bright glance (λ —*οἴγμασι. We can hardly re μασι, which was a corruption to pected in the context. In *Ag.* 5 the MSS have ὄμμασι where makes a better sense. The simpl gen. καλύπτρας is scarcely Aeschy δνοφερᾶς καλύπτρας: cf. 50 βροτοστυγεῖς | δνόφοι καλύπτουσι 959 πάρα τε φῶς ἰδεῖν, *S. c. T.* ἀμάχανον | κἀκ χαλεπᾶς δύας | ὄπ μάτων | κεκημαμένᾶν νεφελᾶν ὀρθ *Ion* 1466 δ τε γαγενέτας δόμοι νύκτα δέρκεται, | ἀελίου δ' ἀναβλέπ πάσιν.—It deserves to be noted al θεοὶ οἱ πρὸ πυλῶν ἱδρυμένοι are sp called ἀστήλιοι (Hesych.).

ξυλλάβοι δ' <ἂν> ἐνδίκως
παῖς ὁ Μαίας, ἐπεὶ φορώτατος
πρᾶξιν οὐρίαν θέλων· 810
πολλὰ δ' ἀλφάνει κρύφ'· ἄσκοπον δ' ἔπος 811, 812
νύκτα πρό τ' ὀμμάτων σκότον φέρει·
καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.

καὶ τότ' ἤδη που τὸν 815
δωμάτων λυτήριον
θῆλυν οὐριοστάταν <οἰά'>

Emperius.—M writes καλύπτρας in the next line. **808** <ἂν> was added by Lachmann. ⸸. ξυλλάβοιτο δ' Weil. **809** ἐπιφορώτατος M, corr. Emperius. ⸸. ἔπει φορώτατος Oberdick. **810** οὐρίσαι Conington, οὐριεῖ H. L. Ahrens.—θέλεν M (with ω superscript by m). τελῶν Schütz, θέειν Weil. ⸸. **811** sq. πολλὰ δ' ἄλλα φανεῖ (εἰ in an erasure) χρηΐζων | κρυπτά· ἄσκοπον δ' ἔπος λέγων M. For the present text see Introd. pp. xcii sq. and ⸸. I adapt the numeration to that of

808 sqq. The next appeal is to Hermes προπύλαιος, whose emblem (the τετράγωνος ἐργασία of Thuc. 6. 27) is supposed to be visible. As in the previous passage, there are simultaneous allusions to various attributes and titles of this deity. Cf. Ar. *Plut.* 1153 sqq. He is πομπαῖος, ὁδῖος, ἡγεμόνιος, to 'forward a business with favouring wind'; ἐμπολαῖος, ἐριούνιος, κερδῷος, to prosper gain; and δόλιος, νύχιος, to prosper it by stealth and particularly (as λόγιος) by the cunning of ready speech.—For the text as here restored, largely by the help of the scholia, see Introd. pp. xcii sq.

808 ξυλλάβοι δ'<ἂν>. A logical assumption is substituted for a prayer, as in v. 459. Hermes 'will naturally help' where craft is to be exercised and gain to be made. Those operations are his province.—ἐνδίκως: not = δικαίως, but 'naturally' (Verrall). It is his 'manner' (δίκη, as in δίκην τινός and the Homeric ἡ γὰρ δίκη ἐστὶ γερόντων *Od.* 24. 255). Cf. 994.

809 sq. παῖς ὁ Μαίας κ.τ.λ.: Soph. ἐπιφορώτατος. The lengthening of a syll. before χ or φ is well authenticated. Cf. 1047 φαιοχίτωνες, βρόχον (Theogn. 1099), ὄχον (Pind. *O.* 6. 24), φιλόσοφον (Ar. *Eccl.* 571), ὄφιν (Hom. *Il.* 12. 208), ζέφυρίη (*Od.* 7. 119), πίφαύσκειν (*Hym. Merc.* 539) &c. The reading of the text, however, not only does away with this licence, but creates an improvement in sense, while, from the palaeographic point of view, it scarcely amounts to an alteration. The corruption was the easier inasmuch as the compound was more commonly recognised in this meaning than the simple φορός (Thuc. 3. 74 ἄνεμος ἐπίφορος, Luc. *Hermot.* 28 εἰ ἐπίφορόν ἐστι καὶ οὔριον τὸ πνεῦμα).—A wind which is favourable (φορός, ἐπίφορος, οὔριος) is also called, like Hermes, πομπαῖος (Pind. *P.* 1. 66 πομπαῖον οὖρον). Conversely Hermes is here styled φορός and οὔριος.—πρᾶξιν οὐρίαν. The accus. depends on the verbal adj.: cf. *Suppl.* 602 τὸ πᾶν μῆχαρ οὔριος Ζεύς and see note on v. 23 χοὰς προπομπός.—θέλων: 789 (n.). The is here hypothetical: cf. Hom. 31 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ὤσαι, Eur. *El.* 422 πολλά τοι ἰζοῦσ' ἂν εὕροι δαιτὶ προσφορήρηΐζων, written in M at the is a gloss (Introd. *l. c.*). How synonymous with θέλων may be a *e.g.* Eur. *I. A.* 338 τῷ δοκεῖν χρῄζων, τῷ δὲ βούλεσθαι θέλων. adscripts exist in the text of M

'Twere likewise due that Maia's son should lend for he can best waft a deed on a fair course, whenso and great are his secret gains. With its deep craft h brings night and darkness o'er the eyes, and, though none discerneth him the more.

Then, be sure, will be our hour to voice the song freeing of the house, the strain that women raise w

Wecklein for convenience of reference. In Eur. *fr.* 326 for ἀλφάν *Flor.* 92. 26 M) one MS (A) has ἀναφαίνουσ' and in *Flor.* 91. 23 both ἐμφαίνουσ'.—τά δ' ἀλά' ἀμφανεῖ Herm., πολλὰ δ' ἀμφανεῖ Dindorf. λέγω O. Müller.—κρυπτά illustrates the tendency to write the elided vowel **814** ἡμέραν M.—μεθ' ἡμέραν Emperius. ⸸.—δ' om. Guelf.—Schneider rep 807 as ephymnium. **815** τότε δή M, corr. Blomfield. καὶ τότ' εἰ ἐ Enger.—πλοῦτον M. Iongh gave δήπου τόν. ἤδη κλυτὸν Bamberger (w in antistr.). πλούτου is possible. ⸸. **816** δειμάτων H. L. Ahrens.

is proved by flagrant examples, *e.g. Pers.* 6 Δαρειογενής· δαρείου υἱός, 155 προσπίπτω προσκυνῶ.]

811 sq. πολλὰ δ' ἀλφάνει: 'and much gain doth he make.' Cf. Hom. *Od.* 15. 452 ὁ δ' ὑμῖν μύριον ὤνον | ἄλφοι, 17. 250 βίοτον πολὺν ἄλφοι. The words describe Hermes ἐριούνιος or ἐμπολαῖος (cf. Plaut. *Amph.* prol. 1 *ut vos in vostris voltis mercimoniis | emundis vendundisque me laetum lucris | adficere*, where Mercury speaks). The implication is that in the present instance, while making gain for Orestes, he will earn much for himself in the shape of offerings.—κρύφ': 'privily,' *i.e.* δόλῳ, as Hermes δόλιος (Hor. *Od.* 1. 10. 5 *callidum quicquid placuit iocoso | condere furto*).

812 ἄσκοπον...ἔπος. The schol. explains by ἀδιάσκοπος or ἀδιάγνωστος λόγος. The precise sense is 'too crafty to be seen into (or through)' and so 'misleading.' Cf. Soph. *Phil.* 1111 ἀλλά μοι ἄσκοπα | κρυπτά τ' ἐπη δολεραῖς ὑπέδυ φρενός, where the schol. has ἀπροσδόκητα, δόλια.—The reference is to Hermes λόγιος. In point of grammar ἔπος is subject, 'his subtle word.'

813 νύκτα: cf. 724 τὸν νύχιον. The strong word is qualified by the explanation πρὸ ὀμμάτων σκοτον with exegetic τ'.

814 καθ' ἡμέραν κ.τ.λ.: 'and (even) if it is day he is no more manifest (than if it were night)'; *i.e.* in the open light of day he manages to deceive by throwing dust in men's eyes.—For καθ' ἡμέραν in place of μεθ' ἡμέραν cf. Eur. *El.* 603 νύχιος ἢ καθ' ἡμέραν.

815 sqq. καὶ τότ' ἤδη anticipation of the glad results. general sense cf. Eur. *H. F.* χοροὶ καὶ θαλίαι μέλουσι θήβαις ἄστυ. | μεταλλαγαὶ γὰρ δακρύω λαγαὶ ξυντυχίας | ἔτεκον ἀοιδάς 691 ὀλολύξεται πᾶν δῶμα. T joy here promised is sung at v —τότ' ἤδη: *P. V.* 943, *Ag.* τόν. We can only retain π making much more serious later. The rendering 'we wil wealth in redemption of the wit, a smooth-sailing strain jargon, even if γοήτων coul brought into the matter. πλ could never mean πλοῦτον ὑ choice lies between the re given and πλούτου (dependin ριον). These are about equa M, but the accus. is better for by που τόν and the value is sufficiently implied in δω n.).—The art. = 'that (other sired)' with an antithesis to ὁ δωμάτων λυτήριον...νόμον: ' celebrate the deliverance of Cf. 941 ἐπολολύξατ' ὦ θεσπ μων | ἀναφιγάς κακῶν.

817 θῆλυν, closely with ('chanted by women when th fair'). The superstition of ch winds has been universal an and we may assume an allusi actually in vogue at sea to w encourage a fair breeze. οὐριοστάτης νόμος is 'as sung *i.e.* in the ὀλολυγμός. θῆλυν a the high pitch of female v

ὀξύκρεκτον γοα-
τὰν νόμον ἔθ' ἥσομεν·
"πόλει τάδ' εὖ· 820
ἁμὸν ἁμὸν κέρδος αὔξεται τόδ'· ἄ-
τα δ' ἀποστατεῖ φίλων."
σὺ δὲ θαρσῶν, ὅταν ἥκῃ
μέρος ἔργων,
ἐπαύσας πατρὸς ἔργῳ 825
θροούσᾳ πρός σε "τέκνον" "πατρός" αὔδα·
καὶ πέραιν' ἀνεπίμομφον ἄταν.

Περσέως τ' ἐν φρεσσὶν
<θεῖνε> καρδίαν σχεθών· 830
τοῖς δ' ὑπὸ χθονὸς φίλοισιν

818 ὁμοῦ κρεκτὸν M (but with ὁμο in an erasure), οὐδὲ κρεκτὸν Blomfield, ὀξύκρεκτον Kirchhoff. The truth lies in a combination οὐδ' ὀξύκρεκτον. ⏑ ⏓.—γοητῶν M (*i.e.* γοατᾶν), corr. Hermann. **819** νόμων M (corrected).—μεθήσομεν M. ⏑ ⏓. **820** πλεῖ Kirchhoff, Verrall. **821** sq. ἐμὸν ἐμὸν M, corr. Kirchhoff.—ἀέξεται M (previously αὔξεται).—τόδε | ἄτη (a by m) M.—ἀποστάτει M, corr. m. **826** θροεούσᾳ

γυναικήιοι αὐλοί)(ἀνδρήιοι in Hdt. 1. 17. —σύριοστάταν: Soph. *Phil.* 639 ἐπειδὰν πνεῦμα τοὐκ πρῴραι ἀνῇ, | τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.

818 sq. *<οὐδ'> ὀξύκρεκτον κ.τ.λ. See crit. n. 'And not the high-pitched strain of mourning any more.' The tune of the house has been γοητής (=θρηνώδης), ὀξύκρεκτος. With the latter word cf. *S. c. T.* 935 ἐπηλάλαξαν Ἀραὶ τὸν ὀξὺν νόμον, 1014 ὀξυμόλπους οἰμωγμασιν, Soph. *Aj.* 630 ὀξυτόνοις...ᾠδὰς θρηνήσει, *El.* 243 ὀξυτόνων γόων, *Trach.* 962 (Jebb n.), Telest. *fr.* 4. 4 τοὶ δ' ὀξυφώνοις πηκτίδων ψαλμοῖς κρέκον | Λύδιον θμνον (*i.e.* in the plaintive style συντονολυδιστί). The musical instrument to set the tune (κρέκειν) and accompany voices in mourning was the flute. On Ar. *Av.* 682 κρέκουσ' αὐλόν the schol. remarks κρέκειν κυρίως τὴν κιθάραν κρούειν, but the use had become much wider.—*ἔθ' ἥσομεν. M has ἐνθάδε ὁμέτερον μέλος συμβουλεύειν, to which there is no

ings to the country, to themselves and to their friends.—ἁμὸν ἁμόν: the repetition of jubilation.—κέρδος is predicative.—ἄτα (or *Ἄτα) κ.τ.λ.: 'Mischief draws aloof,' *i.e.* haunts them no longer.—φίλων: τῶν περὶ Ὀρέστην καὶ Ἠλέκτραν schol., rightly.

823 sqq. An apostrophe to Orestes, who is bidden to steel his heart against the mother for the sake of the father, his parent in the strict sense. The crux of the passage disappears when it is seen that πατρός (826) is as much a quoted exclamation as τέκνον. See the translation.

824 μέρος ἔργων: the turn for deeds; the time for them to play their part (a euphemism for the actual killing). Cf. Hdt. 3. 69 ἐπεί τε...μέρος ἐγίνετο τῆς ἀπίξιος παρὰ τὸν Μάγον. In *Ag.* 303 οὐ...παρῆκεν ἀγγέλου μέρος the meaning is *partes*, *rôle*. Cf. Plat. *Lach.* 180 A

'παύσας πατρὸς ἔργῳ. Either ting the justification, and with in Ar. *Av.* 896 μέλος | χέρνιβι ἐπιβοᾶν, *i.e.* 'with a shout over r's business' (or 'over a deed ther's sake'); or (2) 'with a y father to be doing,' *i.e.* the ch has been besought from

wind sits fair, and no longer the shrill-pitched strain who mourn—'Well is this for the realm; to me, to groweth into gain; and ruin hath ceased to haunt our fri

For thee, when thy cue for deeds hath come, on bol a call to thy father for his help! And when she crieth 'child,' say 'yea, my father's,' and despatch the deed which none can blame.

Get thee within thy breast the heart of Perseus, and

Schneider. ⏑ ⏓. **827** αὐδάν M. The missing verb is to be found **828** περαίνων ἐπίμομφαν ἄταν M. πέραιν' Auratus, ἀνεπίμουφον Schütz. πίμομφ' ἄνατα? **829** τε ἐν M. **830** καρδίαν σχέθων M. Blo prefix <σαῖσι>. καρδίαν ἀναχεθών Grotefend, κ. σχεδὰν ἔχων Weil. It to restore the missing verb with the missing syllables, and I conjecture θεῖν have been lost from ΦΡΕϹϹΙΝΘΙΝΕ. **831** τοῖσδ' M. τοῖς θ' Robort. a

Agam. (5, 130, 332, 454, 477 sqq.) must then take an active form as ἔργον (cf. 161 ἐν ἔργῳ). The latter is the more probable. For the dat. cf. Hom. *Il.* 5. 347 τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης, 8. 160 τῷ δ' ἐπὶ κ.τ.λ. So Klausen 'patris auxilium invocans.' The paraphrase of the schol. ἐπικαλεσάμενος τὸ εἴδωλον τοῦ πατρός represents simply the general sense and does not necessarily imply any other reading than ἔργῳ.—The repetition ἔργων...ἔργῳ is deliberate, with stress on πατρός: 'when action is toward, call on thy *sire* to act.'

826 sq. θροούσᾳ. Metre points to θροεούσᾳ, an open form paralleled by καλέω (*Ag.* 153), τρομέονται (*Pers.* 64), τρομέων (*P. V.* 558), ποθέοισαι (*Pers.* 545), ἱλέομαι (*Suppl.* 123).—πρός σε: Soph. *Aj.* 292 ὁ δ' εἶπε πρός με βαί', Ar. *Vesp.* 45 Ἀλκιβιάδης εἶπε πρός με τραυλίσας.—'Τέκνον': cf. Eur. *El.* 1214 βοᾶν δ' ἔλασκε τάνδε, πρὸς γένυν ἐμὰν | τιθεῖσα χεῖρα· 'τέκος ἐμόν, λιταίνω,' *Or.* 826 Τυνδαρὶς ἰάχησε τάλαι να· 'τέκνον, οὐ τολμᾷς ὅσια | κτείνων σὰν ματέρα.' The Chorus thus forestalls the appeal of Clyt. *inf.* 895 ὦ παῖ...τέκνον. Cf. Soph. *El.* 1410 ὦ τέκνον, τέκνον, | οἴκτιρε τὴν τεκοῦσαν. Though the cry would be in any case natural, it may be conjectured that it was prominent in the Stesichorean poem.—'Πατρός' *αὔδα: 'say, "My father's".' Orestes is to add the correction 'Πατρός' to her 'Τέκνον.' It is the father who τίκτει τὸ τεχθέν (=τέκνον). Cf. *Eum.* 661 οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου | τοκεύς, τροφὸς δὲ κύματος νεοσπόρου· | τίκτει δ' ὁ θρώσκων, ἡ δ' ἅπερ ξένῳ ξένη | ἔσωσεν ἔρνος κ.τ.λ., Eur. *Or.* ἐφύτευσέν με, σὴ δ' ἔτικτε σπέρμ' ἄρουρα παραλαβοῦσ' ἀλ Moreover preference lay with where choice had to be made be parents: *Eum.* 741 κόρτα δ' πατρός, Soph. *El.* 365 νῦν δ', τρὸς | πάντων ἀρίστου παῖδα καλοῦ | τῆς μητρός, *fr.* 139, Eur Male children were more dist πατρός (Soph. *O. C.* 441 οἱ δ' ἐπ οἱ τοῦ πατρὸς τῷ πατρί, δινάμε one interpretation of v. 500.

828 ἀνεπίμομφον ἄταν. it is true, is an ἄτη, but will reproach, but the contrary. T a litotes and the expression an o For the compound cf. ἀνεπιμώμ πίφθονος, ἀνεπίπληκτος.

829 sq. Περσέως τ' κ.τ.λ.: your heart to the same trial and same loathing as if you were sl Medusa. As the schol. saw, th doubt also a warning that to d his mother's face might prov manning as to gaze upon the head. Cf. Eur. *El.* 1221 ἐμβα κύραις ἐμαῖσι φασγάνῳ καταξάμε ρος ἔσω δέρας μεθείς.—ἐν φρεσ simply in the anatomical sense, the notion, frequent in φρένες, deliberate working of the mi judgment. Cf. 210, 232 &c.—* see crit. n.—καρδίαν: of resolv lentlessness. Cf. *Ag.* 1401 ἀτρε βίᾳ, *Eum.* 863 ἐξελοῦσ' ὡς καρδία ρων.

831 sqq. τοῖς...ὑπὸ χθονὸς memnon.—τοῖς τ' ἄνωθεν: Ele

τοῖς τ' ἄνωθεν προπράσσων
χάριτας ὀργίλας
λύτρ' ἔνδοθεν
φοινιᾶν ἀρᾶν τίθει, τὸν αἴτιον δ' 835
ἐξαπόλλυε σπόρον.

ΑΙΓΙΣΘΟΣ

ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον.
μόρον δ' Ὀρέστου, καὶ τόδ' ἀμφέρειν δόμοις 840

generally.—φίλοις Herm., to suit a strophe without οὐδ'. **832** τοῖς τ' ἄνω πρόπρασσ' ἰὼν Herm., in the absence of a preceding verb; πρόπραξον Enger. **833** sq. χάριτος ὀργᾶς λυπρᾶς ἔνδοθεν M (as one line). χάριτας ὀργᾶς λυπρᾶς Schütz, χάριτος ὀργᾶς λυγρᾶς Franz, χάριταις, ὀργᾶς λύτρα Blomfield, χάριν Γοργοῦς λυγρᾶς Kirchhoff. I have adopted χάριτας and λύτρ', and have emended ΟΡΓΑϹ to ΟΡΓΙΛΑϹ. † . **835** φοινίαν ἄταν M. ἄγαν O. Müller, but the gen. is wanted. † .—τιθεὶς †.

Chorus and their party. (The Chthonian and Olympian deities favouring the good cause are hardly to be included directly in these expressions.)—προπράσσων χάριτας ὀργίλας: lit. 'exacting (as agent) wrathful satisfactions' (*i.e.* 'satisfactions of their wrath'). Cf. Soph. *O. C.* 855 ὀργῇ χάριν δοὺς with Aesch. *fr.* 266. 5 καὶ τοῦ θανόντος ἡ Δίκη πράσσει κότον. The compound προπράσσειν in this sense is not met with elsewhere, but is as natural as προτονεῖν, προμνᾶσθαι, προθύειν τινός.

834 sq. λύτρ': cf. 800 λύσασθ' αἷμα, 966.—ἔνδοθεν: not simply 'from within the house' but 'from the inside.' The cure must come ἀπ' αὐτῶν (*sup.* 469 οὐ δώμασιν ἔμμοτον | τῶνδ' ἑκάς, οὐδ' ἀπ' ἄλλων | ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν κ.τ.λ.).—λύτρα...τίθει = ποίει λυτρα, 'cause (or create) a ransom,' while λ. τίθου would = λύε ('pay').—φοινᾶν ἀγᾶν: 'of the (series of) jealousies which end in blood.' ἄγαις· ζηλώσεσιν Hesych. (from Aesch.). Cf. *Ag.* 1564 τίς ἂν γοναὰν ἀραῖον (= τὴν τῶν ἀρῶν γονὴν) ἐκβάλοι δόμων; The thought is the same as in v. 801 γέρων φόνοι μηκέτ' ἐν δόμοις τέκοι.—ἐξαπόλλυε: cf. *Ag.* 533 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός, *Psalm* 21. 10 *Their fruit shalt thou destroy from the earth and their seed from among the children of men.*—For the thematic form of the verb cf. Archil. *fr.* 27 ἄναξ Ἄπολλον, καὶ σὺ τοὺς μὲν αἰτίους | σήμαινε καὶ σφεας ὄλλυ', ὥσπερ ὀλλύεις, Meisterhans[2] pp. 153 sq., Kühner-Blass[2] II. pp. 194 sq., 202. Such forms are by no means rare in Attic prose, are occasional in the older comedy, and, though not extant in tragic dialogue, can hardly be denied on principle to tragic lyrics, particularly since in Doric and in Pindar they were regular.

837—858 Fourth Epeisodion. Aegisthus, unattended, enters from the right (*i.e.* from the town). The part is probably taken by the deuteragonist (see p. 5).

ἥκω μὲν κ.τ.λ. The point of : in οὐκ ἄκλητος, ἀλλ' ὑπάγγελος ieanwhile enables the audience to Aegisthus) is that so special a ts its justification: 'I was sum- nd I am come. Now for the or which I *was* so summoned.' ion of μὲν should be noted. The n is not equivalent to οὐκ ἄκλητος μὲν ἥκω...νέαν φάτιν δὲ κ.τ.λ., but the thought is 'Well, so far as my coming is concerned, it is done.' The sense of the δέ-clause would naturally be 'Now it is for those who called me to say their say.' This is implied, but differently expressed, in the next line. Cf. *P. V.* 1—3 χθονὸς μὲν εἰς τηλουρὸν ἥκομεν πέδον... | Ἡφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς κ.τ.λ.—ἀλλ' ὑπάγγελος: Soph. *Aj.* 289 τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων | κληθεὶς ἀφορμᾷ πεῖραν κ.τ.λ.; *Trach.* 391 οὐκ ἐμῶν ὑπ' ἀγγέλων | ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται. The word is formed like ὑπόσπονδος.

838 νέαν: 'startling' (cf. 165).—A tone of disparagement or incredulity is to be discerned in the choice of λέγειν (instead of φέρειν or ἀγγέλλειν) and the use of τινάς.

839 οὐδαμῶς ἐφίμερον. Though Aegisthus would naturally be disposed to rejoice at the news, these words are not entirely hypocritical. He cannot but be apprehensive that this fresh calamity will reflect upon himself and Clytaemnestra, by intensifying the popular ill-will as well as divine disfavour.

840 μόρον δ' Ὀρέστου, καὶ τόδ' κ.τ.λ. Cf. 57 sq. τὸ δ' εὐτυχεῖν, | τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον. See the translation. The emphatic words come first, and the sentence would have been formally completed with μόρον δ' Ὀρέστου ἀμφέρειν δόμοις κ.τ.λ. But the resumptive καὶ τόδ' bears the stamp of the living language and lends a force which could hardly be otherwise imparted. For example ἀλλὰ καὶ μόρον Ὀρέστου ἀμφ δόμοις is obviously much less effecti καὶ τόδ': in addition to all its pre tragedies.—ἀμφέρειν. The meaning construction are disputed. Possible (1) *imputare*, 'charge it to the acc of': cf. ἀναφέρειν αἰτίαν τινί and *e.g.* *Or.* 76 ἐς Φοῖβον ἀναφέροισα τὴν ἁμαρ Antiph. *Tetr.* 2. 3 § 123. 42 πάσης κηλῖδος εἰς ὑμᾶς ἀναφερομένης. In case the 'house' means its evil de and its curse (688 sqq.): (2) *susci* lit. 'to support this also would be fo house a burden to one already galled This sense is rare in classical Gi though cf. Thuc. 3. 38 ἡ δὲ πόλις...τ ἄθλα ἑτέροις δίδωσιν, αὐτὴ δὲ τοὺς κιν ἀναφέρει (where the schol. has ἀναλα νει, ἀναδέχεται). According to the fo view Aegisthus is alarmed at the pos results to himself and Clyt., since a h which is under such a ban must be home of fears (cf. δειματοσταγὲς *inf.*) doomed to collapse. He therefore de cates blame. The other interpretati less subtly characteristic of the man the situation.—[Some prefer to punct οὐδαμῶς ἐφίμερον. | μόρον δ' Ὀρέ καὶ τόδ' κ.τ.λ., either making καὶ con tive with the thought of οὐδαμῶς ἐφί or joining καὶ τόδ' and assuming an a deton after a pause. δ' might the taken (*a*) = ἀλλά, in opposition to μερον (*i.e.* 'not welcome, but on the trary, the death of Orestes'), or (*b*) as getical (like τε) of νέαν φάτιν κ.τ.λ. 189 (n.).]

friends under earth and them who are above levy the ame their anger asks. Work quittance from within of murde jealousies, and destroy for evermore their source and seec

AEGISTHUS *enters* (*from right*).

AEGISTHUS. 'Tis not unasked that I am here, answering a summons. A startling tale, they say, and au but welcome, is told by certain strangers that are come. N Orestes' death—to charge that too upon the house would be

M, corr. Heath.—M writes τὸν αἴτιον δ' with the next verse. **836** ἐξαπ μόρον, which I have emended. † . (π practically = μ in cursive uncials.)—ἐξαπ O. Müller, ἐξαπολλύων Heimsoeth.—μόρου Turnebus.—Schneider and others repeat 823—828 as ephymnium. **837** ὑπ' ἀγγέλου Blomf. † . **839** μερον M, but corrected. **839** sq. Some editions punctuate ἐφίμερον, | μόρ Ὀρέστου· καὶ τόδ' κ.τ.λ. † . **840** μόρον τ' Boissonade, μόρον γ' Portus. †

γένοιτ' ἂν ἄχθος δειματοσταγὲς φόνῳ
τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένῳ.
πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω;
ἢ πρὸς γυναικῶν δειματούμενοι λόγοι
πεδάρσιοι θρώσκουσι θνήσκοντες μάτην; 845
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί;

ΧΟ. ἠκούσαμεν μέν, πυνθάνου δὲ τῶν ξένων
ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος

φέρειν Turneb., αὖ φέρειν Blomf.—δόμῳ Bothe. **841** δειματοστάγ' ἐσφόνωι M. δειματοσταγὲς φόβῳ Pauw, αἱματοσταγὲς φόνῳ Portus, αἱματοσταγεῖ φόνῳ R. Menzel. I had thought of ἄχθος δείματος σαγεσφόρῳ ('pack-horse'; cf. σάγμα, σάγη); but †. **842** ἐλκαίνουσι καὶ δεδηγμένοις Bamberger (assuming the sing. to be a false adapta-

841 sq. **γένοιτ' ἂν ἄχθος κ.τ.λ.** Lit. 'would become a burden dripping with dread to one sore and galled with the former (load of) bloodshed.' See Introd. pp. xcvii sq., where the scholia also are considered. The key to the interpretation lies in observing that the words **ἄχθος, ἐλκαίνοντι, δεδηγμένῳ** all belong to one and the same metaphor, viz. that of a fresh load placed upon the galled and festering back of a beast of burden. The house is the overburdened animal; its load, with which it is raw and sore, is of **φόνοι**; the new burden is one of more terror.—**δειματοσταγὲς**: a highly figurative word. The notion is perhaps primarily of a sack or pannier packed so full that its contents keep spilling over (cf. **σταγόνες ἄφρακτοι** 186). An over-full **ἄχθος δειμάτων** is thus more graphically expressed as an **ἄχθος δείματα** (or **δείματι**) **στάζον**. The thought in *Ag.* 189 **στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας | μνησιπήμων πόνος** is quite different.—[It might be suggested that **δειματοσταγὲς** could mean 'causing *a sweat* of dread (and not simply of weariness).' Cf. Eur. *Bacch.* 620 **ἱδρῶτα σώματος στάζων ἄπο.** But this appears too strained.]—**ἐλκαίνοντι**: generic without article. Cf. 69 (n.), Hom. *Il.* 22. 199, Soph. *El.* 696 **ὅταν δέ τις θεῶν | βλάπτῃ,** equivalent (*e.g. Suppl.* 452 **καὶ χρήμασιν... γένοιτ' ἂν ἄλλα**). These afford no warrant for **ἄχθος γένοιτ' ἂν φόνῳ.** Moreover the objection to the expression **ἐλκαίνοντι καὶ δεδ. φόνῳ** remains.]

843 πῶς ταῦτ' ἀληθῆ κ.τ.λ. The line admits of two renderings; (1) lit. 'How am I to conclude that this news is true and real?' or better, (2) the accus. being contained, 'How am I to think this with truth?', *i.e.* **πῶς, ταῦτα δοξάζων, δοξάσω ἀληθῆ;** The constructions are combined in Plat. *Theaet.* 189 C **ὅταν γάρ τις ἀντὶ καλοῦ αἰσχρὸν ἢ ἀντὶ αἰσχροῦ καλὸν δοξάζῃ, τότε ὡς ἀληθῶς δοξάζει ψευδῆ.** In either case the tone is not that of refusal to believe (**καὶ πῶς κ.τ.λ.**), but of desire for definiteness and evidence, *i.e.* **πῶς = τίνι τεκμηρίῳ χρώμενος.—βλέποντα = ζῶντα** (Soph. *O. T.* 480 **τὰ μεσόμφαλα γᾶς ἀπονοσφίζων | μαντεῖα· τὰ δ' ἀεὶ | ζῶντα περιποτᾶται**), in opposition to **θνήσκοντες μάτην** immediately. Cf. *Ag.* 682 **καὶ ζῶντα καὶ βλέποντα,** *Pers.* 302 **ζῇ τε καὶ βλέπει φάος,** Esdras 1. 4. 38 *As for the truth, it endureth and is always strong, it liveth.* It is possible that another meaning may run parallel, viz. 'clear-sighted,' as opposed to **ἀμαυρά, τυφλά** (= *caeca*, 'obscure,' 'unproved,' or 'uncertain').—[A punctuation **πῶς ταῦτ';** **ἀληθῆ καὶ βλέποντα δοξάσω;** preferred by and Paley, is less idiomatic. **τί ταῦτα;** would have been ex- In Eur. *Andr.* 547 **ὑμᾶς ἐρωτῶ τῶτα σφαγῇ, | τί ταῦτα καὶ πῶς λόγον νοσεῖ;** the MSS are very as to the reading.]

πρὸς γυναικῶν: perhaps not **τὸ γυναικῶν,** but also with the st common for **πρός** in phrases after the manner of women.' Cf.

lay a burden brimming o'er with dread on sores and galls f
murders already borne.

What shall I think of this? Is it the living truth?
is it talk, begotten of women's fear, to leap aloft and di
nothingness? What can ye tell me of it, to make it plai
reason?

CHO. 'Tis true we heard; but go within and ask it of

tion to τῷ).—πεπηγμένῳ H. L. Ahrens. **843** For another punctuation see
mentary. **844** ἢ Bourdelot.—δειματουμένων Stanley. **845** θρώσκουσι
σκοντες M.—θνήσκοντος Portus. **846** δηλῶσαι σαφῶς Hartung. †. **84**
has the παράγραφος. **848** εἴσω Blomf. See Introd. pp. c sq.

Ag. 597 ἢ κάρτα πρὸς γυναικὸς αἱρεῖσθαι κέαρ, Ar. *Vesp.* 369 **ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος εἰς σωτηρίαν.** With the sense cf. *Ag.* 489 **γυναικὸς αἰχμᾷ πρέπει | πρὸ τοῦ φανέντος χάριν ξυναινέσαι. | πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπιεύμεται | ταχίποροι· ἀλλὰ ταχύμορον | γυναικογήρυτον ὄλλυται κλέος.—δειματούμενοι λόγοι**: lit. 'stories turned into alarms' = **λόγοι φοβερῶς** (or **ἐς φόβον**) **λεγόμενοι** (Paley). Such condensation of meaning in verbs is frequent. Cf. Eur. *Andr.* 931 **τοῦσδ' ἐκαύνωσαν λόγοις,** *Suppl.* 1205 **ἢ δ' ἂν τρώσῃς φόνον,** *Phoen.* 1111 **οὐ σημεῖ' ἔχων ὑβρισμένα,** Soph. *Aj.* 55 **ἔκειρε φόνον,** 375 **αἱμ' ἔδευσα,** *Ant.* 972 **ἕλκος τυφλώθεν,** *Phil.* 140 **Διὸς σκῆπτρον ἀνάσσεται,** 607 **λωβήτ' ἔπη.** We may also render literally 'talk (*i.e.* personified) in a state of fear,' 'affrighted talk,' with **πρὸς γυναικῶν** in the sense 'coming from (or 'after the manner of') women.' As Verrall remarks, it is hard to decide between these views. As a matter of fact Greek fuses the two.

845 πεδάρσιοι θρώσκουσι: a metaphor from either smoke or sparks. For the former cf. Eur. *Hec.* 823 **καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκοντθ' ὁρῶ** and the use of **καπνός** for empty talk (or as a nickname for one who **φλυαρεῖ**). For the latter Ar. *Vesp.* 227 **πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι,** *Ach.* 668 **οἷον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατο** and the Biblical sparks that 'fly upward.' **θνήσκοντες** is better suited to the latter. Cf. *Ag.* 810 **σωθνήσκουσα...σπυδόν** of a fire dying out.—[The expression in Eur. *Hec.* 334 **οὐμοὶ μὲν λόγοι πρὸς αἰθέρα | φροῦδοι μάτην ῥιφθέντες** is different in both the sense and the implied similitude.]—**μάτην**: *i.e.* **ὥστε ματαιοι εἶναι.** Vanity or emptiness may lie, according to the context, in the absence of (*a*) truth, (*b*) wisdom, (*c*) effect. Thus (*a*) *Ag.* 175 **εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος | χρὴ βαλεῖν,** Eur. 275 **ἆρ' ἀληθές, ἢ ματην λόγος;** 1537 **ἀληθής, ἢ μάτην μαντεύεται;** Hdt. 7. **δρα μὴ μάτην κόμπος ᾖ:** (*b*) *inf.* 880, *Hipp.* 916 **ὦ πόλλ' ἁμαρτάνοντες ἄνθ μάτην,** *fr.* 1048 **τύχας...τὰς μάτην π μένας,** Ar. *Pac.* 95 **τί ματην οὐχ ὑγια** Soph. *Aj.* 635: (*c*) Soph. *O. C.* 2 **κληδόνος καλῆς | μάτην ῥεούσης ὡφέ γίγνεται;**

846 φρενί: 'to reason,' *i.e.* to judgment, as opposed to mere cred Cf. 232, 450, 829. Pind. *O.* 9. 114 **ἐμφρονι δεῖξαι μαθεῖν.**

847 ἠκούσαμεν μέν. For the chesis see 42 (n.). The pitch accent also be taken into account. The emphasis on the verb: 'We *heard*, in (but have no personal knowledge).'

848 sq. **οὐδὲν ἀγγέλων σθένος κ** The text is highly idiomatic; but sound. Lit. 'There is no such effe newsbearer as a man in person, for a (*i.e.* the receiver of the news) in pers enquire (from him) touching (the mat *i.e.* (in a fuller form) **οὐδὲν ἀγγέλων σθένος ὡς (= οἷον) αὐτός, (ὥστε) ἄνδρα πεύθεσθαι πέρι** (adv. = **περὶ τοῦ πράγμα** The difficulty to the modern read caused by the congregation of so linguistic niceties in the same sent To a Greek audience the words woul perfectly plain when properly delivere **οὐδὲν...ὡς κ.τ.λ.** Commentators Plat. *Gorg.* 447 C **οὐδὲν οἷον τὸ αὐτὸν ἐρ** Ar. *Ach.* 966 **οὐδὲν οἷόν ἐστ' ἀκοῦσα ἐπῶν,** and the like. Nearer is Arist. 18 § 3 **δίκαιον δὲ καὶ τραγῳδίαν ἄλλη τὴν αὐτὴν λέγειν οὐδενὶ ὡς τῷ μύθῳ** (o **ἴσως** MSS, corr. Zeller).—**οὐδὲν ἀγγ σθένος ὡς...** = **οὐδεὶς ἄγγελος σθένει ο ὡς...,** 'there is no newsbearer so s In other words **ἀγγέλων σθένος** pract ly = **εὐσθενὴς ἄγγελος.** Cf. 766 **δεσπ**

ὡς αὐτός, αὐτὸν ἄνδρα πεύθεσθαι πέρι.
ΑΙ. ἰδεῖν ἐλέγξαι τ' αὖ θέλω τὸν ἄγγελον, 850
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρών,
εἴτ' ἐξ ἀμαυρᾶς κληδόνος λέγει μαθών.
οὗτοι φρέν' ἂν κλέψειαν ὠμματωμένην.

ΧΟ. Ζεῦ Ζεῦ, τί λέγω, πόθεν ἄρξωμαι
τάδ' ἐπευχομένη κἀπιθοάζουσ', 855
ὑπὸ δ' εὐνοίας
πῶς ἴσον εἰποῦσ' ἀνύσωμαι;
νῦν γὰρ μέλλουσι μιανθεῖσαι

849 I have inserted a comma after αὐτός. ♦. ὡς αὐτὸν αὐτὸν Canter, ὡς αὐτὸν αὐτῶν Turneb., ὡς αὐτὸν αὐτῶν...πάρα Portus, ὡς ἀνδρὸς αὐτὸν ἄνδρα π. πάρα Pauw, ὡς αὐτὸν ἀνδρὸς ἄνδρα π. πάρα Weil, ὅσ' αὐτὸς αὐτῶν ἄνδρα π. πάρα Emperius. 850 The mark of the speaker is missing.—αὖ is by m, M appears to have written εὖ.

στόγει and the note there—αὐτός: sc. τις, 'a man's self,' *i.e.* the man at head-quarters. The remark is a γνώμη of general application and does not refer directly to Orestes.—αὐτὸν ἄνδρα = αὐτόν τινα. αὐτὸν comes first not merely for emphasis but through the Greek habit of juxtaposition in *e.g.* μόνος μόνῳ, ἑκὼν ἑκόντα &c.—πεύθεσθαι: the so-called infin. of purpose (originally dat. of reference belonging to the verbal noun, 'for the learning'). Cf. Plat. *Phaedr.* 229 A σκιά τ' ἐστι, καὶ πόα καθίζεσθαι, Goodwin *M. and T.* § 772.—πέρι. See note on v. 137. Exactly similar is *Ag.* 1358 τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι. The somewhat pleonastic adv. may in these instances be called expletive. Probably (as Verrall observes) it was in colloquial vogue. In *e.g.* Hdt. 7. 164 ἀπίκετο ἐς τὴν Σικελίην, ἀνὸ πάντα τὰ χρήματα ἄγων there is no 'tmesis,' the praeverbium being a distinct adverb, 'away.'

851 ἦν...παρών: 136 (n.).—ἐγγύθεν: rather than ἐγγύς, the notion being of the point or distance from which the death

metre might be adduced Eur. *El.* 1058 ἆρα κλύουσα, μῆτερ, εἶτ' ἔρξεις κακῶς; *Alc.* 542 αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις, *fr.* 402 χρῆν γὰρ τὸν εὐτυχοῦνθ' ὅτι πλείστας ἔχειν, *fr.* 411 πόθοιντ' ἂν ἀστοὶ πάντες ἃ κρύπτειν χρεών, *fr.* 620 κλύετ' ὦ μοῖραι Διὸς αἵ τε παρὰ | θρόνων ἀγχοτάτω κ.τ.λ. *fr.* 642 οὐ γὰρ παρὰ κρατῆρα καὶ θοίνην μόνον, and it might be maintained *a priori* that a lengthening common with iambographi like Semonides and Hipponax was occasionally admitted in tragedy also. It happens, however, that all the cases cited are curable with suspicious ease. We may, for instance, emend respectively with ἄρ' ἂν...ἔρξαις, παραὶ (Paley), ὅπωτ (Nauck), ὧν, and παραὶ (twice). In one or two other instances corrections are universally admitted, *e.g.* Aesch. *fr.* 399 τὸ γὰρ βρότειον σπέρμ', ἐφήμερα φρονεῖ (ἐφ' ἡμέραν Dind.). In *Pers.* 784 Ξέρξης δ' ἐμὸς παῖς νέος ὢν νέα φρονεῖ the manifest corruption prevents any conclusion from the line. In view of the necessarily frequent temptation to such convenient lengthening, if it had been and yet the rarity of its ap- n MSS) in so many thousands e evidence for its use must be s very weak. On the other was great likelihood, either mbination of letters φρεναν eliberately emended to φρένα, final nasal would be omitted , as it so frequently is (Introd. On the whole therefore we

strangers. No messenger is so sure as a man's self, for a ma self to question.

AEG. I will see the messenger and put him once m to proof, whether himself was nigh in presence at the dea or whether he learnt his tale from phantom rumour. Be s they cannot cheat a mind whose eyes are open.

[AEGISTHUS *goes into the hou*

CHO. Zeus, Zeus, what shall I say? Where begin, these mine urgent prayers? How, in my loyal zeal, shal win to utterance fit and right? Now is the hour. Either

851 η...ίκοτος M, ἦν θνήσκοντος m (with the same written in the marg.), c Turnebus. 853 φρένα M, corr. Elmsley. ♦.—κλέψειεν Steph., without need. 855 The MS has καὶπιθοάζουσα (oa being a correction by m). κἀπιθεάζ Schütz. ♦. 857 ἀνύσωμαι (originally ἀνύσομαι) M, with the Attic breathin

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shall do best to restore φρέν' ἂν with Elmsley. — φρέν' ... ὠμματωμένην: cf. *Eum.* 104 εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται, *P. V.* 868 σημεῖά τοι τάδ' ἐστὶ τῆς ἐμῆς φρενός, | ὡς δέρκεται πλέον τι τοῦ πεφασμένου, Cercidas *fr.* 4 (after Epicharmus) νοῦς ὁρῇ καὶ νοῦς ἀκούει.—κλέψειαν. The plur. is quite natural. Despite the previous sing.. Aegisthus is now referring to the ξένοι as a body, or to all those concerned in the message. For the sense ('cheat,' 'beguile') cf. Hesych. ἀκλεπτοι· οὐ παραλογιζόμενοι, ἀληθεῖς (from Soph.), Hes. *Theog.* 613 ὣς οὔκ ἐστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν, Simonid. 69 ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον, Eur. *H. F.* 100 κλέπτουσα μύθοις ἀθλίους κλοπὰς ὄμως, Soph. *Ant.* 1218 &c.

854—867 Fourth Stasimon.

854 ἄρξωμαι: answered by ἀνύσωμαι (857). It is true that ἀνύτομαι is not used in the simple sense of 'ceasing' (λήγω, παύομαι), but that of 'ending' (τελευτῶ) is of course inherent in 'accomplish.' 'How begin, how end, my prayer?' is therefore one facet of the sentence. Conington compares Eur. *El.* 907 τίν' ἀρχὴν πρῶτά σ' ἐξείπω κακῶν; | ποίας τελευτάς;

855 ἐπευχομένη κἀπιθοάζουσ' = εὐχαῖς ἐπιθοάζουσα, 'urging on with my prayers.' The matter is pressing; there is little time for supplication, and the Chorus would spend it to best purpose. θοάζω is well-established in the sense of ἐπείγω, σπεύδω (Eur. *Bacch.* 65 θοάζω | Βρομίῳ θεῷ πόνον ἡδύν, &c.), and, since ἐπιθοάζω = ἐπισπεύδω, the word excellently fits the sense here. Editors mostly alter the text both here and in Eur. *Med.* 1409 τάδε καὶ θρηνῶ κἀπιθοάζω, | μαρτυρόμ δαίμονας κ.τ.λ. on the strength of Hes ἐπιθεάζει· θεοὺς ἐπικαλεῖται and *e.g.* T 2. 75 τοσαῦτα ἐπιθειάσας (κατευξάμ schol.) καθίστη ἐς πόλεμον τὸν στρα 8. 53. Whatever may be the requ ments of the Euripidean passage, change here is no improvement, but duces the contents of the line and los point on which the speakers are insist

856 sq. ὑπὸ δ' εὐνοίας κ.τ.λ. Lit.: with zeal to prompt, how shall I ach utterance fit and due?', *i.e.* 'How sha who am so zealous in the good ca choose and limit my words so that I say in time just what I should?'—...εὐνοίας. Lit. 'when moved by εὔν which might impel me to dwell too l upon my prayer. Cf. *Ag.* 1490 ἰὼ σιλεῦ βασιλεῦ, | πῶς σε δακρύσω; | φρ ἐκ φιλίας τί ποτ' εἴπω; Otherwise might be taken of the manner (or acc paniment): cf. Eur. *Hipp.* 1299 ὡς εὐκλείας θάνῃ, Soph. *Trach.* 419 ἦν ἀγνοίας ὁρᾷς, Thuc. 8. 107 ὑπὸ στρ ἐπισκευάσαντες τὰς ναῦς. But this is wea and less easy to connect with the o words.—ἴσον: sc. to the demands of case, not ἴσον τῇ εὐνοίᾳ. 'Neither much nor too little' (Paley). The thou is that of Theogn. 401 μηδὲν ἄγαν σ δειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος and 776 πῶς σε προσείπω; πῶς σε σεβίζω | ὑπεράρας μήθ' ὑποκάμψας | καιρὸν χάρ —εἰποῦσ' ἀνύσωμαι: either (1) 'ach (my *aim*) *by* saying,' or better (2) 'ach the saying'; lit. 'perform (my *task*) saying.' With the latter the aor. p is synchronous.

πειραὶ κοπάνων ἀνδροδαΐκτων
ἢ πάνυ θήσειν Ἀγαμεμνονίων 860
οἴκων ὄλεθρον διὰ παντός,
ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ
δαίων ἀρχάς τε πολισσονόμους
ἕξει πατέρων μέγαν ὄλβον. 865
τοιάνδε πάλην μόνος ὢν ἔφεδρος
δισσοῖς μέλλει θεῖος Ὀρέστης

860 πεῖραι Portus, πρῷραι Hartung. †. **860** Ἀγαμεμνονίων, deleted by Klotz, has an obvious value ('the great house of great Agam.'). **863** λαῶν H. L. Ahrens.

858 sq. νῦν: insisting on the urgency. Cf. 719 (n.), 779.—**μιανθεῖσαι πειραὶ κοπάνων.** The difficulty of the passage is mainly due to our ignorance of the precise nature of the κόπανον. The lexicons quote κόπανον, κοπανισμός, and κοπανιστήριον (for writers outside the Attic canon) in the sense of a pestle, braying, and a mortar respectively. But since κόπτω is used of either beating or cutting, κοπτός = 'chopped' or 'pounded,' and κοπίς is a chopper or knife, there is no difficulty in assigning to κόπανον a wider range of meaning than that in Galen. For the form cf. πόπανον, ὄψανον. Aeschylus can hardly be applying the term to anything but a sword, which was the weapon of Orestes (*Eum.* 595 ξιφουλκῷ χειρί). So the schol. κοπάνων δὲ τῶν κοπτικῶν ξιφῶν. The word must be considered along with its adjective, which qualifies or defines it in the manner pointed out in the notes on 32—36, 472, 582 (ξιφηφόρους ἀγῶνας), 725 (ξιφοδηλήτοισιν ἀγῶσιν) and as in 888 πέλεκυν is qualified by ἀνδροκμῆτα. The addition of **ἀνδροδαΐκτων** (which is active in sense; cf. *Pers.* 106 πολέμους πυργοδαΐκτους and *sup.* 725) implies that, whereas a κόπανον in the literal sense is used in the cutting down of some other animal or thing, it is here of a different kind, 'a man-slaying' κόπανον (*fr.* 132 ἀνδροδάικτον ἀκούων | ἰὴ κόπον lacks context and lends no help). We may meaning πείρειν is used both of piercing with a point and also of cleaving (*findere*), if we may judge by *e.g.* Hom. *Il.* 24. 8 ἀλεγεινά τε κύματα πείρων and by etymology.—The addition of **μιανθεῖσαι** ('bloodstained') is a natural touch. The women already see in their imagination the edges of the sword reddened with blood. For the word in this sense cf. Hom. *Il.* 4. 141 ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ | ...τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροί.—The whole then represents 'for at this moment the edges of the knives that slaughter men, imbrued in blood, are to decide for one side or the other.' The plurals πειραὶ and κοπάνων are not used for the sing., but of the swords on both sides, one or other of which will be blood-stained.—[**πεῖραι** (Portus) is a reading adopted by many editors, but 'trials of the issue' suggests the rather grotesque notion of fencing with κόπανα, and μιανθεῖσαι becomes barely intelligible.]

860 sq. **ἢ πάνυ θήσειν κ.τ.λ.**: as if *e.g.* ἢ πῦρ καὶ φῶς ἀνάψειν ἐν αὐτοῖς were to follow. The alternative, however, is expressed by an independent, in place of a subordinate, sentence.—**πάνυ**: by the death of Orestes, who is its sole ἐλπὶς σπέρματος σωτηρίου (235).—**διὰ παντός.** The last syll. of the paroemiac, if followed by a stop of any kind, may ignore synapheia. Cf. *Suppl.* 7, 13, 36, *Pers.* 15, &c.

863 sqq. **ἢ πῦρ καὶ φῶς κ.τ.λ.** Lit. 'kindling fire and light (in joy) at home, yea, a sway of lawful governors (Or.) shall enjoy the great wealth of his fathers.' It is not easy to understand how protection can be taken to this on either grammar or sense. The datives (cf. 91 n., *Suppl.* 61 τᾶς μήτιδος οἰκτρᾶς ἀλόχου, | κερκηλά-

edges of the knives, stained o'er with human slaughter, m
utterly undo great Agamemnon's house for ever, or else Ores
shall kindle the fire whose light means freedom, yea, the li
of lawful rule throughout the realm, and the great riches
his fathers shall be his. To that end must Orestes, our God-s
champion, cope in a new wrestling-bout—one against two.

863 sq. The text is sound. †. ἀρχάς γε Heath, ἀρχαῖς τε πολισσονόμοις Por πατέρων θ' ἕξει Weil. **865** ἐφέδροις Madvig. If any change were requ μόνος ὢν ἐφέδρου (= ἐφέδρου μονούμενος) would be simplest; but †. **866** θ

του τ' ἀηδόνος, &c.). **πῦρ καὶ φῶς** (which has generally been misunderstood of the sacrifices following Orestes' victory) stands, according to a familiar figure of Greek, for the warmth of comfort and the light of joy. Cf. Eur. *El.* 586 ἔδειξας ἐμφανῆ πόλει πυρσόν (sc. Orestes), Simonid. 187 ἢ μέγ' Ἀθηναιοισι φῶς γένεθ' ἡνίκ' Ἀριστογείτων Ἵππαρχον κτεῖνε καὶ Ἁρμόδιος, Hom. *Il.* 6. 6 Τρώων ῥῆξε φάλαγγα, φῶς δ' ἑτάροισιν ἔθηκεν, and, in contrast, *sup.* 50 sq., 804 sqq. The 'fire' is that which diffuses comfort (cf. θάλπεσθαι, ἰαίνεσθαι) from the central hearth (*Ag.* 1436 ἕως ἂν αἴθῃ πῦρ ἐφ' ἑστίας ἐμῆς | Αἴγισθος).—**ἐπ' ἐλευθερίᾳ**: may be (1) causal ('on the ground of freedom'), *i.e.* δαίων φῶς ἐπ' ἐλ. practically = ἠδεσθαι ποιῶν ἡμᾶς ἐπ' ἐλ., (2) circumstantial of the condition ('with liberty'). These senses may coalesce, as in Xen. *Mem.* 2. 1. 18 ὁ μὲν ἑκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται.—**ἀρχάς τε κ.τ.λ.**: a word like καθίστας is supplied from δαίων by a zeugma unfelt in the Greek (ἀρχάς being simply an explanation of φῶς). For the comprehensive plural cf. Soph. *O. T.* 259 ἔχων μὲν ἀρχὰς ἃς ἐκεῖνος εἶχε πρίν, *Ant.* 744 ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων; Eur. *I. A.* 343 ἐπεὶ κατέσχες ἀρχάς.—**πολισσονόμους**: *i.e.* the rule, not of a τύραννος (cf. 301—303, 971), but of a constitutional βασιλεύς. So *Pers.* 855 (in the days of Darius) ἀγαθᾶς πολισσονόμου βιοτᾶς | ἐπεκύρσαμεν, where the schol. has πόλιν καλῶς νεμούσης καὶ διευθετούσης.

864 πατέρων μέγαν ὄλβον: the proverbial wealth of the Pelopidae. Cf. *Ag.* 1027 (ἀρχαιοπλούτων), 953 πένεσθαι δ' οὐκ ἐπίσταται δόμος.

865 τοιάνδε: with such issues.—**μόνος ὢν ἔφεδρος κ.τ.λ.**, *i.e.* Orestes alone—one against two—is about to wrestle as successor (*suppositicius*) to the combatant defeated in the last bout, viz. Agamemnon. Cf. Ar. *Ran.* 791 νυνὶ δ' ἐμέλλεν... | ἔφεδρος καθεδεῖσθαι, κἢν μὲν Αἰσχύλος κρα ἕξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχ διαγωνιεῖσθ' ἔφασκε πρὸς γ' Εὐρι [Eur.] *Rhes.* 119 νικῶν δ' ἔφεδρον ἔχεις τὸν Πηλέως, Xen. *An.* 2. 5. 10 τι ἂν ἢ τὸν εὐεργέτην καταστείναντες βασιλέα τὸν μέγιστον ἔφεδρον ἀγω μεθα; Soph. *Aj.* 610 (of a fresh tro after one has been borne), Lucian *Her* 40 ὃς δ' ἂν τοῦτο ἀνασπάσῃ, ἐφεδρεύει μένων ἐστ' ἂν ἐκεῖνος ἀγωνισωνται. 'Orestes, being but one, is about to tend as ἔφεδρος against two.' rather 'Orestes, being the only ἔφεδρος, The latter is possible in the sense that, loses, there is no one to take his pl but a series of ἔφεδροι is not indefinit length and the antithesis of μόνος.. σοῖς is spoiled.—[Scholefield's interp tion 'being himself his only ἔφε (= 'nullum habens assessorem') is st ed. For this have been cited Soph. 691 ἵν' αὐτὸς ἦν πρόσουρος, Martial 5. 8 *Hermes suppositicius sibi ipse.* Bu these instances, as in Lucian *Tim.* 4 νοι ἑαυτῷ γείτων καὶ ὅμορος, the w αὐτός, *ipse*, are of the first importa Similarly Milton *P. L.* 5. 379 *Eve bedeckt, save with herself.*]

866 δισσοῖς. Paley quotes the verb (Plat. *Phaed.* 89 c) πρὸς δύο ται οὐδ' Ἡρακλῆς οἷός τε εἶναι.—θ The Chorus is reassuring itself with adj., which is not simply a term of miration (Plat. *Phaedr.* 234 b μετὰ σο θείας κεφαλῆς, Arist. *Eth.* 7. 1. 3 ἐπ σπάνιον καὶ τὸ θεῖον ἄνδρα εἶναι, καθαπ Λάκωνες εἰώθασι προσαγορεύειν, ὅταν σθῶσι σφόδρα του—σεῖος ἀνὴρ φασ κ.τ.λ., Soph. *O. T.* 1235), though sp ally applied in that sense to heroe Homer, but also perhaps implies θ συνος, with allusion to his mission f the Delphian oracle. We may join word rather closely with ἔφεδρος.

ἄψειν· εἴη δ' ἐπὶ νίκῃ.

ἔ ἔ, ὀτοτοτοῖ.
ἔα ἔα μάλα·
πῶς ἔχει; πῶς κέκρανται δόμοις; 870
ἀποσταθῶμεν πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙΚΕΤΗΣ.

οἴμοι, πανοίμοι δεσπότου τέλους ἐμοῦ·
οἴμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν. 875
Αἴγισθος οὐκέτ' ἔστιν. ἀλλ' ἀνοίξατε
ὅπως τάχιστα, καὶ γυναικείους πύλας

...τ. Turnebus. θωσὶν Heath, θηρσὶν Wecklein. 868 sq. M has παράγραφοι. ...ΧΟ. (*i.e.* the Coryphaeus) stands before the line in M.—ἀποσταθῶμεν M, ἄπο, ...μὲν m. 872 ἀναίτιοι Blomf., cf. 99. 874 The ascription to the

...7 ἄψειν: cf. ξυνάπτειν μάχην, and, ...e simple verb, *Eum.* 307 χορὸν ...ν. ἀφή=λαβή is a word of the ...ling ring.—εἴη δ' ἐπὶ νίκῃ: cf. ...), *Eum.* 1010.

...8—933 Fifth Epeisodion.

...8 ἔ ἔ κ.τ.λ. The cry of Aegisthus within the house is like that of ...h. (*Ag.* 1342), Clyt. (Soph *El.* 1404, *El.* 1165) or Lycus (Eur. *H. F.* 749).

...9 ἔα: 'Ha! (what is that?).' This repetition of ἔ, and it is wrong to ...er 'alas! indeed.' Not only is that ...mation unsuited to the Chorus, which not yet know whose was the cry or ...hich side victory lies, but ἔα properly ...esses startled and enquiring surprise. ...sense is ἔα, τί τοῦτο; cf. *P. V.* 314 ...τί χρῆμα; Ar. *Av.* 1495 ἔα, τουτὶ τί ...μάλα: 'I say,' with the repeated

(which is to be taken literally) gives an opportunity for the change of scene at v. 874 and for the new position of the Chorus at v. 934. See Introd. p. xliv.—πράγματος τελουμένου: more probably gen. absol., 'now that the case is being settled.' The Chorus has played its part in bringing matters to an issue; it can do no more. For the sense of πρᾶγμα cf. *Ag.* 1537 ἐπ' ἄλλο πρᾶγμα...βλάβης, *Eum.* 491 διαιρεῖν τοῦτο πρᾶγμα.—τελουμένου: not=τετελεσμένου. Though some one has vanquished, there must follow a settlement of scores. For the word cf. *Suppl.* 96 εἰ | κρανθῇ πρᾶγμα τέλειον, 747 τελεία ψῆφος, Soph. *El.* 1344 τελουμένων εἴποιμ' ἄν, Thuc. 5. 41 πρὶν τέλος τι αὐτῶν ἔχειν (=κύριον εἶναι).

873 εἶναι. Though such a position may assist emphasis (*Suppl.* 295) it does not necessarily create it. Cf. 1030, *Ag.* ...394, 463, 769, &c.—...tbal (=τοῦ μάχεσθαι), ...l with stress; 'for, as ...t is already decided.' ...rvant rushes out of the ...the stage across to the ...omen's quarters. In...er the change of scene ...ete, roughly indicated

May it mean victory!

[*The voice of* AEGISTHUS *is heard from within.*]

Ah me! Ah me! Ah! woe is me!

CHO. Ha! Hark, I say! How stands it with the house? How hath the issue gone? Let us withdraw, while the matter finds decision, that they may think us blameless of this ill work. For the verdict of the fighting, 'tis clear, is sealed.

[*The Chorus withdraws to the sides.*

The scene changes to the court. A SERVANT *of Aegisthus rushes from the xenon.*]

SERVANT. Alas! nought but alas!—for my master's end! Again, alas! for the third time of appeal! Aegisthus is no more! Ye there, open and lose no time! Unbar the women's

οἰκέτης is due to Turnebus.—πάν' οἴμοι M, corr. Porson. μάλ' οἴμοι Turneb.—τελουμένου M, which I correct. †. πεπληγμένου Schütz, τετυμμένου Weil, ξειργασμένου

by certain scenic accessories, or almost wholly left to the imagination, must remain uncertain (Introd. pp. xl sq.).—Apart from the Chorus the servants of Aeg. and Clyt. are not accomplices in the plot, and the assassination of their master would fill them with terror. If it seems scarcely logical that the οἰκέτης, who is so anxious for Clytaemnestra's safety, should nevertheless clamour for the opening of the women's door, the fact remains that his action is dramatically quite natural. In his fear and bewilderment his first impulse is to warn his mistress and to join forces with her in the entrenchment of the γυναικωνῖτις. He therefore seeks instant admittance. But his loud and urgent cries bring the mistress herself to the door, and the poet thus solves with simple ingenuity any difficulty in accomplishing the next part of the vengeance and accomplishing it with tragic effect.

874 τέλους ἐμοῦ. The MS reading τελουμένου is untenable and almost universally rejected. See crit. n. Both the word and the tense (cf. 876 οὐκέτ' ἔστιν) are wrong. τελεῖν τινα cannot be used of 'making an end' of a man, nor has the medio-passive any better warrant in that meaning. (Conington's quotation of Pind. *O.* 6. 15 is a strange mistake.) On the other hand τέλος (with or without βίου) =τελευτή, θάνατος. Cf. Hdt. 1. 31 ἐν τέλει τούτῳ ἔσχοντο, Plat. *Legg.* 740 C τῶν τε ζώντων καὶ ὅσους ἂν ἤδη τέλος...ἔχῃ, Soph. *O. C.* 1720 τέλος βίου.—ἐμοῦ adds a pathetic personal touch.

875 ἐν τρίτοις προσφθέγμασιν. This can hardly mean simply 'for the third time of uttering.' πρόσφθεγμα is not simply φθέγμα, but an address (*Ag.* 894, Eur. *Ion* 401). We must therefore (looking also to the next words Αἴγισθος οὐκέτ' ἔστιν) understand an allusion to the triple call over the dead as enjoined by ritual: Hom. *Od.* 9. 65 πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀΰσαι, Ar. *Kan.* 1175 τεθνηκόσιν γὰρ ἔλεγεν... | οἷς οὐδὲ τρὶς λέγοντες ἐξικνούμεθα, Ov. *Fast.* 3. 563 *terque Valedixit*, Verg. *Aen.* 6. 506 *magna Manes ter voce vocatu.*

876 ἀλλ' ἀνοίξατε: without obj. and addressed to no definite person. Cf. Soph. *Aj.* 344 ἀλλ' ἀνοίγετε, Eur. *Phoen.* 1067, Ar. *Pax.* 179 τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε; and, for the same vague plural, Ter. *Adelph.* 4. 4. 26 *aperite aliquis actutum ostium.*

877 καὶ γυναικείους πύλας κ.τ.λ. καὶ is explanatory. This amplification of ἀνοίξατε is for the information of the audience and may be another indication that much was taken for granted in the scenic arrangements. The poet virtually says 'The slave is here supposed to be knocking at the door of the γυναικωνῖτις.' Cf. 649 (n.).

μοχλοῖς χαλᾶτε· καὶ μάλ' ἡβῶντος δὲ δεῖ·
οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένων· τί γάρ;
ἰοὺ ἰού.
κωφοῖς ἀντῶ καὶ καθεύδουσιν μάτην 880
ἄκραντα βάζω; ποῖ Κλυταιμήστρα; τί δρᾷ;
ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας
αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένος.

ΚΛΥΤΑΙΜΗΣΤΡΑ.

τί δ' ἐστὶ χρῆμα; τίνα βοὴν ἵστης δόμοις;
τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω. 885

oeth. **878** ἡβῶντός γε Blomf. ♦. **879** οὐχ ὥστ' Porson, οὐχ ὡς Weckl. conj. τύχης. **882** sq. Assigned by Stanley to the Chorus, from a misunderstanding of πρὸς δίκην. **883** προσδίκη. M, πρὸς δίκην Guelf. ♦. πρὸς δίκης Hermann, with an inappropriate sense. **884—886** Marked with παράγραφοι.

Wecklein, οὐχ ὡς δ' ἀρῆξει Wordsworth.—διαπεπραγμένῳ Turneb. (misunderg the schol.). ♦. **881** I have marked βάζω as a question.—ποῦ Elmsley. Changes for the sake of metre are needless. ♦. ἔοικεν αὐτῆς νῦν Butler, νῦν αὖ

μοχλοῖς χαλᾶτε: 'unbar.' The ing, as well as the fastening, of the is said to be done by means of the The expression (as Coningt. obs.) is similar to that of Soph. *Aj.* 674 τ' ἄημα πνευμάτων ἐκοίμισε | στένοντα r, where the sea which the winds t to sleep is said to be actually lulled em. [In Eur. *I. T.* 99 χαλκότευκτα κ λύσαντες μ·χλοῖς the meaning is lifferent, κλῆθρα being the fastenings μοχλοῖς crowbars.]—**καὶ μάλ' ἡβῶν· ᾶ δεῖ.** Lit. 'and it needs a right person too.' The schol. is right plying εἰς τὸ χαλάσαι τὰς πύλας: *i.e.* is no time to lose, or the enemy will on us. Though women are addressed eneric sing. is masc. (69 n.).—**καὶ** Whatever other use these particles have, δὲ is here connective and καὶ sive: cf. *P. V.* 1005 καὶ σὲ δ' ἐν ις λέγω. Eur. *El.* 1057 καὶ νῦν δέ The position of δὲ is inevitable, καὶ μάλ' ἡβῶντος (*vel maxime im*) cannot be separated.—μάλ' ἡβῶν· cf. Hom. *Od.* 23. 187 ἀνδρῶν δ' οὐ particle is often placed later than in prose. Cf. *Ag.* 743 παρακλίνας' ἐπέκρανεν | δὲ γάμου πικρὰς τελευτάς, *Eum.* 618 μάντις ὢν δ' οὐ ψεύσομαι (where M gives δ' ὤν, as in *Suppl.* 925, and as it had begun to give ἄτιμον δ' εἶναι in *S. c. T.* 1015 ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο). Bolder are *e.g. Pers.* 751 θνητὸς ὢν θεῶν δὲ πάντων ὤετ'...κρατήσειν, Theodect. *fr.* 7 ἀπὸ τῶν θεῶν ἀρχὴν δὲ ποιεῖσθαι πρέπον.—**διαπεπραγμένων**. See crit. n. For gen. abs. of neut. plur. cf. 79 (n.). The sense is that of *Pers.* 528 ἐπίσταμαι μὲν ὡς ἐν' ἐξειργασμένοις, Hdt. 8. 94 ἐπ' ἐξειργασμένοισι ἐλθεῖν.—**τί γάρ;**='of course not': *Ag.* 1134 οὐδέν ποτ' εἰ μὴ ξυνθανουμένην· τί γάρ;

880 κωφοῖς: *S. c. T.* 184 ἠκούσατ' ἢ οὐκ ἠκούσατ' ἢ κωφῇ λέγω;—**μάτην**: perhaps best taken with καθεύδουσιν, 'foolishly (or recklessly) sleeping.' See the examples quoted on v. 845. Otherwise it may be joined with ἄκραντα βάζω, producing, not a mere tautology, but an intentional reiteration for emphasis.

881 βάζω (root βαγ) is quite distinct both in use and derivation from βαΰζω (an βαΰ, βαΰ). The mean—**ποῖ Κλυταιμήστρα;**

·.τ.λ. For the absence ndix to v. 150. In the ere is the same stress as upon θεοὶ in *Suppl.* ..οὐ βαβάζοντες νέον.—

gates! And right lusty must be the doer—though not to succour, when the thing is done and ended—what use were that?

Holla! Holla! Am I shouting to the deaf, and wasting idle words on folk asleep? What keepeth Clytaemnestra? What is she doing? Her own neck now, nigh to the razor's edge, bids fair to fall beneath its stroke.

CLYTAEMNESTRA *comes out.*]

CLYT. Nay, what is it? What means thy clamouring at the house?

SERV. It means there's slaying of the live man by the dead.

τῇδ' Martin.—ἐπιξήνου Abresch.—For πέλας Bamb. substitutes πέρας, Martin βεβώς, **884** τί δ' ἐστι χρῆμα; Cf. *Ag.* 1305. —βοὴν: a shout for help (βοήθεια). Cf. *Ag.* 1348 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσων βοήν. In *Suppl.* 737 εἰ βραδύναιμεν βοῇ the word seems to be actually equivalent to βοηθείᾳ.—**ἵστης**: Eur. *I. T.* 1307 τίς ἀμφὶ δῶμα θεᾶς τόδ' ἵστησιν βοήν; Soph. *Phil.* 1263, Eur. *H. F.* 656, Ar. *Thesm.* 696 (στήσεσθε), Lucian *V. H.* 2. 26. So with cognate words ἰαχάν (Eur. *I. A.* 1039), κραιγήν (*Or.* 1529).

885 τὸν ζῶντα καίνειν κ.τ.λ. The expression is not intentionally ambiguous or obscure. There is an irritated sarcasm which is the natural tone in certain states of vexation at untoward events. The thought that the alleged dead man (ὁ τῷ λόγῳ τεθνηκὼς Ὀρέστης schol.) is after all alive, calls up its antithesis, the thought that it is the (supposed) living who are (to be) the dead. This the slave means to express with 'I tell you, your dead men are a-killing your living.' The words which he actually uses in his excitement might grammatically mean the contrary (cf. the clumsier *Aio te, Aeacida, Romanos vincere posse*), and the confused language was no doubt intended by the poet as a characteristic touch. It is not, however, that ambiguity to which Clyt. refers in her reply.—**τὸν ζῶντα**, like τοὺς τεθνηκότας, is generic, as the pres. καίνειν shews. Aegisthus is slain, but the killing has only begun with him.—**λέγω** expresses impatience (Conington). For a similar conceit editors quote Soph. *El.* 1477 ΟΡ. οὐ γὰρ αἰσθάνῃ πέλας | ζῶντας θανοῦσιν οὖσα· | ΑΙ. οἴμοι, ξυνῆκα τοὔπος, and, for the antithesis alone, Soph. *Trach.* 1163 οὕτω ζῶντά μ' ἔκτεινον θανών, *Aj.* 1027.

νῦν: emphatic, 'next.'—**ἐπὶ ξυροῦ**: Hom. *Il.* 10. 173 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμήν, Theogn. 557 φράζεο· κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς, Simon. 158 ἀκμῆς ἑστηκυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν, Soph. *Ant.* 996 φρόνει βεβὼς αὐ νῦν ἐπὶ ξυροῦ τύχης, Eur. *H. F.* 630 ὧδ' ἕβην' ἐπὶ ξυροῦ, Hdt. 6. 11. Similarly Eur. *Hel.* 897 ἐπ' ἀκμῆς εἰμι κατθανόντ' ἰδεῖν.—**πέλας**, *i.e.* (in prose) πέλας ὤν (sc. τοῦ ξυροῦ), rather than 'near to Aegisthus.' Strictly speaking the grammar is αὐχὴν πέλας ἔοικε κ.τ.λ., 'her neck close by appears likely, &c.'

886 αὐχὴν might be understood literally, since the wound was actually to be inflicted in the throat (*Eum.* 595 ξιφουλκῷ χειρὶ πρὸς δέρην τεμών). It is better, however, to take the expression as phraseological.—**πρὸς δίκην** ('by rights') here expresses a logical, not an ethical, judgment, and is to be distinguished from πρὸς δίκης. Since Aegisthus has been slain, then 'by rights' (lit. 'with an eye to the claims of the case,' πρός being= *ad*, with reference to the standard of measurement) Clyt. will be slain also. The slave belongs to the side of the master and mistress and would not say that she will be 'justly' slain. This use of δίκη (which Verrall also maintains) is apparent in the equation Αἰγίσθου δίκην = Αἰγ. τρόπον. So ἔνδικος 'conformable to kind' (*inf.* 994).

ΚΛ. οἰ 'γώ· ξυνῆκα τοὖπος ἐξ αἰνιγμάτων.
δόλοις ὀλούμεθ', ὥσπερ οὖν ἐκτείναμεν.
δοίη τις ἀνδροκμῆτα πέλεκυν ὡς τάχος·
εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα·
ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ. 890

ΟΡΕΣΤΗΣ.

σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.
ΚΛ. οἰ 'γώ· τέθνηκας, φίλτατ' Αἰγίσθου βία;
ΟΡ. φιλεῖς τὸν ἄνδρα; τοιγὰρ ἐν ταὐτῷ τάφῳ
κείσῃ. θανόντα δ' οὔτι μὴ προδῷς ποτέ.
ΚΛ. ἐπίσχες, ὦ παῖ, τόνδε δ' αἴδεσαι, τέκνον, 895

888 οἰ ἐγὼ M. 889 δοίη m (οιη being in an erasure). M had apparently written δότω. 889 εἰ νικῶμεν Turneb. 891—893 and 895 M has

890. ξυνῆκα...ἐξ: 'I gather...from.' The original sense of ξυνίεναι is akin to that of συλλέγειν, συμβαλεῖν.—αἰνιγμάτων. In the earlier and wider sense an αἴνιγμα (like a 'riddle') is that which is said indirectly instead of ἁπλῶς (cf. *P. V.* 637 οὐκ ἐμπλέκων αἴνιγματ', ἀλλ' ἁπλῷ λόγῳ, Anaxil. *ap.* Athen. 13. 558 αἱ λαλοῦσ' ἁπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι). In the narrower application Aristotle defines (*Poet.* 22. § 2) αἴνιγματος γὰρ ἰδέα αὕτη ἐστί, τὸ λέγοντα ὑπάρχοντα ἀδύνατα συνάψαι. Though the present passage actually answers to that description, it is not a 'riddle' in the special sense. 'The αἴνιγμα which she speaks of is the paradox' (Sidgwick).

889 δοίη τις: cf. *Ag.* 938 ὑπαί τις ἀμβόλας | λύοι τάχος, Hom. *Od.* 4. 735 ἀλλά τις ἀτηρῶς Δόλιον καλέσειε. Goodwin *M. and T.* § 725. *P. V.* 1079. 1081 are optatives of the same class. It seems (see crit. n.) that M had mechanically written the ordinary δότω of prose or comedy (cf. Ar. *Ran.* 871 ἴθι νυν λαβανωτὸν δεῦρό τις καὶ πῦρ δότω, *Av.* 1579 τὴν τυροκνηστίν τις δότω).—ἀνδροκμῆτα weapon while he is slaying Aegisthus. See Introd. p. xxi. [The notion that there is a reference to an axe with which she had slain Agam. is frigid in itself and is refuted by the fact that her weapon was then a sword. See Appendix to v. 489.] It should be noted that Clyt. has not yet been told that Aeg. is dead. It is in character that she, with her ἀνδρόβουλον ἐλπίζον κέαρ (*Ag.* 11), should demand a weapon and rush to his aid. The giving of this order (which is, of course, never executed) is at the same time the playwright's device for taking the slave off the stage and leaving Clyt. upon it.

889 εἰδῶμεν ἢ νικῶμεν κ.τ.λ. See 752 (n.) and cf. Hom. *Il.* 8. 532 εἴσομαι, ἤ κέ μ' ὁ Τυδείδης ... | ...πρὸς τεῖχος ἀπώσεται, ἤ κεν ἐγὼ τὸν | χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι, 22. 244, *Od.* 22. 166, &c.—νικῶμεν (like φράσω in *P. V.* 807) may be subjunctive. Goodwin *M. and T.* § 677. The indic., however, is more forcible.

890 ἐνταῦθα: even to the killing of her own son in self-defence (Paley).—δή: 'it seems.'—τοῦδ'...κακοῦ: 'in this bad business.' It appears better to understand

ll the trouble which began with
ation from Agamemnon, resulted
rder, and now leads to this con-
, than merely of the present
with Orestes. For the latter,
Wecklein cites Soph. *Phil.* 849
ἥδη τοῦδε τοῦ πάθους πυρά.
Orestes (presumably carrying

CLYT. Ah me! A riddle! but I take its meani
craft are we to perish, e'en as we slew. Haste, some o
me a battle-axe, and let us know if victory is wit
against: to so dire a pass has this bad business brou
[*Exit* Sl

Enter ORESTES *from the xenon.*]

OR. Good: 'tis thou I seek. His score, yonder, is
CLYT. Alas! and art thou dead, beloved Aegisthu
strength?
OR. Thou lovest thy mate? So be it. Thou shalt
in the same grave; then thou canst ne'er prove false
dead man.
CLYT. Forbear, my son. Have pity, child, upon thi

παράγραφοι. 891 τῶιδε δ' m, τῶιδ. M. 892 οἰ ἐγὼ M.—I h
the mark of interrogation. 895 τόνδε δήσεται M, corr. Sophianus.
began with the identical pronunciation of ε and αι (*i.e.* τονδεδεσεται κν

the blood-stained sword) enters from the ξενών. Pylades (who may very well be the same as the servant who left the stage at 888; see pp. 5 sq.) does not enter till v. 898. The length of the intervening scene between Orestes and his mother is not to be gauged by the number of spoken lines, since these would be broken by pauses and accompanied by the most dramatic action in the whole play.

σὲ καὶ ματεύω: ὥσπερ καὶ ἥκεις (rather πάρει), Klausen.—τῷδε: 'him yonder,' in the ξενών. It is not necessary to suppose that the body of Aeg. is visible (Verrall).

892 τέθνηκας is surely better taken as an appealing question than as a statement.—φίλτατ'...βία. The construction *ad sensum* is of a common type. Cf. Hom. *Od.* 15. 125 τέκνον φίλε, 16. 476 ἱερὴ ἰς Τηλεμάχοιο | ...ἰδών, 11. 90 ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο | χρύσεον σκῆπτρον ἔχων, *Il.* 11. 690 ἔλθων...βίη Ἡρακληείη, Hes. *Scut.* 115, Eur. *Bacch.* 1306 τόδ' ἔρως...κατθανόνθ' ὁρῶν, *Tro.* 735 περισσὰ τιμηθεὶς τέκνον, Dem. *Mid.* 552 ταῦτ' ἔλεγεν ἡ μιαρὰ...αὕτη κεφαλὴ ἐξεληλυθώς, Plat. *Phaedr.* 240 A ἄγαμαι ἀπαιδα ἄοικον...παιδικὰ ἐραστὴς εὔξαιτ' ἂν γενέσθαι, *Lach.* 180 E τὰ μειράκια...πρὸς ἀλλήλοιν διαλεγόμενοι.—Αἰγίσθου βία can hardly, in the circumstances, be an idle periphrasis. The words are those of both a fond and an admiring woman, *i.e.* 'my beloved Aegisthus, you, in your strength.'

893 sq. φιλεῖς: taking up φίλτατ'.—τὸν ἄνδρα: not simply = αὐτόν, but 'your mate,' as the coming words shew. —ἐν ταὐτῷ τάφῳ κ.τ.λ.: as f ταὐτῷ λέχει (cf. 905).—θανόντα *i.e.* 'so that, now he is dead, not—unfaithful mate as you false to him.' For προδῷς in th conjugal infidelity cf. Eur. *Or.* ἐκ δωμάτων | ... | προδώκε, ἀκήρατον λέχος, *ibid.* 939 προδ ἐμοῦ πατρός, *Andr.* 630 προδότι κύνα (Helen).

895 sqq. It may be conject the agreement of Aesch. and (who twice introduces it in differ that the form of appeal at thi had already been decided by t choreian) Oresteia upon which dians drew (Introd. pp. xx sq.). *El.* 1206 ἁ τάλαιν' ἐμῶν πέπλων δδειξε μαστὸν ἐν φοναῖσιν | ... ἔλασκε τάνδε, πρὸς γένυν ἐμὰ χείρα· τέκος ἐμόν, λιταίνω, *Or* ἐξέβαλλε μαστὸν ἱκετεύουσά σ *ibid.* 839 sqq. The conception i from Homer *Il.* 22. 79 μήτη ἑτέρωθεν ὀδύρετο δάκρυ χέουσα ἀνιεμένη, ἑτέρῃφι δὲ μαζὸν ἀνέσ "Εκτορ, τέκνον ἐμόν, τόδε τ' αἴδ ἐλέησον | αὐτήν, εἴ ποτέ τοι μαζὸν ἐπέσχον.—Clyt. may be to cast herself on her knees (Eur. πρὸς πέδῳ | τιθεῖσα γόνατα μέλε

895 sqq. ὦ παῖ...τέκνον: c (n.).—τόνδε: uncovering it.—πρ picture of the child sleeping 'ag breast adds a touch of tenderne would be absent from a possible (with ἐξήμελξας).—οὔλοισιν: 'v gums,' *i.e.* while but a toothless

πολλὰ δὴ βρίζων ἅμα
εὐτραφὲς γάλα.
μητέρ' αἰδεσθῶ κτανεῖν;

ΛΑΔΗΣ.

οξίου μαντεύματα
τὰ δ' εὐορκώματα; 900
ν θεῶν ἡγοῦ πλέον.
παραινεῖς μοι καλῶς.
νδε σε σφάξαι θέλω.
κρείσσον' ἡγήσω πατρός,
κάθευδ', ἐπεὶ φιλεῖς 905
ν δὲ χρῆν φιλεῖν στυγεῖς.

897 Tzetzes (Exeg. *Il.* p. 62, 13) t Attic prefers the form analogous to *εὐμαθής*. Auratus. ϕ. **ποῦ δὴ τὸ λοιπὸν** Nauck, **ποῦ**

shrink back now, what becomes from this moment of respect for Apollo's solemn oracles or for sworn pledges?'; or (2) adjectivally, 'where, pray, are the rest of the oracles, &c.,' *i.e.* 'you have performed one part; will you neglect the other?' In either case the addition of **τὰ πυθόχρηστα** (before which there is a slight pause in delivery) emphasizes the responsibility of disobedience. The former interpretation, though less obvious, is probably correct. The article is thus absent from both *μαντεύματα* (**τὰ πυθόχρηστα** being a descriptive apposition) and *εὐορκώματα*, and the plurals are generic: 'will you ignore oracles and ignore pledges?'—**ποῦ κ.τ.λ.**: Hom. *Il.* 8. 228 *αἰδώς, Ἀργεῖοι.... | πῇ ἔβαν εὐχωλαί;* Eur. *Tro.* 428 *ποῦ δ' Ἀπόλλωνος λόγοι;*—**δαί.** In *P. V.* 965 *τί δαί* (*δ' ἂν* recc.) *φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον:* the simple opt. of M is possibly quite correct. Eur. has several examples of *δαί*, viz.

whereat so oft, slumbering the while, thou didst suck forth with toothless gums the good milk that nourished thee.

PYLADES *enters.*]

OR. Pylades, what shall I do? Shall I for pity's sake spare my mother?

PYL. Nay, what becomes of hests of Loxias—yon warnings voiced at Pytho? What of trusty pledges truly sworn? Rather hold all men enemies than the gods.

OR. My verdict is for thee: thy counselling is good. This way! I mean to take and slay thee close at yon man's side. Thou didst choose him, in his life, for better than my sire. With him then sleep in death, since that is the mate thou lovest, whereas thou hatest him thou shouldst have loved.

δῆτά σοι τὰ Blomf. *τὰ λαμπρὰ* Weil. **900** *πυθοχρηστα* M, corr. m¹.—*πιστά τ'* Herm. ϕ. **902** *σὲ* (Weil, Conington.) seems preferable to *σε*.—*παρῄνεσας καλῶς* Herm. **904** *κρέσσον'* M (corrected from *κρέσσων'*). It is not entirely certain that this etymologically correct form is wrong for the older tragedy. **906** *δ'*

wrongly make the clause exegetical of *μαντεύματα* (cf. 91, 861 sqq.), whereas **δ'** = 'and, in the second place.' See 709 (n.). The oath, though watched over by the God, is not made by nor to him.—**εὐορκώματα** refers, as the schol. explains, to a compact made between Orestes and Pylades, and ratified by oath. The combination of **πιστά** and **εὐ-** dwells upon the claims of honour.

901 ἅπαντας ἐχθροὺς κ.τ.λ. A rather obscure line. Some (after Abresch's alteration of the scholion) interpret 'Regard all men when hostile (*i.e.* the enmity of all men) as an advantage compared with the *Gods* when hostile (*i.e.* the enmity of the Gods).' In this view the expression is condensed for *τὸ ἅπαντας ἐχθροὺς σοι εἶναι πλέον ἡγοῦ τοῦ τοὺς θεοὺς εἶναι ἐχθρούς.* With **ἡγοῦ πλέον** cf. Eur. *Med.* 453 *πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ*, and *e.g.* *πλέον ἔχειν, φέρεσθαι, ἔσται*, &c. But another interpretation is perhaps simpler: 'Rather treat (cf. *νομίζειν*) all men as your enemies than the Gods.' It is true that *πλέον* is not identical with *μᾶλλον*. But we may very well render to practically the same purpose 'treat more (completely) as your enemies,' *πλέον* (properly a contained accus.) belonging to the whole *ἐχθροὺς ἡγοῦ*. There are greater and less measures *τοῦ ἡγεῖσθαί τινα ἐχθρόν*. Cf. *Suppl.* 1024 *τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον*, Hdt. 8. 100 *πλέον μέντοι ἔφερέ οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα* (it 'tended more that way').—**ἅπαντας**: with stress, 'even a mother.'

903 ἕπου: dragging her.—**πρὸς αὐτὸν τόνδε**: *ἄγων* or its like is implied. The schol. remarks upon this simple proceeding *πιθανῶς δέ, ἵνα μὴ ἐν φανερῷ ἡ ἀναίρεσις γένηται.* In Sophocles (*El.* 1495) poetical justice and dramatic expediency are similarly combined, when Or. removes Aeg. from the stage with the words *χώρει δ' ἔνθαπερ κατέκτανες πατέρα τὸν ἀμόν, ὡς ἂν ἐν ταὐτῷ θανῇς.*

904 καὶ ζῶντα γάρ κ.τ.λ. It would be pointless to connect this with the preceding line in the sense 'for, when he was alive, thou didst prefer him to my father.' Rather 'and, since thou didst prefer him to my father when alive, sleep with him in death.' **γάρ** thus = *ἐπεί*, while **καί** ('yes') introduces the whole sentence which follows.

905 sq. **τούτῳ...τοῦτον**: both pronouns are stressed, partly in contempt, partly in antithesis to Agamemnon: 'Aye, sleep with yonder man, since 'tis yonder man you love.'—**θανοῦσα συγκάθευδ'**: Eur. *El.* 1144 *νυμφεύσῃ δὲ κἀν Ἅιδου δόμοις, ὥπερ ξυνῃῤῥδες ἐν φάει.*—**τὸν ἄνδρα**: 'your mate.' Cf. 893.—**ὃν δὲ χρῆν**: viz. Agam., despite the pres. **στυγεῖς**, in which the chief notion is the *expression* of hatred (611 n.). To refer the allusion to Orestes is to spoil the antithesis.

ΚΛ. ἐγώ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω.
ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;
ΚΛ. ἡ Μοῖρα τούτων, ὦ τέκνον, παραιτία.
ΟΡ. καὶ τόνδε τοίνυν Μοῖρ' ἐπόρσυνεν μόρον. 910
ΚΛ. οὐδὲν σεβίζῃ γενεθλίους ἀράς, τέκνον;
ΟΡ. τεκοῦσα γάρ μ' ἔρριψας ἐς τὸ δυστυχές.
ΚΛ. οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους.
ΟΡ. διχῶς ἐπράθην ὢν ἐλευθέρου πατρός.
ΚΛ. ποῦ δῆθ' ὁ τῖμος, ὅντιν' ἀντεδεξάμην; 915
ΟΡ. αἰσχύνομαί σου τοῦτ' ὀνειδίσαι σαφῶς.
ΚΛ. μὴ ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σοῦ μάτας.

ἐχρῆν M. δὲ χρῆν Weckl., cf. 929. **907** σὺν δὲ Abresch and several editors. ⸗. —On the accentuation of γηράναι see Comment. **910** ἐπώρσυνεν M (perhaps with some notion of ἐπῶρσεν, although the confusion of ο and ω is in any case not rare). **911** σὲ βίζῃ M, σεβίζῃ m[1]. **914** αἰκῶς (or ἀδίκως) Bothe, αἰσχρῶς

907 ἐγώ: *i.e.* 'you talk of your father; but it was *I* who nursed you.'—νῦν δὲ: 'and, in my turn.'—γηράναι: ἀπὸ τοῦ γήρημι schol., *i.e.* an epic and lyric verb of a well-known 'Aeolic' type (γήραμι being, of course, the more original form). The word thus stands on the same ground with ἱστάναι, κιρνάναι (Hippocr.), ὀνινάναι, φάναι, εἰσπιφράναι (Arist. *H. A.* 5. 541[b].) In Soph. *O. C.* 870 the MSS accentuate γηρᾶναι, and this is defended by some editors and grammarians (see Jebb crit. n.) as an aorist (cf. δρᾶναι, τλῆναι). But the tense is more probably present than aor., as also in Hom. *Il.* 17. 196 ὁ δ' ἄρα ᾧ παιδὶ δπασσεν | γηράς (cf. βιβάς), Hes. *Opp.* 187 οὐδέ κεν οἵ γε | γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν (cf. Hom. *Il.* 24. 540 οὐδέ κν τόν γε | γηράσκοντα κομίζω). *Il.* 7. 148 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα supplies the imperfect, and *Suppl.* 905 οὐ γαρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ the transit. sigmatic aorist. Such forms are not to be treated as suspicious because they are old. In a connection like the present an archaic word was par- [illegible] sense (instead of the natural meaning τὸν αὑτῆς πατέρα ἀποκτείνασα) is found as early as Hom. *Od.* 1. 299 ἐπεὶ ἔκτανε πατροφονῆα, | Αἴγισθον. Cf. Eur. *Or.* 193 πατροφόνου ματρός, Soph. *Trach.* 1125 τῆς πατροφόντου μητρός (said of Deianira by Heracles to his son). Here ἐμοί helps to define, but cf. 972. The pres. tense, of the state or position (= πατροκτόνος οὖσα), is a quasi-perfect of the deed. Cf. ἀδικῶν, νικῶν, φεύγων and note on 326 (θνήσκων).

909 ἡ Μοῖρα κ.τ.λ. Somewhat similarly Hom. *Il.* 19. 86 ἐγὼ δ' οὐκ αἴτιός εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἠεροφοῖτις Ἐρινύς. The difficulty of reconciling free will and responsibility with the doctrine of fate was sufficiently appreciated by Aeschylus. Cf. *P. V.* 531 sqq., and *supp.* 305 (n.). One principle, however, is clear—that in practice an appeal to *kismet* could not be accepted in excuse of crime.—Poets speak of either Μοῖρα or Μοῖραι, the former being a personification of the collective abstract 'Destiny' (ἡ Εἱμαρμένη), the latter the mythological [illegible] who dispense it.—παραιτία: [illegible] nor μεταιτία, but lit. 'indi- [illegible] though not immediately, yet [illegible] to blame.' Cf. *fr.* 44. 7 τῶνδ' [illegible]ιος (where Aphrodite speaks of [illegible]se of living things and the fruits [illegible]h), and contrast *Eum.* 199 αὐτὸς οὐ μεταίτιος πέλῃ, | ἀλλ' εἴτ' τὸ [illegible]ας ὢν παναίτιος.

Μοῖρ'...μόρον. Though μόρον

CLYT. I nurtured thee, and now I claim old age.
OR. What? Kill my father and make thy home with
CLYT. Some blame for that should lie with Fate, my
OR. Then Fate hath brought to pass this killing al
CLYT. Hast thou no awe, child, of a parent's curse
OR. A parent! Aye! who cast me out to misery.
CLYT. To the house of noble friends? That wa casting off.
OR. I was sold, sold in a double sense, although a man's son.
CLYT. Where, tell me, is any price I got for thee?
OR. I cannot for shame cast that bluntly in thy te
CLYT. But that sire of thine—he had his sins. Tell as well.

Heath. ⸗. **915—930** M marks with παράγραφοι. **915** τιμοι M. marg. implies that the word (in place of τιμή) was unfamiliar. Cf. Eustath p. 563. 25 (commenting on such double forms). **916** σοι Canter. ⸗.—ὁ[illegible] M, corr. m. **917** Dindorf prefers to write μάλλ'.

means 'death' (8 n.) and not 'portion,' there is an etymological play intended.

912 τεκοῦσα: taking up τέκνον and γενεθλίους.—The notion in ἔρριψας is that of the exposure (ἔκθεσις) of a child. Cf. Soph. *O. T.* 719 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος, Eur. *Ion* 45 λαθραῖον ὠδῖν' ἐς θεοῦ ῥῖψαι δόμον.

913 οὔτοι σ' ἀπέρριψ'. The point lies in the emphasis upon the verb, the expression being brachylogic for *e.g.* πέμψασά σε εἰς δόμ. δορ. οὐκ ἀπέρριψά σε: 'it was no casting away, to send you to the house of friends.'—δορυξένους. Cf. *Ag.* 871 τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος, | Στρόφιος ὁ Φωκεύς. The schol. to Soph. *O. C.* 632 says δορύξενοι· φίλοι· ἀπλοικώτερον δορυξένους καλοῦσι καὶ τοὺς ὁπωσδηποτοῦν ἐπιξενωθέντας. Originally the word was no doubt used of those bound by 'ξενία of the spear,' *i.e.* by obligations not simply of *hospitium* but of service in arms. Such friends are both trusty and high-placed. (For Plutarch's strange notion of the word see Jebb's note to Soph. *l. c.*)

914 διχῶς: not = διπλῶς ('twice over') but 'in two different ways (or senses).' Cf. Arist. *Poet.* 20 § 12 εἴτε δέ ἐστι λόγος διχῶς, ἢ γὰρ ὁ ἓν σημαίνων ἢ ὁ ἐκ πλειόνων συνδέσμῳ, Plat. *Rep.* 445 D ἐπονομασθείη δ' ἂν καὶ διχῇ (viz. βασιλεία or ἀριστοκρατία). In one sense Orestes, as prince and heir, was 'sold' (= betrayed and made ἀντίδοτλος) by deprival of his in the other, as a son, he was sol (= given up in exchange) for the p a paramour. For both senses s (n.), 480 and cf. Soph. *Ant.* 103 πόλημαι ('cheated,' 'betrayed') φόρτισμαι πάλαι.—ὧν ἐλευθέρου π Eur. *Hec.* 420 δούλη θανοῦμαι πατρ ἐλευθέρου.

915 ὅντιν': not = ὅν or ὅστ 'which, of any sort...,' or 'which, there be....' The thought is v οὐκ ἔστιν ὅντιν'.

916 αἰσχύνομαι κ.τ.λ. Lit. ashamed to reproach in plain ter matter in you (i.e. in your conduct) construction ὀνειδίσαι σου τοῦτο same as that familiar in μέμφεσθαι, θαυμάζειν, ἐπαινεῖν τί τινος. Cf. T 84 τὸ βραδὺ καὶ μέλλον, ὃ μέ μάλιστα ἡμῶν, Plat. *Leges.* 672 A μὴ ἐκεῖνό γ' ἔτι τῆς τοῦ Διονύσου ψέγωμεν. So διαλλαλεῖν, διασύ τινος. Kühner-Gerth[2], pp. 362 sq price is, of course, the adulterer thus. Cf. 133 sq., Eur. *El.* 1090.

917 μὴ ἀλλ': a conversational by an ellipse from *e.g.* μὴ τοῦτο ἀλλὰ κ.τ.λ. Cf. Ar. *Kan.* 103 HP ταῦτ' δρᾶσκει; ΔΙ. μὴ ἀλλὰ π μαινομαι, Plat. *Alc.* 1. 114 D ΣΩ. ἀπ μόνον τὰ ἐρωτώμενα. ΑΛ. μὴ ἀ αὐτὸς λέγε. The artistic insti Aeschylus for employing plain expr

ΟΡ. μὴ 'λεγχε τον πονοῦντ' ἔσω καθημένη.
ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἴργεσθαι, τέκνον.
ΟΡ. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω. 920
ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
ΟΡ. σύ τοι σεαυτήν, οὐκ ἐγώ, κατακτενεῖς.
ΚΛ. ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας.
ΟΡ. τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρεὶς τάδε;
ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην. 925
ΟΡ. πατρὸς γὰρ αἶσα τόνδ' ἐσογρίζει μόρον.
ΚΛ. οἶ 'γώ, τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.

920 δέ.' M, δέγ' m. **923** φυλάξαι M. **926** M first wrote τόνδε πορίζει, but corrects to σ' ὁρίζει. ♦. ἐπουρίζει Herm., σούρίζει (*i.e.* σοι ὁρίζει) Elmsley, πορσύνει Wecklein (πορίζει being regarded as a gloss), τόνδ' ὁρίζει σοι Arnaldus, τόνδε συρίζει

of the common speech at fitting moments (cf. 653, 899) is truer than that of the critics who would weed them out. They obviously enliven, and we may trust the poet that they were not of a kind to vulgarize.—**πατρὸς τοῦ σοῦ**: not merely 'your father' (14 n.), but 'that father on whom you keep harping.' Cf. Soph. *El.* 530 ἐπεὶ πάτηρ οὗτος σός, ὃν θρηνεῖς ἀεί, κ.τ.λ., *Ant.* 373 ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος. *El.* 1110 &c.—**μάτας**: 81 (n.). The allusion is to Chryseis and Cassandra (*Ag.* 1439 sq., 1448).

918 sqq. **μὴ 'λεγχε κ.τ.λ.**: cf. Shaksp. *Tam. of the Sh.* 5. 2 *Thy husband is thy lord, thy life, thy keeper,* | *Thy head, thy sovereign: one that cares for thee,* | *And for thy maintenance commits his body* | *To painful labour, both by sea and land;* | *To watch the night in storms, the day in cold,* | *While thou liest warm at home, secure and safe; &c.*, Eur. *Med.* 248 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον | ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί. The easier code of morals for men as practised by the Homeric heroes (Agam., Odysseus &c.) was defended by Greek theory. Paley cites Eur. *El.* 1036—1040, *And.* 222 sqq. In the frank reply of Clyt. the juxtaposed words γυναιξὶν ἀνδρὸς are stressed; 'but women too feel the lack of a man.' (In simply reiterates this plain argument as unanswerable. The position of women is that of the drones: Hes. *Theog.* 598 οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλους | ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται. Cf. Ar. *Lys.* 260 γυναῖκες ἃς ἐβόσκομεν κατ' οἶκον, Eur. *Or.* 928 τάνδον οἰκουρήμασ'. For the antithesis of ἔσω ἧσθαι to πονεῖν cf. Eur. *fr.* 10 κατθανεῖν δ' ὀφείλεται | καὶ τῷ κατ' οἶκον ἐκτὸς ἡμένῳ πόνων.

921 **τὴν μητέρα**: not = τὴν σὴν μ., but the article is generic, *i.e.* κτείνειν τὴν μητέρα = μητροκτονεῖν (*Eum.* 430). In Eur. *Or.* 826 Clyt. cries τέκνον, οὐ τολμᾷς ὅσια | κτείνων σὰν ματέρα.

923 **ἐγκότους κύνας**: the Erinyes (τῆς μητρὸς ἐρινύας Hom. *Il.* 21. 412, though there ἐρινύες are ἀραί, just as Ἀραί became Ἐρινύες). Cf. 1052, Soph. *El.* 1387 μετάδρομοι κακῶν πανουργημάτων | ἄφυκτοι κύνες, Eur. *El.* 1342 κύνας | τάσδ' ὑποφεύγων στεῖχ' ἐπ' Ἀθηνῶν' | δεινὸν γὰρ ἕχνος βάλλουσ' ἐπί σοί κ.τ.λ., *ibid.* 1252 (and *Or.* 260) κυνώπιδες. The proper notion in κύων is that of a bloodhound tracking the criminal: *Eum.* 246 τετραυματισμένον γὰρ ὡς κύων νεβρὸν | πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν.

925 **ἔοικα θρηνεῖν ζῶσα κ.τ.λ.** The sense has nothing in common with *Suppl.* γόοις με τιμῶ, *Ag.* 1321 ἄναξ ...ῆσιν ἢ θρῆνον θέλω | ἐμὸν τόν ...ίον. *Il.* 6. 500 αἱ μὲν ἔτι ζῶν ...ορα. 'I am, though living, ...v own dirge' could not dispense ...ήν. The antithesis cannot be ...ηνεῖν and ζῶσα (since none but can utter a dirge), but is be-

OR. Take not to task him who labours while thou sitt
home.
CLYT. Ah child! But women—they sorely miss a ma
OR. Yet, while they sit at home, 'tis the man's toil
keeps them.
CLYT. Then thou art bent, child, on a mother's mur
OR. 'Tis thou wilt murder thine own self, not I.
CLYT. Look to it; beware the wrath of a mother's dog
curse!
OR. What of the father's? How shall I shun it, if I
this task?
CLYT. It seems 'tis vain. The living may wail; the
tomb pays no heed.
OR. Aye! so sets the wind from my father's fate, stra
to this doom.
CLYT. Ah me! Here was the serpent I brought forth
nourished.

Verrall. If πορίζει had claims superior to those of σ' ὁρίζει in the MS, we suggest τόνδ' ἐπιρροιζεῖ (cf. *Eum.* 427); but the reading in the text offers a comp satisfactory sense. **927** οἶ ἐγὼ M.

tween ζῶσα and τύμβον. The schol. says παροιμίαν εἶναι τοῦτό φασι, "πρὸς τύμβον τε κλάειν καὶ πρὸς ἄνδρα νήπιον" (which was probably, as Paley suggests, part of a trochaic verse ταὐτὸ πρὸς κ.τ.λ.). Aesch., however, does not simply borrow the proverb 'lamenting to the (deaf, pitiless) tomb.' The τύμβος in this case is Orestes, and ζῶσα determines by antithesis the sense in which he is so called. He can be 'no sentient being,' and her appeal is therefore hopeless, inasmuch as πρὸς οὐ ζῶντα (or ἄψυχον) θρηνεῖ. This the Greek has in any case a trick of expressing antithetically by πρὸς οὐ ζῶντα ζῶσα (or ἔμψυχοι πρὸς ἄψυχον). Cf. Hom. *Il.* 7. 197 οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται.—θρηνεῖν πρὸς.... Cf. Eur. *Or.* 1121 γόοις πρὸς αὐτὴν θησόμεσθ' ἃ πάσχομεν, *Hel.* 1053 γυναικείοις σ' ἂν οἰκτισαίμεθα | κουραῖσι καὶ θρήνοισι πρὸς τὸν ἀνόσιον.

926 **πατρὸς γὰρ κ.τ.λ.** Both πατρὸς and τόνδ' are emphatic: '*This* is the outcome of my *father's* portion.'—**τόνδ' ἐσουρίζει μόρον**: 'wafts (events) to this slaying.' The αἶσα of Agam. is compared to a wind, which sets in a certain direction and carries events along with it on an inevitable course to an inevitable destination—the slaying of Clytaemnestra. To the Athenians the nautical met was familiar (316 n., 390 sqq.), whe should rather speak of 'entailing 'bringing in its train.' Cf. Soph. 7 827 καὶ τάδ' ὀρθῶς | ἔμπεδα κατα (ὥσπερ οὐρίῳ πνεύματι πρωσορμεῖ sc Pind. *I.* 3 (β) 5 ἄλλοτε δ' ἀλλοῖος ο πάντας ἀνθρώποις ἐπαΐσσων ἐλαύνει. sense and metaphor are much the as in *P. V.* 996 τοιοῖσδε μέντοι καὶ αὐθαδίσμασιν | ἐς τάσδε σαυτὸν πη καθώρμισας (where the uncertainty may even indicate κατούρισας). M while it is tolerably certain that αἶ associated in the poet's mind with αἴσθω, ἄημι. Cf. Pind. *N.* 2. 8 εὐθι πότ αἰών (Bury's note). *I.* 3. 18.

[In M τόνδε σ' ὁρίζει has been from τόνδε πορίζει and is therefore sumably a correction made after careful inspection of the original. are thus brought to τονδισορίζει. F ley's σούρίζει is meant for σοι (or ὁρίζει. But (apart from the weaker s examples of crasis of οι + ο are wan In Ar. *Thesm.* 158 σοὔπισθεν is naturally taken for σου ὄπισθεν, and ir case would be no evidence for traged

927 **τεκοῦσα τόνδ' ὄφιν ἐθρεψάμ** 525 sqq. τόνδ' is emphatic, and hard to say whether we should con

ὀνειράτων φόβος.
, καὶ τὸ μὴ χρεὼν πάθε.
ὧνδε συμφορᾶν διπλῆν· 930
των ἐπήκρισεν
ῦθ' ὅμως αἱρούμεθα,
πανώλεθρον πεσεῖν.

μίδαις χρόνῳ
935
ν Ἀγαμέμνονος

nnestra. ♀: **929** κάνεσγ' M. ἐκανέτ
th (κανοῦσ' marg. Askew), καίνειτ Bothe.
iginal was κἄκανες. The loss of κα· would
n erasure over κα in M perhaps supports

κρισεν must be emphasized: 'has (only) reached the *summit* of *many* (previous) deeds of blood.' Cf. 67 (n.). This is but the necessary coping-stone.—ἐπήκρισεν: ἐπ' ἄκρον ἦλθεν schol. The genit. (properly partitive) as with ἐπιβαίνειν. The interpretation of Hesych. ἐπ' ἄκρον ἤγαγε, τέλος ἐπέθηκεν would require the accus., and, though it might be possible to join πολλῶν αἱμάτων ἐπήκρισεν...τοῦθ', this is very unrhythmical. For the sense cf. *Ag.* 1282 κάτεισιν ἄρας τάσδε θριγκώσων φίλοις, and, for the word (as intrans.), Eur. *Bacch.* 678 (ὑπεξήκριζον), *Or.* 275 (ἐξακρίζετε), Strab. 15. p. 725 (ὑπερήκρισεν.—τλήμων may either express pity for his unhappy position or mean 'steeling himself to the deed.' But the adj. reads as if purely epithetic (cf. Soph. *El.* 602) and the former view is therefore preferable.

933 ὀφθαλμὸν οἴκων. The eye of the house is that ᾧ βλέπει (and practically therefore ᾗ): *Pers.* 171 ἀμφὶ δ' ὀφθαλμῷ πόθος· | ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν, *Eum.* 1036, Eur. *Andr.* 406 εἴτ' παῖς ὅδ' ἦν μοι λοιπός, ὀφθαλμὸν βίου, Pind. *O.* 6. 16 πολέω στοατιᾶς ὀφθαλμὸν

OR. A very seer indeed was the dream that frightened thee! Thou slewest whom thou shouldst not: now suffer what should not be.

[ORESTES *drags* CLYTAEMNESTRA *into the xenon.*

CHO. Be sure, e'en though 'tis these, I mourn their twofold doom. Yet since ill-starred Orestes hath but reached the crown of many a bloodshed, we would rather have it thus—that the eye of the house should not be lost and perish evermore.

As on Priam's children justice came at last in heavy retribution, so into Agamemnon's house there came a twofold lion, 1st strophe.

this theory. For an initial dactyl see 215 (n.). **930** τοῖνδε Wecklein. **932** αἱτούμεθα Hermann. **933** ὀφθαλμῶν M, but corrected. **934** M has a παράγραφος.—Δίκα Verrall. δίκᾳ Blomfield. No comma should be placed after χρόνῳ. ♀. **935** καρύδικος M (with ζτ in marg.), corr. Victorius.

bably sung by half the Chorus), followed by an ephymnium (sung by the whole), is answered by an antistrophe (sung by the other half) and the ephymnium. This arrangement is repeated, the second ephymnium being metrically very close to, though not quite identical with, the first. Though the MS supplies no sign of the repetition of the first ephym. (ἐπολολύξατ' ὦ κ.τ.λ.) after v. 951, it does mark the recurrence of the second at v. 970 with the initial words (πάρα τε φῶς ἰδεῖν), precisely as a refrain is frequently indicated in modern song-books (see Introd. pp. ciii sq.). We cannot ignore this piece of evidence and declare for an arrangement *a b a, c d c*, with *b* and *d* as mesodes. On the other hand by assuming (with Schneider, Weckl., Weil &c.) the loss of a similar indication after v. 951 we restore complete symmetry to the whole stasimon.

The ode is not merely one of joy (δωμάτων λυτήριον, 816). It reiterates the justification of Orestes' deed at a moment when the minds of the audience would be most exercised. The stern bidding of Apollo, the guidance of Justice, daughter of Zeus, the treachery of the culprits, their wicked waste and tyranny, the pollution of their presence, are all doubly insisted upon. Omitting the ὁλολυγμός of the ephymnia we may represent he sequence of thought in the four semichoria thus—(*a*) 'As retribution came it last upon Troy, so vengeance has come upon the slayers of Agamemnon. Orestes has but fulfilled the bidding of the God.' (*b*) 'The guileful are punished by guile. Justice, who is daughter of Zeus, guided the stroke.' (*c*) 'The Loxian God commanded it; Justice accomplished it. We worship Gods for nought else than that they help the right.' (*d*) 'The house will now be purged, and fair fortunes will inhabit it, to its glory.'

934 sq. δίκα: better than Δίκα. The personification waits till v. 947. Compare the antistrophic line.—Πριαμίδαις. The plur. might be allusive (= 'to Paris'), but the whole house of Priam is regarded as abetting the crime and included in the punishment. Cf. *Ag.* 537 Πάρις γὰρ οὔτε συντέλης πόλις | ἐξευχεται τὸ δρᾶμα τοῦ πάθους πλέον. | ... | διπλᾶ δ' ἔτεισαν Πριαμίδαι θαμάρτια, *ibid.* 702 sqq.—χρόνῳ: cf. 649, 955.—βαρύδικος ποινά: predic., 'in the shape of heavy retribution.'

936 sq. ἔμολε δ' ἐς δόμον κ.τ.λ. Lit. 'and into the house of Agam. there came a twofold lion, a twofold dealing of death.' The key to the correct interpretation has been overlooked. The recurrence of διπλοῦς is antithetical, not reiterative, and in pronunciation λέων and Ἄρης are emphasized against each other. The sense is thus equivalent to διπλοῦς μὲν λέων, διπλοῦς δὲ Ἄρης. As there was a 'twofold ravager' (Clyt. and Aeg.), so there has been *in return* a 'twofold slaughter' (or vengeance). The text that Justice comes at last is being illustrated. Troy paid the price of its sin; Clyt. and Aeg. have paid the price of theirs. Like a pair of lions breaking into the steading (*Ag.* 818, Hom. *Il.* 11. 548 sqq., 17. 657

διπλοῦς λέων, διπλοῦς Ἄρης.
ἔλασε δ' ἐς τὸ πᾶν
ὁ πυθοχρήστας φυγὰς
θεόθεν εὖ φραδαῖσιν ὡρμημένος. 940
ἐπολολύξατ' ὦ δεσποσύνων δόμων
ἀναφυγὰς κακῶν καὶ κτεάνων τριβᾶς
ὑπὸ δγοῖν μιαστόροιν,
δυσοίμου τύχας.

ἔμολε δ' ᾧ μέλει κρυφαδίου μάχας 945

937 δίκουτ λέων Stanley. **938** ἔλακε M, corr. Pauw (from schol.). ⏑ . ἔλαχε H Herm., ἔλασε δ' εἰ τὸ πᾶν Hamb., ἔλαχε δὴ τὸ πᾶν Schütz. **939** πυθοχρήστας M (see Append. to v. 22). πυθόχρηστοι Butler, πυθοχρήστοις (-ταις Verrall, cf. 68 n.) Heimsoeth. It is possible that πυθόχρηστοι was erroneously assimilated to a supposed fem. plur. φυγάς; but ⏑ .—I had suspected φυγάς and thought of πυθόχρηστοι τίτας or

sqq.) they glutted themselves with blood; as the lions are attacked and slain by the herdsmen, so these have been slain by the natural defender of the house. [The 'double lion' of course slew both Agam. and Cassandra, but no reference to that fact is conveyed by διπλοῦς, which describes the λέων, not its victims.]—The word λέων implies no compliment: *Ag.* 223 λέοντ' ἄναλκιν, Eur. *Med.* 1342 θαυμαστὸν, οὐ γυναῖκα, τῆς Τυρσηνίδος | Σκύλακα ἔχουσαν ἀγριωτέραν φύσιν, *ibid.* 1358, *Tr.* 1554 ἥκω κλύων τὰ δεινὰ καὶ δραστήρια | θηρὸς λεόντοιν.—Aeschylus no doubt has in mind a notion (which appears to have been traditional) of lions hunting in couples. Cf. Hom. *Il.* 10. 297 βάν (sc. Diomede and Odysseus) ῥ' ἴμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν | δμῶας φόνον, ἀμφὶς ἀρηρεκέας, 18. 579 σμερδαλέω δὲ λέοντε δύω πρωΐ τοῖο βόεσσιν | ταῦρον ἐρύγμηλον ἕλον. So Eur. *Or.* 1400 ἦλθον ἐς ἄγραν...λέοντε Ἕλλανες δύο διδύμω (Orestes and Pylades). The last passage has led some editors (with the schol.) to understand διπλοῦς λέων here also of Agam. and his friend. But, apart from the fact that Pylades is not recognised in Aesch. as taking any part in the deed (cf. the words 'into the house of the Agamnon came a double lion, a double lion' would but very awkwardly express the thought that the lion came to Agamemnon.

genitive. From Troy the scene shifts to the house of the conqueror Agam. himself.—**διπλοῦς λέων** is not strictly 'two lions,' but 'a lion in double shape,' an apt description of the relations and joint action of Clyt. and Aeg.—**διπλοῦς Ἄρης**: a deed of death which slew the two at once. Cf. *P. V.* 886 θηλυκτόνῳ | Ἄρει δαμέντων, Soph. *Aj.* 252 λιθόλευστον Ἄρη ('slaying by stoning'). In Pind. *P.* 11. 36 χρονίῳ σὺν Ἄρει | πέφνεν τε μητέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς the exact sense seems to be 'by the help of Ares, though late to come.'

938 **ἔλασε δ' κ.τ.λ.** The true reading is revealed in two scholia (usually written as one), viz. (1) ἤλασε δὲ εἰς τὸ τέλος τοῦ δρόμου, ὅ ἐστιν, ἤνυσε τὸν ἀγῶνα, (2) ἀφίκετο, φησίν, εἰς τὸ τέλος τοῦ ἀγῶνος. The unfamiliar unaugmented verb led to some uncertainty in the tradition and was supplanted by ἔλακε, which was suggested (cf. 35 n.) by the reference to the oracle in the context (πυθοχρήστας, &c.). Klausen's 'satis omnino *rem dicendo exhibuit*, iisque argumentis, quorum rationem ab oraculo doctus est' is both weak and obscure, and, moreover, makes ἔλακε simply = *dixit*. Verrall ingeniously construes ἔλακε δ' 'ἐς τὸ πᾶν,' *i.e.* "cried 'To the uttermost' (or 'No quarter')," and this might be [illegible] ted but for (*a*) the [illegible] scholia, (*b*) the [illegible] expression ἐλαύ- itself and more with ὡρμημένος.

a twofold deed of death. Yea, the exile who asked sped justly forth by counsel sent of heaven, hath he career and stayed at nought.

Oh, raise the cheer, for that our master's house hath its bane and the wasting of its wealth by an unclean gu For grievous was its state.

On him who loveth stealthy fight comes crafty retr

πυθοχρήστας σφαγὰς (contained accus. with ὡρμημένος), but the text is not w point. ⏑ . **940** εὐφραδαῖσιν M, corr. Hermann. **942** ἀναφυγᾷ He ἀναφυγαῖς conj. Paley. ⏑ . ἀναφυγὰς Stanley.—τριβὰς M, corr. Stanley. editors place a comma after τριβᾶς, with no stop at μιαστόροιν, so that τύχας upon ὑπό; but the text is neater and it is harsh to separate the prep. from the noun. **943** δοιοῖν M, δυοῖν Guelf. **945** ᾧ μέλει Auratus. ⏑ . κρυ

—**ἔλασε...ἐς τὸ πᾶν**: lit. 'drove to all lengths,' *i.e.* he did not shrink from punishing to the bitter end. Cf. Hdt. 5. 50 τότε μὲν ἐς τοσοῦτον ἤλασαν, 2. 124 ἐς πᾶσαν κακότητα ἐλάσαι, Tyrt. 7. 10 ἀμφοτέρων ἐς κόρον ἠλάσατε, Eur. *El.* 1110 ὡς μᾶλλον ἢ χρῆν ἤλασ' εἰς ὀργὴν πόσει, Soph. *El.* 614 ἆρά σοι δοκεῖ | χωρεῖν ἂν εἰς πᾶν ἔργον; Ar. *Lys.* 543 ἐθέλω δ' ἐπὶ πᾶν ἰέναι. It should be noted that ἔλασε and ὡρμημένος (q.v.) belong to the same metaphor.

939 sq. **πυθοχρήστας.** See crit. n. If the form is correct we may very well assume that while πυθόχρηστος is passive (ὁ ὑπὸ Πυθοῦς χρησθείς schol., cf. 900), πυθοχρήστης is active (ὁ χρώμενος ἐν Πυθοῖ Kl.). πυθόχρηστος φυγάς ought to mean one 'made an exile by command of the oracle' (Plut. *Mor.* 163 B πυθόχρηστον τῆς ἀποικίας ἡγεμόνα), and an active form may be chosen or invented to avoid ambiguity. In any case the word emphasizes justification, as do φυγάς, θεόθεν, εὖ.—**φυγάς** at first sight appears somewhat irrelevant. But the thought is 'the wronged and helpless exile, who turned for advice to the Pythian God.'—εὖ (= δικαίως, cf. 782 n.) by its position is closely connected in thought with θεόθεν: 'by divine—therefore right—admonitions.'—**φραδαῖσιν**: cf. Eur. *Phoen.* 666 φραδαῖσι Ἑλλάδος and Hesych. φραδαῖσι· βουλαῖς. The lack of an epithet is only apparent, since θεόθεν...φραδαῖσιν = θείαις φρ.—**ὡρμημένος**: cf. Soph. *El.* 69 ἔρχομαι | δίκῃ καθαρτὴς πρὸς θεῶν ὡρμημένος. The oracle has 'started' Orestes upon his course to the goal of utter vengeance.

941 sq. **ἐπολολύξατ'... ἀναφυγὰς.** The accus. is cognate or 'contained of the burden of the song) as with ὑμνεῖν, βοᾶν τι.—The ὀλολυγμός is perly the cry of women. See note 385 sq. and add Xen. *An.* 4. 3. ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἐλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες Poll. 1. 28. The restriction, however, not constant. Cf. Ar. *Eq.* 616 νῦν ἀξιον πᾶσίν ἐστιν ἐπολολύξαι, *Pax.* 97.—With the double gen. **δόμων ἀναφυγὰ κακῶν** cf. 182 sq. (n.).—**κτεάνων τριβᾶς** cf. 137, 972, Soph. *El.* 1290 πατρῴας κτῆσιν Αἴγισθος δόμων | ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην. Similarly Hom. *Od.* 2. 265 τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 1. 248 τρύχουσι δὲ οἶκον, Critias 2. 14 ἐπεισπίπτει δ' οἰκοτριβὴς δαπάνη.—**ὑπὸ**: since κτ. τριβᾶς = κτ. κατατριβομένων.

944 **δυσοίμου τύχας**: in apposition to the gen. κακῶν καὶ κτεάνων τριβᾶς.—**δυσοίμου**· δυσπορεύτου schol. (δύσοιμος· δύσοδος Hesych.). Such fortune forms a hard road for the house to travel. Cf. Eur. *Med.* 645 τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' | οἰκτροτάτων ἀχέων. Blomfield's derivation from οἶμη or οἶμος (in the sense of οἶμος ἀοιδῆς), while more recondite, is less imaginative.

945 sq. **ἔμολε δ' ᾧ μέλει κ.τ.λ.** When compared with 934 sq., the almost identical form of this sentence and its antistrophic position make it practically certain that the meaning also is homologous, and therefore that we must construe τούτῳ, ᾧ μέλει κρ. μ., ἔμολε ποινά, the dat. being of disadvantage. The schol. says τῷ Αἰγίσθῳ ἔμολεν ἡ ποινὴ τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα, but even th[illegible] mediate application is [illegible] as much

δολιόφρων ποινά·
ἔθιγε δ' ἐν μάχᾳ χερὸς ἐτήτυμος
Διὸς κόρα—Δίκαν δέ νιν
προσαγορεύομεν
βροτοὶ τυχόντες καλῶς— 950
ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον.
ἀντ. α'. <ἐπολολύξατ' ὦ κ.τ.λ.>

στρ. β'. τάπερ ὁ Λοξίας ὁ Παρνάσσιος

M. ϕ. **946** Some critics have suspected ποινά ('Ἑρμᾶς H. L. Ahrens, from a notion that ᾧ μέλει refers to that deity, δαίμων Weckl.). **947** δὲ μάχᾳ M, corr. Abresch. The corruption arose from δεμμαχαι. δὴ μάχᾳ Porson.—δορὸς for χερὸς Hartung, misunderstanding the schol.—ἐτητύμως Scaliger, to the detriment of the

and the pres. μέλει (as well as the masc. ᾧ) is generic, the whole sentence being gnomic: 'To him who loves stealthy fight punishment comes with craft and guile.' In a more formal shape we might have had τῷ δολίῳ μαχομένῳ δολιόφρων ποινὴ ἔρχεται.—[Others take ᾧ μέλει (1) of Orestes ('he achieved his crafty vengeance'). But the pres. is wrong, the analogy to the strophe is lost, so is the point of δολιόφρων, and the expression is scarcely complimentary to Orestes: (2) of Hermes δόλιος ('Hermes came in the shape of crafty vengeance'). But this requires rather a far search, and Hermes cannot with any naturalness be identified with ποινά.]—ᾧ μέλει: one who 'makes it his business': cf. Plat. *Leges*. 835 κ ἑορταὶ καὶ χοροὶ πᾶσι μέλουσι διὰ βίου.—*κρυφαδίου. Though possibly κρυπταδίου of M is allowable (even without giving to Πριαμίδαις the epic lengthening of the first syllable), it is extremely unlikely that, while in twenty-three places in the strophae (as distinct from the ephymnia) the paeon ⏑ – – – is found, in this alone a choriambus should take its place. The substitution of the common κρυπτάδιος for the unfamiliar κρυφάδιος was natural to a copyist, although the latter is correctly formed. Cf. ἀμφάδιος, διχθάδιος, μινυθάδιος, ἐνωπάδιος &c.—δολιόφρων: the poet feels constrained to insist that this feature of the vengeance is justified by the *lex talionis*. Cf. 273. 554 sq., 887.

947 sq. ἔθιγε δ' κ.τ.λ. The [illegible] may still be gnomic [illegible] of ἔθιγε...χερὸς is correctly given by the schol. ἐφήψατο τοῦ ξίφους, *i.e.* 'helped (or guided) his hand.' Cf. Eur. *El.* 1225 ἐγὼ δ' ἐπενεκέλευσά σοι ξίφους τ' ἐφαψάμαν ἅμα with *Ag.* 668 οἴακος θιγών.—ἐτήτυμος Διὸς κόρα. Lit. 'daughter of Zeus in very truth,' *i.e.* acting with truth to her name as daughter of the supreme God who favours the right. She is *called* the daughter of Zeus (*S. c. T.* 649 εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν, Hes. *Theog.* 901, Eur. *fr.* 151 τὴν τοι Δίκην λέγουσι παῖδ' εἶναι Διός, *Med.* 764 ὦ Ζεῦ Δίκη τε Ζηνὸς) and she has *proved* herself such, in both her conduct and her power (Soph. *El.* 476 Δίκα δίκαια φερομένα χειροῖν κράτη).—ἐτήτυμος: Soph. *Trach.* 1064 ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς, Aesch. *Eum.* 536 δυσσεβίας μὲν ὕβρις | τέκος ὡς ἐτόμως, Ap. Rhod. 3. 402 εἰ γὰρ ἐτήτυμον ἔστε θεῶν γένος. Similarly Ἐτεοβουτάδαι, Ἐτεόκρητες.

948 sqq. Δίκαν δέ νιν κ.τ.λ.: *i.e.* mortals, recognising the existence of a divinity who protects the right, have called her Δίκη, and the name, however it came to be given, is happily applied, for she is daughter to Zeus. In other words Δί-κα is a fitting name for Διὸς κόρα (Wecklein). This fancy must be judged by ancient etymological standards, according to which λόχνος, for example, is derived from λύειν and νύχος. Cf. schol. to *P. V.* 577 ἴστατι· πορείᾳ, παρὰ τὸ ἴεναι, to *Pers.* 679 ἁμαρτία· ὁμοῦ ἡρμοσμένα, to *Suppl.* 195 ἀγωνίων [illegible] νίας οὐκ ἐχόντων). Plato explains σοφιστήν (ὥσπερ [illegible] ἐπιστήμας τὸν τῶν σοφῶν ἐπιστήμονα) [illegible] τυχόντες καλῶς: cf. *Ag.*

She who in very truth is daughter of Zeus ('Justi
call her, and hit the mark)—guided his hand in ba
wrath to the death against her foes.
<Oh, raise the cheer, &c.>

Parnassian Loxias, in his great shrine of cav

sense. ϕ. **951** πνέουσ' ἐπ' Schütz. ϕ. πνέουσαν ἐχθροῖς (wit
thesis) Auratus.—Schneider first perceived that the ephymnium rec
line. **952** sqq. Conjectures are very numerous and often very r
text. See Weckl. Append. p. 247. Several editors accept τάπερ fr
the paeon is obviously preferable and τάπερ is the key-stone to the sen

690 γλῶσσαν ἐν τύχᾳ νέμων and context. The early Greek mind assumed that the true names of Gods (and, indeed, of things in general) would be significant and self-explaining, and that these were the names used among the Gods themselves (Plat. *Crat.* 391 D δῆλον...ὅτι οἵ γε θεοὶ αὐτὰ καλοῦσι πρὸς ὀρθότητα ἅπερ ἐστὶ φύσει ὀνόματα). In the actual speech of mortals most of the names of things and many of the names of deities are ἄσημα and appear arbitrary. Hence (originally) such Homeric expressions as *Il.* 14. 291 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν, 20. 74 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον (although in other cases, as Leaf points out on *Il.* 1. 403, another explanation must be sought). Cf. Plat. *Phaedr.* 252 B τὸν δ' ἥτοι θνητοὶ μὲν Ἔρωτα καλοῦσι πτηνόν, | ἀθάνατοι δὲ Πτέρωτα (with an apology for the false quantity). Mortals could not be sure of the true name even of Zeus (*Ag.* 170 Ζεύς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, | τοῦτό νιν προσεννέπω, Servius on Verg. *Aen.* 4. 577). Plato (*Crat.* 400 D) is representing opinion wider than his own in saying περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅττα ποτὲ αὐτοὶ ἑαυτοὺς καλοῦσι· δῆλον γὰρ ὅτι ἐκεῖνοί γε τἀληθῆ καλοῦσι. Nevertheless even the name given by mortals sometimes possesses an apt significance and seems therefore to be either a shrewd guess or else a revelation. Cf. Eur. *fr.* 781. 11 ὦ καλλιφεγγὲς Ἥλι', ὥς μ' ἀπώλεσας | καὶ τόνδ'. Ἀπόλλων δ' ἐν βροτοῖς ὀρθῶς καλῇ, | ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων (*al.* Ἀπόλλω...καλεῖ).

952 ὀλέθριον πνέουσ' κ.τ.λ. Lit. 'breathing death-bringing wrath in the case of his enemies.' Cf. *Suppl.* 1005 πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυκον φέρει, *Ag.* 1481 τὸν αἰεὶ φέρουσ' ἐν ἀμῖν | Μοῖρ' ἀτέλευτον ὕπνον, Soph. *Aj.* [illegible] σιν ὑβριστής, 1315 ἐν ἐμοὶ [illegible] *Aen.* 2. 541 *Talis in hoste* [illegible] Ov. *Am.* 1. 7. 34 *saevus in hos* [illegible] ...κότον does not describe spirit in which Diké acts; that which she inspires in Cf. 33 (n.).—ὀλέθριον is emph anger does not stop short of ὄλ

952 sqq. The metre of the lines of the strophe is certain, strophe being manifestly so far s is only necessary to pronounce [illegible] σιος with anaptyxis (or as a 'lent *i.e.* Παρανάσσιος. In etymolo probably often in pronunciati word would be popularly treated [illegible] pounded of παρά and νῆσος. (In 11 M actually wrote παρανησοῦ un same influences which would affec nunciation.) For the rest of the st (as well as of the antistr.) critical jecture is inevitable and can only pr on the usual principles. It is fairly dent that some accident must have bef a page of the archetype and left the exceptionally difficult to read.

τάπερ ὁ Λοξίας...*ἄναν ἐποίχει 'Justice sees to the accomplishment that which Apollo bade.' For the lat clause of *e.g.* ἅπερ Λ. ἐπωρθίαξεν, ταῦ ἀνύεται (ἡ Δίκη) there is substituted (τοῦ τῶν) ἄναν ἐποίχεται.

952 sq. ὁ Λοξίας ὁ Παρνάσσιος The repeated article and the descriptive addition emphasize the high authority of the behest.—ὁ Παρνάσσιος: cf. Soph. *O. T.* 463 ὅστις' ἀ θεσπιέπεια Δελφὶς εἶπε πέτρα. Of all oracular seats Delphi is most authoritative and true. Cf. *S. c. T.* 731 Ἀπόλλωνος...τρὶς εἰπόντος ἐν | μεσομφάλοις Πυθικοῖς χρηστηρίοις, Eur. *Or.* 329 τρίποδος ἄπο φάτιν, ἣν ὁ Φοίβος | ἔλαχεν ἔλαχε, δεξάμενος ἀνὰ δάπεδον | ἱε-

[redacted]

μέγαν ἔχων μυχὸν χθονὸς ἐπωρθίαξ-
εν ἀδόλως δόλι, ἐν χρόνοις
θεῖσ' ἄν<αν> ἐποίχεται. 955
κρατεῖ τᾷ<δέ> πως τὸ θεῖον, παραὶ τὸ μὴ
ὑπουργεῖν <κακὰ> κακοῖς,
ἴσον δ' οὐρανοῦχον ἀρχὰν σέβειν.
πάρα τε φῶς ἰδεῖν μέγα τ' ἀφῃρέθην
ψάλιον οἰκέων· 960
ἄνα γε μάν, δόμοι· πολὺν ἄγαν χρόνον

most editors. See 561. **953** sq. ἐπ' ὀχθει ἄξεν M, corr. Meineke. ♄. The augment is not indispensable (ἐπορθίαξεν Rossbach). ἐπ' ὀχθῃ Bothe (but with extensive alterations to buttress it), ἐπ' ὀμφαλῷ Schütz, with which Wecklein combines θρίαξεν (=ἐμαντεύσατο), κλάγξεν Oberdick. Portus gave ᾤσεν for ἄξεν. **954** sq. δολίας (though δολίαν is implied in schol.) | βλαπτομέναν ἐν χρόνοις | θεῖσαν ἐποίχεται M, which I have emended, regarding βλαπτομέναν as a gloss. ♄.—M indicates the correct division of the lines, since (with the gloss omitted) we get -εν ἀδόλως δόλι' ἐν χρόνοις | κ.τ.λ., with which compare the antistrophic line as recorded in M.—δολίαν Victorius.—From Hermann's χρονισθεῖσαν Bothe read ἐγχρονισθεῖσαν. Hence βλάβαν ἐγχρονισθεῖσαν ἐποίχεται H. L. Ahrens. The usual meaning of the pass. participle

φαλοι λέγονται μυχοί.—μέγαν...μυχόν: 802 sq. (n.), *Eum.* 39, 180 &c.—ἐπωρθίαξεν. See note on v. 270 (ἐξορθιάζων). The so-called 'Doric' ξ is proved by the metre for *Suppl.* 38 σφετεριξάμενοι and belongs to lyric language (Pind. *O.* 6. 93 κατεφάμιξεν, *P.* 2. 84 ὀνύμαξε, *N.* 2. 19 ἐκόμιξαν &c. In *Ag.* 686 f gives ὠνόμαξεν, but the imperf. is idiomatic with this word and f is not to be trusted, as γεμίξων at *ibid.* v. 450 shews). It is as erroneous to substitute the normal Attic form here as it would be in Soph. *Aj.* 390 (ὀλέσσαι), *Phil.* 1163 (πέλασσον).

954 sq. ἀδόλως δόλι'. See crit. n. The words belong to ἐπωρθίαξεν. Apollo 'without guile commanded deeds of guile,' *i.e.* though he commanded δόλος he practised none upon Orestes. When Or. undertook the dangers of the vengeance, his adviser did not fail him. Cf. 268 οὔτοι προδώσει Λοξίου μεγασθενὴς | χρησμός and context, *Eum.* 64 οὔτοι προδώσω· διὰ τέλους δέ σοι φύλαξ κ.τ.λ., *ibid.* 84, 579 sqq. ἀδόλως perhaps glances at the name *H. F.* 1059 φέρε πρὸς οὖς βάλω), but is often obscured. Thus in *S. c. T.* 259 οὐδ' ἀπ' Ἰσμηνὸν λέγω (Abresch) is surely right for Ἰσμηνοῦ of M and in *Ag.* 1599 ἀπὸ σφαγὴν ἐρῶν (Auratus) for σφαγῆς. Such uses are remains from the time when the prep. was an independent adverb, and it is a mistake to regard them as simply resolutions of the compound verb. Thus ἀπ' Ἰσμηνὸν λέγω needs no warrant in the shape of ἀπολέγω Ἰσμηνόν, the sense being 'nor do I count Ismenos out (of the matter).' Here the substitution of χρόνοις (M) was equally natural. For the expression cf. Dem. *Aristoc.* 651 χρόνους ἐμποιήσαντες, *Phorm.* 944 οὐχ ἵν' ἐκκρούοντες χρόνους ἐμποιῶμεν, *De F. Leg.* 392 οὐδὲ ἐποίησαν χρόνον οὐδένα, Thuc. 3. 38 χρόνου διατριβὴν ἐμποιησάντων.—[The word βλαπτομέναν (*impeditam, retardatam*, cf. 587 n., Hom. *Od.* 1. 195 τόν γε θεοὶ βλάπτουσι κελεύθου) is an early gloss which has worked its way into the text (see Appendix).]—With the sense cf. Eur. *fr.* 223 Δίκα τοι Δίκα χρόνιος, ἀλλ' ὁμῶς ἦλθεν κ.τ.λ., *fr.* 800 ὡς πᾶν (auck), κἂν βραδύνωσιν χρόνῳ, σῖγα καὶ βραδεῖ ποδὶ | στεί-<ἄν>αν ἐποίχεται: like ἔργον (Hom. *Od.* 1. 358 &c.). The is Aeschylean: *S. c. T.* 700 ὧν ἄνη τις. Cf. Alcm. *fr.* 29. ἕλοι. The thought corresponds

delivered loud his hests and without guile urged guile
she, after long tarrying, works their fulfilment. Henc
methinks, that Godhead holds mastery, in that it lenc
wicked no help to wickedness. Hence is it right to rev
the rule of heaven.

Lo, the light is come, and I am rid of the heavy curl
curbed the housefolk. Up, up, ye halls! Too long a

would be *inveteratam* (*e.g.* ἐγχρονισθὲν νόσημα Plat. *Gorg.* 480 A), but th claimed here might be defended by [Plat.] *Ep.* 362 A.—ἐν χρόνοις θεῖος ἀνὴρ Boi **956** κρατεῖται πως M. I take -ται to represent τᾷ-. The loss of -δε was du pronunciation of κρατειταιδε as κρατεῖ τε δέ, which would cause the omis the apparently superfluous particle.—κρατεῖται δ' ἔπος τὸ θεῖον Herm., κρατε Portus, κρατεῖ τε πως Grotius. Those who retain κρατεῖται mostly omit παρά— serious step.—παρὰ M. Both metre and sense are satisfied by παραὶ. ♄. have added <κακά>. **958** ἄξιον δ' M, which I correct. ♄. θέμις δ' Hei πρέπον δ' Dind., ἁκμὰ δ' Franz. With different antistrophe ἄξια δ' ἄξιον Bothe. **959** πάρα τὸ φῶς Turneb., from 970. ♄.—μέγαν τ' ἀφηρέ μέγα Stanley, but his ἀφῃρέθη is less good. ♄. μέγαλ' ἀφῃρέθη ψάλια δωμάτων **960** οἴκων M, corr. Sidgwick. οἰκετῶν Franz. **961** ἀναγεμὰν M, ἄνα

to that of τελεσφόρος Δίκη and the final achievement is opposed to the delay—an end at last.

956 sq. κρατεῖ τᾷ <δέ> κ.τ.λ. See crit. n. Lit. 'Now in this way, methinks, doth deity hold mastery—by reason of not helping the wicked with wickedness—and (for this reason, methinks,) it is right to revere the rule of heaven.' Cf. Eur. *fr.* 577 ἐγὼ μέν, εὖτ' ἂν τοὺς κακοὺς ὁρῶ βροτῶν | πίπτοντας, εἶναι φημι δαιμόνων γένος.—κρατεῖ: not simply 'holds rule,' but blending with this the sense κρεῖσσόν ἐστι (than mortals). Cf. Plat. *Rep.* 338 D—339 A for κρατεῖν as the verb to κρείττων, *Phileb.* 11 E κρατεῖ δὲ ὁ τῆς ἡδονῆς βίος.—πως (which replaces που after an adv. of manner) qualifies an otherwise dogmatic or too comprehensive statement.—παραὶ τὸ μὴ κ.τ.λ. For the causal παρά cf. 402 (n.) and add Dem. *Phil.* 1. 11 οὐδὲ γὰρ οὗτοι παρὰ τὴν αὑτοῦ ῥώμην τοσοῦτον ἐπηύξηται ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν, Xen. *Hipp.* 1. 5 πολλοῖς ἤδη ἡ σωτηρία παρὰ τοῦτο ἐγένετο.—ἴσον. That ἄξιον is a gloss has been generally held, but the words hitherto suggested (see crit. n.) hardly seem to call for such interpretation, whereas ἴσον (*aequum, iustum, par est*) might easily be misunderstood.—οὐρανοῦχον ἀρχάν: 'a rule from heaven' (='lords in heaven'), as distinguished from an ἀρχὴ πόλεως or νόμων. Earthly ἀρχαί are corruptible; the celestial is not.

959 sq. πάρα τε φῶς ἰδεῖν: cf. Soph. *Aj.* 706 ἔλυσεν αὐτὸν ἄχος ἀπ' ὀ Ἄρης | νῦν...πάρα λευκὸν εὐάμερον φάος.—*Inf.* 970 M has παρὰ τὸ How readily discrepancy may oc the result of mere miscopying i illustrated by several places in tl of the repeated chorus in *Eum.* 7 (=811 sqq.). Cf. *ibid.* 848 wit On the whole it is more probabl error should be committed in the place, where it was supposed th sentence was complete and theref had no place. Otherwise it is h choose; for, whereas τε is good ferentiating the metaphors in φῶ ψάλιον, τὸ is no less good in the sens light (which we prayed for)' viz. 80 862.—μέγα: 'heavy,' 'overpow Cf. *Ag.* 137 στόμιον μέγα Τροίας.

ἀφῃρέθην is better than the conj ἀφῃρέθη. The Chorus rejoices for it sake: cf. 821 ἀμὸν ἀμὸν κέρδος 77 sqq.—οἰκέων (Sidgwick). The is not merely epic. Cf. Soph. *O. T* οἰκεύς τις (dial.) and a law of Solo Lys. *Thesmin.* 1 § 117 (=10 § 19).

961 sq. ἄνα: Hom. *Il.* 18. 178 ἄνα, μηδ' ἔτι κείσο, Soph. *Aj.* 193 ἄνα ἐξ ἑδράνων.—γε μάν: either (1) ever,' adversative to a thought impli ψάλιον, viz. '(your spirit might well broken,) but up! &c.,' or (2) with particles separated, so that γε si strengthens the imperat. (or interjec which μήν accompanies. Cf. εὖ γε *Il.* 1. 302 εἰ δ' ἄγε μήν, πείρησαι.

χαμαιπετεῖς ἔκεισθ' αἰεί.

τάχα δὲ παντελὴς χρόνος ἀμείψεται
πρόθυρα δωμάτων, ὅταν ἀφ' ἑστίας
μύσος ἅπαν ἔλάσῃ καθαρ- 965
μοῖς ἀρᾶν λυτήριον.
τύχαι δ' εὐπροσωποκοῖται τὸ πᾶν
ἰδεῖν ἀκοῦσαί τ' ἐρομένοις
μέτοικοι δόμων πεσοῦνται πάλιν.
πάρα τε φῶς ἰδεῖν κ.τ.λ. 970

ΟΡΕΣΤΗΣ.

ἴδεσθε χώρας τὴν διπλῆν τυραννίδα

m, corr. Blomf. (unless ἄν', ἄγε μάν, is better. †).—δόμοις M, corr. Hermann. **962** χαμαιπετεῖσε κεῖσθ' M, corr. Schwenk. ἔκεισθε δή Meineke. **963** χαρὸς Elmsley, φόνος Naegelsbach, πρόμος Lafontaine. But the text is sound. †. **964** ἀμφ' M, with μ marked for deletion by m. **965** μῦσος M.—πᾶν M, corr. Herm.—ἐλάσει M with H superscript by m. ἐλαθῇ Kayser. πᾶν ἐλάσῃ μύσος Bamberger. **966** M writes καθαρμοῖς in one line. See crit. n. to 954 sq. καθαρμοῖσιν Herm., to suit his strophe.—ἅπαν ἐλατήριον M, which I emend. †. (ἀγᾶν would be less to the point.) ἀρᾶν ἐλατηρίοις Schütz (the subj. of ἐλάσῃ being

however, possible that we should write ἄν', ἄγε μάν.)—αἰεί: with χαμαιπετεῖς rather than with the verb.

963 sq. παντελὴς χρόνος: 'the consummated time,' until which the trouble of the house is fated to last. Strictly speaking, χρόνος is personified, as so often in Greek. Cf. *Eum.* 286 χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ, Pind. *N.* 4. 43 χρόνος ἔρχων πεπρωμένον τελέσει, *O.* 6. 163, Eur. *fr.* 303. 42 (χρόνου προβαίνοντος), *Bacch.* 889, Soph. *Trach.* 1169, *O. C.* 609 (ὁ παγκρατὴς χρόνος), 618, 1454, *El.* 179 (χρόνος γὰρ εὐμαρὴς θεός) &c. παντελὴς therefore combines the meanings 'fully told' (Soph. *El.* 1016 βωμοὶ...ἐσχάραι τε παντελεῖς) and 'all-accomplishing' (*S. c. T.* 111 Ζεῦ πάτερ παντελές).—ἀμείψεται: 'shall pass *into*' (the more common meaning when front doors are mentioned: cf. 569, Eur. *Alc.* 752 εἴσῆλθε [illegible] ἀμείψασθαι πύλας, Hdt. [illegible] εἰσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν | θεοὶ θυσίαν δέχωνται.—ἐλάσῃ καθαρμοῖς: *Eum.* 283 (μίασμα) καθαρμοῖς ἠλάθη χοιροκτόνοις, Soph. *O. T.* 98, Thuc. 1. 126 τὸ ἄγος ἐλαύνειν.—*ἀρᾶν: *Ag.* 1564 τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων; *ibid.* 1600 sq.—*λυτήριον: a substantive. Cf. *Eum.* 887 γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον, Eur. *Phoen.* 969 αὐτὸς...θνήσκειν ἑτοῖμος, πατρῴδος ἐκλυτήριον. The word is apparently adjectival in *Suppl.* 274 ἄκη τομαῖα καὶ λυτήρια (as in *Eum.* 648 μηχανὴ λυτήριος). M has ἐλατήριον, but without some qualifying epithet ἐλατήριον ἐλάσῃ is hardly tolerable.

967 sqq. τύχαι δ' εὐπροσωποκοῖται ...πεσοῦνται πάλιν. Lit. 'Fortunes shall (henceforth) fall the contrary way and lie with (nothing but) good face (upwards).' τοῦτο δὲ ἀπὸ τῶν κύβων μετήγαγεν (schol.). Metaphors from dice are frequent: cf. [illegible] δεσποτῶν γὰρ εὖ πεσόντα θή- [illegible] ἐξ βαλούσης τῆσδέ μοι φρυκ- [illegible] *Ion* 412 μεταπέσοι βελτίονα, [illegible] ἔτ' αὐτὸν ἄλλα βλήματ' ἐν [illegible] | πέσοιθ'· ὁ γὰρ θεὸς πάντ' πάλιν.—εὐπροσωποκοῦται, [illegible] εὐπροσωποκούσης: cf. παγκοί- [illegible] *Ant.* 804). Paley quotes Hes. *Opp.* 529). For the fem.

ye lay, for ever prostrate.

Soon will Time fulfilled pass through the portals, wl
cleansing rites the cure that ends the curse hath driven fr
hearth all its pollution. Then the face of the dice shall c
and there shall fall, to sojourn in our house, fortunes
aspect is all goodly to behold and for men who ask to he
Lo, the light is come, &c.

The scene is altered. ORESTES, *with attendants, appe*
standing by the bodies.]

OR. Behold this pair, the joint oppressors of the lar

δώματα), but the change of termination is improbable. καθαρμοὶ ἄτας [illegible] Stanley. **967** τύχα (with v. 966) εὐπροσώπῳ κοίτῳ | τὸ (made from τω[illegible] corr. (with accent εὐπροσωποῦνται) Scholefield. Schütz had given τύχαι ano τύχᾳ δ' εὐπροσωποκοίτῳ. For other conjectures see Wecklein. **968** θρεομένοις M, of which no sense can be made. I read τ' ἐρομένοις. †. θ' Stanley, πρευμενεῖς Paley. **969** μετοικοδόμων M, corr. Stanley. δόμων Schütz.—M writes πεσοῦνται πάλιν with the next verse. **970** παρὰ τὸ [illegible] 959.—That these four words indicated the ephymnium was seen by Sc **971** M has the παράγραφος.

in -της cf. Soph. *Trach.* 1125 τῆς πατροφόντου μητρός. The compound is practically only ὄνομα διπλοῦν, since εὐπρόσωπος had become a simple adj. (Soph. *Aj.* 1009). It stands in the same line with ἀκριτόφυρτος (*S. c. T.* 347), καταρίψοπλον (*ibid.* 302), εὐφιλόπαιδα (*Ag.* 722). Cf. also ἀκαμαντοχάρμης, ἀφαμαρτοεπής, &c. The sense is simply 'lying εὐπρόσωποι,' πρόσωπον being probably a current term for the 'face' of the dice, while κεῖσθαι = βεβλῆσθαι or πεπτωκέναι.

968 ἰδεῖν: after the adj.; cf. *Pers.* 389 ἡμέρα | πᾶσαν κατέσχε γαῖαν εὐφεγγὴς ἰδεῖν.—ἀκοῦσαί *τ' ἐρομένοις: 'and for those who ask (at a distance) to hear of.' Cf. Ap. Rhod. 4. 262 οὐδέ τί πω Δαναῶν ἱερὸν γένος ἦεν ἀκοῦσαι | πευθομένοις, *ibid.* 1565 νημερτὲς ἀνειρομένοισιν ἐνισπε.

969 μέτοικοι δόμων: with τύχαι, 'to dwell in the house with (its masters).'

971—1074 Exodos. Orestes is standing over the dead bodies (cf. *Ag.* 1378). The scene, real or imaginary (649 n.), is the room in which Aeg. and Clyt. were slain. There is no reason to call in (with the schol.) the aid of the ἐκκύκλημα (see Introd. p. xlv). During the interval occupied by the Chorus the corpses have been laid side by side (671), the robe in which Agam. was entangled has been produced (978), and attendants are holding it (cf. 981). Foreknowing t[illegible] of purification, Orestes has pro[illegible] suppliant's wand in readiness for [illegible]parture. This he takes up at v [illegible] Pylades probably stands by, and a [illegible] of Argives may be assumed t[illegible] gathered as κωφὰ πρόσωπα in t[illegible] scene, for which Aeschylus ha[illegible] makes a full stage (as in *Supp[illegible]* *Eum.*, *Pers.*).

It appears an entirely erroneous [illegible] the situation to suppose that the first [illegible] of Orestes is broken by approachin[illegible]ness. No more coherent deliver[illegible] the same length is to be found in [illegible]lus. It would be truer to say th[illegible] impressive utterance of bitter sco[illegible] loathing comes from a judgment [illegible] state of preternatural calm which p[illegible] a tempest. So far as it contains [illegible]ties they are merely of interpretati[illegible] (in a slight degree) of reading. S[illegible] Translation. We must, of course, [illegible] for dramatic pauses, whether fo[illegible] effect or to leave time for movemen[illegible] action. It is not till v. 1019 th[illegible] audience is made aware, by a con[illegible] of the speaker, of the impending [illegible] disturbance. Even then it is only [illegible] to come on, and Orestes is still quit[illegible] (1024) while he delivers the passag[illegible]ing at v. 1041. The poet has thus

ιάτων πορθήτορας.
θρόνοις τόθ' ἥμενοι
ς ἐπεικάσαι πάθη
ἐμμένει πιστώμασιν. 975
τον ἀθλίως πατρὶ
ὶ τάδ' εὐόρκως ἔχει.
ὧνδ' ἐπήκοοι κακῶν,
ν ἀθλίῳ πατρί,

ntaine, σύνοι Grotefend, ὁμόνοι Naber. ϕ.—
tes φίλοι τε, καὶ νῦν, ὡς ἐπεικάσαι, πάθη κ.τ.λ.
a makes the alteration to δὲ (Abresch) un-

πάντα καθαίρων | ὠλεκόμαν ὁ τάλας· καὶ νῦν κ.τ.λ. Jebb (*Aj. l.c.*) refers to the Platonic ἀεὶ μὲν...ἀτὰρ καὶ νῦν (*Prot.* 335 D), ἀεὶ μὲν...ἀτὰρ οὖν καὶ τότε (*Rep.* 367 E, where see the present editor's note). Many commentators find the reply to μὲν in τε (for which see Bury Append. A to *Isthmian Odes* of Pindar). Of this combination Aesch. offers one dubious instance, viz. *S. c. T.* 907 ἐρξάτην πολλὰ μὲν πολίταις (M, πολίτας rec.) | ξένων τε πάντων στίχας (qu. πολλά τ' ἐν?). *Suppl.* 415 sq. is not in point. There is, however, obviously no balance between σεμνοὶ μὲν ἦσαν τότε and φίλοι τε καὶ νῦν. If the former line had contained φίλοι (or its equivalent), or the latter σεμνοί (or its equivalent) the case would have been different.

974 sq. καὶ νῦν: sc. (εἰσὶ) σεμνοὶ φίλοι τε, with grim humour in the former adj. In death they keep up their character for loyalty to each other in a haughty isolation.—ὡς ἐπεικάσαι κ.τ.λ. Lit. 'as their experiences are here for one to judge (by),' *i.e.* as one may judge, seeing what they have undergone. For the infin. cf. 611, 782. [The ordinary rendering 'as it is possible to judge their sufferings' obtains an inferior sense with a value of πάρεστιν rather weak for its position.]—ὅρκος τ' ἐμμένει κ.τ.λ.: 'yes, and their oath stands by its [illegible] is not merely co[illegible] exegetical of the l[illegible]

976 ξυνώμοσά[illegible] M has ξυνώμοσαν [illegible] possible to treat th[illegible] answered by καὶ [illegible] or to m[illegible] with μὲν [illegible] μὲν [illegible]

parricides and plunderers of substance! Stately and proud were they when they sat erewhile on thrones; dear friends, to boot; so they remain, as ye may judge from what hath here befallen them. Thus doth their oath stand loyal to its pledges. Together they swore in cruel sort death to my father, and together they swore to die. Faithfully kept is this oath too.

Again, behold—ye who hear the pleas in this dire cause—the engine for trammelling my ill-fated sire, for pinioning his

necessary. For the rest see Comment.—πάθει Thiersch. **976** ξυνώμοσαν μὲν M, which I have corrected from the scholia. ϕ. The error arose from the close similarity of compendia. γὰρ Burgard. Verrall rejects the line.—ἀθλίῳ Portus, ἄθλιον Schütz, αἰσχιστον Todt. ϕ. **978** δ' αὐτὸ Blomfield.

Hipp. 316, *Med.* 676, 1129, *Ion* 520, though none of these lend much support to a rhetorical question such as the present would be). The scholia, however, contain two indications of another and better reading. (1) A note here says ξυνώμοσαν θάνατον τῷ πατρί. Of this the purpose is inconceivable, if it does not warn the reader against construing in some other way. But no other way is possible with the words as they stand in M, whereas with μοι some error might arise. (2) At v. 985 is found the schol. ἡ μοι ἀντωνυμία τὴν οἰκειότητα δηλοῖ. But the μοι of that line manifestly calls for no such feeble comment, and the note is evidently misplaced (cf. 122). After μοι had disappeared from the text in the present verse the copier of the schol. sought and found it elsewhere.—ἀθλίως. For the sense of the adv. see 433 (n.) and cf. Eur. *Tro.* 1173 κρατὸς ὥς σ' ἔκειρεν ἀθλίως | τείχη πατρῴα, Luc. *Merc. Cond.* 17 ὑπὸ τῇ κλίνῃ ἀθλίως ἐρρίψεται.

977 καὶ τάδ' κ.τ.λ.: 'these oaths also are truly kept,' as well as the other (975). The pair as τύραννοι, had taken an oath of 'haughty fidelity' to each other. They had also, as against Agam., taken an oath to slay him and, if necessary, die together.—[The rendering 'even this (latter, viz. the oath καὶ ξυθανεῖσθαι) is faithfully kept' would require τόδ'.]

978 ἴδεσθε δ' αὖτε ('and, here again, see') looks back to v. 971 ἴδεσθε...τὴν διπλῆν τυραννίδα.—τῶνδ' ἐπήκοοι κακῶν: 'in taking cognizance (Coningt.) of these troubles,' *i.e.* in judging of this vengeance and its justification. With τῶνδ'...κακῶν in a judicial sense cf. 872 ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν | εἶναι and context; and, with ἐπήκοοι, *Eum.* 735 δίκης γενέσθαι τῆσδ' ἐπήκοοι μένω, *Ag.* 1420 ἐπήκοοι δ' ἐμῶν | ἔργων δικαστὴς τραχὺς εἶ.—The remark is addressed to all the company present, including the gathered Argives.

979 τὸ μηχάνημα: 'that (abominable) contrivance,' viz. the entangling πέπλος. See Appendix to v. 489.—The production in court and execration of the inanimate accessories to a murder belong to Athenian law. See *Dict. Ant.* ἀψύχων δίκη and Jebb on Soph. *El.* 484 οὐ γὰρ ἀμναστεῖ...ἁ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς.—The terms in which the robe is here and elsewhere described make it highly improbable that it was simply long and heavy. It is a 'wrapper' (982), a 'snare' (996), a 'net'; it entraps the hands and feet (980, 998); it is a wicked and cunning thing, fit for a φηλήτης ἀνήρ to use in his assassinations (999 sqq.). When the attendants stand round it and hold it up its abominable nature (989) is revealed. This language surely implies something more devilish than a πέπλος of the ordinary make and distinguished from others only by its size. The schol. on Eur. *Or.* 23 indeed says ἡ γὰρ Κλυταιμήστρα χιτῶνα ὕφανεν οὔτε ταῖς χερσὶν οὔτε τῇ κεφαλῇ ἔκδυσιν ἔχοντα, but that account is manifestly inadequate, even if it is intelligible. The continual mention of a net, and the use here of πέδας and ξυνωρίδα, rather shew that the robe was so contrived that it could be tightened round the hands and feet by some arrangement of running cords.—δεσμὸν ἀθλίῳ πατρί. For the dat. cf. *Pers.* 1023 ΧΟ. τί λέγεις σεσωμένον; ΞΕ. θησαυρὸν βελέεσσιν, Eur. *I. T.* 388 τὰ Ταντάλου θεοῖσιν ἑστιάματα, Thuc. 6. 18 ἡ Νικίου τῶν λόγων...διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους. See Kühner-Gerth[2] § 424. 3.

[redacted]

ποδοῖν ξυνωρίδα. 980
κύκλῳ παρασταδὸν
δείξαθ', ὡς ἴδῃ πατήρ,
ἀντ' ἐποπτεύων τάδε
ὸς ἔργα τῆς ἐμῆς,
ντυς ἐν δίκῃ ποτέ, 985
ον ἐνδίκως μόρον
ν γὰρ οὐ ψέγω μόρον·
ς, ὡς νόμου, δίκην·
ὗτ' ἐμήσατο στύγος,

981 αὐτὸ Auratus. ♦. αὐτοί Verrall. ὁτῳ Heimsoeth.—φόνον Rhode (to avoid **987** λέγω of schol. is probably either a a corrupted text. ♦.—If μόρον presents

The special application to a garment, however (as with *segestre*), is derivative, the original sense being simply a 'wrapper' or 'cover-all,' serving much the same purpose as a tarpaulin or *sac* for the protection of wares. The addition of ἀνδρὸς here shews that in the time of Aesch. the use in reference to a person was only κατὰ μεταφοράν (cf. *Ag.* 1077 ἀνδρὸς σφαγεῖον and notes to vv. 32—36). The πέπλοι is thus a στέγαστρον put to a strange use (cf. 490).—[Conington's explanation of στέγαστρον as = στεγανὸν δίκτυον (*Ag.* 370), with an implied opposition of ἀνδρὸς to θηρός, cannot be substantiated.]—πατήρ. The ascription of this title amounts to a plea: the sympathies of Helios should naturally go with Agamemnon.

983 ὁ πάντ' ἐποπτεύων τάδε: (1) 'he who beholdeth all things here' (in this world). Cf. Hom. *Il.* 3. 276 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, | Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,... | ὑμεῖς μάρτυροι ἔστε, *Od.* 11. 109, *P. V.* 91 τὸν πανόπτην κύκλον Ἡλίου, *fr.* 192, Soph. *O. C.* 869 ὁ πάντα λεύσσων Ἥλιος, *El.* 825 sq. Less well (2) 'who beholdeth all these deeds,' *i.e.* all the

arms and shackling his feet together. Open it out; stand round about and shew it—the thing to wrap a man in! Let the Father—not mine, but he whose eye sees all things on this earth, the Sun—behold the unholy work,—my mother's! Then in due time, when I am tried, may he be there to witness, that 'twas but right and nature for me to pursue this slaying—this of my mother; for of Aegisthus' slaying I reck nought, since 'tis the adulterer's punishment he hath, as by the law allowed. But she who contrived this hateful thing against a husband, by

some difficulty, it would be easy to suggest either οὐ ψέγω μέρος or Αἰγίσθου γὰρ οὐ ψέγω (sc. μόρον), μόνον | ἔχει γὰρ κ.τ.λ. In the latter case μόρον may have been supplied over ψέγω and then have ousted μόνον. **988** νόμος Portus. ♦. αἰσχυντῆρος ἐκνόμου Canter. **989** M has γ in marg., though the motive is not obvious. Perhaps a reader missed the construction, which the schol. also thinks it

Orestes' special champion. The identification of the deities (on occasion) is practically certain for Aeschylus, as it is entirely certain for Euripides (*fr.* 781 ὦ καλλιφεγγὲς Ἥλι', ὥς μ' ἀπώλεσας | καὶ τόνδ'· Ἀπόλλων δ' ἐν βροτοῖς ὀρθῶς καλῇ). See note to *Suppl.* 186 (= 218 Weckl.), where are cited *S. c. T.* 844 τὰν ἀστιβῆ Ἀπόλλωμι, τὰν ἀνάλιον, *Ag.* 513 νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φαος amplified in the next line by θπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ. Eratosth. *Catast.* 24 p. 140 says of Orpheus τὸν Ἥλιον μέγιστον τῶν θεῶν ἐνόμιζεν εἶναι, ὃν καὶ Ἀπόλλωνα προσηγόρευσεν and then refers to the story in the *Bassarides* of Aeschylus. In *Eum.* 579 Apollo answers the present appeal (καὶ μαρτυρήσων ἦλθον).—For the initial dactyl see 215 (n.).—ἄναγνα...ἔργα: visible in the diabolical shape of the πέπλοι, the bloodstains and the sword-gash.

986 sq. ἐγώ: *i.e.* that it was naturally *my* place, her son though I was.—τὸν μητρός: either (1) 'I mean my mother's,' since this alone calls for justification (Paley), or (2) 'Yea, though a mother's' —and then, remembering that there was another—'for, as for Aegisthus &c.'—Αἰγίσθου γὰρ οὐ ψέγω μόρον: 'for the slaying of an *Aegisthus* I have nothing to say against.' οὐ ψέγω (like οὐ μέμφομαι, *Eum.* 599) was a (probably colloquial) litotes = ἐπαινῶ, στέργω ('I am quite satisfied with it'). Cf. Thuc. 5. 86 ἡ μὲν ἐπιείκεια τοῦ διδάσκειν καθ' ἡσυχίαν ἀλλήλους οὐ ψέγεται (= ἐπαινεῖται), τὰ δὲ τοῦ πολέμου παρόντα ἤδη κ.τ.λ. The slaying of the mother, though inevitable, was a thing to be regretted; that of Aeg. caused no feeling but satisfaction.—[An alteration to λέγω (Turnebus from schol.) is against the probabilities, which are all in favour of a corruption the other way.]

988 ἔχει...δίκην: Eur. *Bacch.* 1327 σὸς δ' ἔχει δίκην | παῖς παιδός, and in the same sense Hdt. 1. 115 εἰ δ ἔλαβε τὴν δίκην.—αἰσχυντῆρος...δίκην: cf. the law *ap.* Dem. *Aristocr.* 637 which acquits ἄν τις ἀποκτείνῃ τινὰ...ἐπὶ δόμαρτι ἢ ἐπὶ μητρὶ ἢ ἐπ' ἀδελφῇ ἢ ἐπὶ θυγατρί, Lys. *de caed. Erat.* 88 31 sq., Xen. *Hier.* 3. 5 μόνους γοῦν τοὺς μοιχοὺς νομίζουσι πολλαὶ τῶν πόλεων νηποινὶ ἀποκτεῖνειν.—ὡς νόμου: sc. (δίκην) οὖσαν. Lit. 'the penalty of an adulterer, as (if it were that) of the law.' Cf. *Ag.* 1381 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, | περιστιχίζω, *Eum.* 631 τοξοις ἑκηβόλοισιν, ὥστ' Ἀμαζόνος, Soph. *Trach.* 767 προσπτύσσεται πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος, | χιτών.

989—994 ἥτις δ' κ.τ.λ. Orestes is led naturally into this digression while contrasting the crime and punishment of Aeg. with those of Clytaemnestra. At v. 995 he returns to the robe. On the stage this would all be made clear by the action.

989 sq. ἀνδρὶ and τοῦτ' are both emphatic: 'who could devise a horror like *that* against her *husband*.'—The sentiment is the same as in *Eum.* 217 εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος | ὅρκου 'στὶ μείζων. Children are *pignora* of love. —ἤνεγκ' ὑπὸ ζώνην. The accus. and the tense determine the meaning, viz. 'conceived.' The gen. with the same tense would = 'bore.' For the form of expression cf. *Eum.* 610 πῶς γάρ σ' ἐθρέψεν ἐντός, ὦ μιαιφόνε, | ζώνης: Eur. *Hec.* 762 τοῦτόν ποτ' ἔτεκον κάφαρον ζώνης ὕπο.

ἐξ οὗ τέκνων ἤνεγχ' ὑπὸ ζώνην βάρος 990
φίλον τέως, νῦν δ' ἐχθρόν, ὡς φαίνει, κακόν,
τί σοι δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφυ,
σήπειν θιγοῦσ' ἂν ἄλλον οὐ δεδηγμένον,
τόλμης ἕκατι κἀνδίκου φρονήματος;
τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν; 995
ἄγρευμα θηρός; ἢ νεκροῦ ποδένδυτον
δροίτης κατασκήνωμα; δίκτυον μὲν οὖν·

necessary to explain.—ἤνεγ γ' Pauw. **990** ἐκ σοῦ M, corr. Robortello.—τέκνων ἦν ἔχῃ m (with ῃ in marg.), corr. Victorius. **992** ἢ σοι Meineke. (οὐ σοι would be easiest for the sense.)—μύραινά τ' ἤτ' M (with γ over the former τ by m), corr. Herm. ⸸. μύραιν' ἄρ' εἴτ' Dind. **993** θίγουσαν M, corr. Robortello. θιγοῦσα μᾶλλον Blomf., θιγοῦσ' ἀνοῦλον Portus, θιγοῦσ' ὀμαυλον Weil, θιγοῦσα μοῦνον

991 φίλον τέως: in grammar with βάρος, though in point of sense τέκνων βάρος is now thought of as simply = τέκνα. Cf. *Ag.* 1417 φιλτάτην ἐμοὶ | ὠδῖν'.—φίλον: in the reciprocal sense, *i.e.* 'bound to you by the natural ties of φίλοι.'—ἐχθρόν...κακόν: 'a hostile bane,' κακόν being the noun.—ὡς φαίνει: 'as it (the said τέκνων βάρος) shews,' viz. in its actions. Cf. Thuc. 1. 21 ὁ πόλεμος οὗτος... δηλώσει...μείζων γεγενημένος, 4. 73 ἔδειξαν ἀνοῖμοι ὄντες, Soph. *Ant.* 471 δηλοῖ τὸ γένημ' ὠμὸν ἐξ ὠμοῦ πατρός. ['As *she* shews' (by her wounds and death) and (impers.) 'as things shew' are more remote.]

992 sqq. τί σοι δοκεῖ κ.τ.λ. Lit. 'What seems she to you? (Does it not seem) that, if she had been born a sea-snake or a viper, she would have been gangrening some other, though *un*bitten, with (but) a touch, so far as heartlessness and congenital temper go?' As Sidgwick points out (aptly quoting Plat. *Phaedr.* 234 c τί σοί φαίνεται ὁ λόγος; οὐχ ὑπερφυῶς εἰρῆσθαι;), Clyt. is subj. to δοκεῖ, and the construction in full is (εἴτε) μύραινα εἴτε ἔχιδνα ἔφυ, (δοκεῖ) σήπειν ἂν ἄλλον κ.τ.λ. Sidgwick, however, makes the words μύραινά γ'...φρονήματος an answer by Orestes himself, instead of a continuation of his question. For the omission of the first εἴτε cf. *Ag.* 1402 σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, | ὁμοῖον. With the tone of the passage in general cf. *Ag.* 1231 τί νιν καλοῦσα δυσφιλὲς σου | διασπαράξει· πλευμόνων δ' ἀνθάψεται Ταρτησσία μύραινα (with Blaydes' note).—σήπειν θιγοῦσ' ἄν. Wordsworth (*ap.* Coningt.) cites Arist. περὶ θαυμασίων ἀκουσμάτων p. 845 ἐν Θεσσαλίᾳ φασὶ τὸν ἱερὸν καλούμενον ὄφιν πάντας ἀπολλύειν οὐ μόνον ἐὰν δάκῃ ἀλλὰ καὶ ἐὰν θίγῃ. The notion of the mortifying touch of the *muraena* probably arose from false reports of the electric properties of the conger.—σήπειν: imperf., corresponding to ἔσηπεν ἂν of habitual behaviour.—ἄλλον. As it is, she was a woman and killed Agamemnon. Had she been a sea-snake, she would have been killing someone else, and so venomous would she have been of her sort, that she would have killed by a mere touch. Hence the emphatic οὐ (instead of the possible μὴ), 'though *not* bitten.'—τόλμης: 'shameless cruelty.' Cf. 383 τλάμονι (n.).—ἕκατι = ἕνεκά γε. Cf. *Pers.* 340 πλήθουσ μὲν ἂν σάφ' ἴσθ' ἕκατι βάρβαρον | ναυσὶν κρατῆσαι.—κἀνδίκου is rightly explained by Verrall as 'natural,' *i.e.* according to the 'kind' or way of the creature. Cf. 329 (n.), 883 (n.).

995 νιν: sc. τὸν πέπλον, to which he returns, as his gesture and attitude would shew.—κἂν τύχω κ.τ.λ.: 'even if I find the most gracious term.'—εὐστομῶν = εὐφημῶν: cf. Ar. *Nub.* 833 εὐστόμει | καὶ μηδὲν εἴπῃς φλαῦρον.

996 sqq. ἄγρευμα θηρός; Cf. *Ag.* 1102 τί τόδε φαίνεται; | ἢ δίκτυόν τί γ' Ἅιδου; 1381 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, ποικίλοις ἀγρεύμασιν.—After (as also after κατασκήνωμα, οὖν and εἴποις) there is a the speaker muses in search erm. It is perhaps also to

whom she had conceived and borne beneath her g
weight of children—once kind, but now, as needs no
unkind and dire—what think ye of her? Is it not that
been born sea-snake or viper, she would with but
have gangrened some other whom she had not bitten,
lessness and temper of her kind can do such work?
What shall I name it, be I never so fair-spoken? S
a wild beast? Or the covering of a dead man in h
wrapped round his feet? Nay, rather, 'tis a net. Yo

Martin, θιγοῦσ' ἂν μᾶλλον ἢ Paley. ⸸. **994** κἀδίκου Turnebus, κάκ
Ahrens. Verrall rightly retains the text. ⸸. **995—1002** We
transposes these lines to follow 1011. ⸸. **995** καὶ τύχω (Portus)
sense. **996** νεκρῷ Pauw, νεβροῦ Wecklein. ⸸. Weckl. thinks t
ἀμήχανον τέχνημα καὶ δυσέκλυτον followed here. **997** m writes ν
δροίτης. Later Greek spelling vacillates through identity of pronunciation.

be supposed that with each pause he turns the πέπλος about in such a way as to shew the aptness of the comparison. The Greek mind notoriously loved εἰκασίαι and Aesch., like Shakspere, knew that poignant grief often indulges in a grim play of fancy.

ἢ νεκροῦ...κατασκήνωμα; The expression is difficult, and perhaps not precisely explicable with our limited knowledge of the details of Greek obsequies. The key to the interpretation appears, however, to lie in the double meaning of δροίτης. In *Ag.* 1540 ἀργυροτοίχου | δροίτης κατέχοντα χαμεύνην the reference is to the bath in which Agam. was slain, and the word has the same sense in *Eum.* 636 δροίτῃ περῶντι λουτρά. But we have authority from three sources for the meaning 'coffin,' viz. *Et. Mag.* δροίτη: Παρθένιος δὲ τὴν σορὸν καὶ Αἰσχύλος, Eust. on *Od.* 12. p. 1726 πύελοι ἢ λάρναξ τοῖς τεθνεῶσιν and the schol. here παραπέτασμα δρους (*i.e.* σοροῦ Stanley). In case it might be suspected that our schol. is simply inventing this explanation to suit the present place, it should be observed that on *Eum.* 636, where there is no such temptation, he explains δροίτῃ by πύελῳ, τῇ ὡς σορῷ αὐτῷ γενομένῃ, an expression which would rather imply that 'coffin' was the more common meaning of the two. Commentators have been too sceptical on this point. A double meaning which is familiar in πύελος is surely no less possible with δροίτη, and the trough-like coffin (πύελος, ληνός) is practically identical in shape with the bath (Rich, *Dict. Ant.* arca 3).

In one sense then δροίτης κα is the 'curtain of a bath' (cf. δροίτῃ περῶντι λουτρὰ...φᾶρο νωσεν), in another the 'cove coffin' (or 'pall'). Orestes p both, and intends his words t interpretations, (1) 'a dead m pall,' (2) 'a dead man's bath-c which will *make* a dead m bather). The former is the sur ing naturally introduced by ν latter is conveyed by the whole by knowledge of the circumst by the tone of the speaker, w significantly upon the ambigu —In ποδένδυτον the double i (1) 'wrapped round the feet o in its coffin,' (2) 'wrapped r entangling) the feet of Agan bath' (cf. 998).—In point of co it is possible to join νεκροῦ π (27 n.). 'enwrapping a dead m Otherwise δροίτης-κατασκήνωμα treated as one term dependent (cf. 182 n.).

997 sq. δίκτυον μὲν οὖν: πεῖν αὐτὸ δεῖ, to be supplied fr προσείπω; He answers his own 'Nay, net it is.' To place a οὖν and govern δίκτυον by the ἂν εἴποις is less effective. μὲν h to do with the coming δ'.—ἄρκυ 5. 27 δίκτυα μὲν τὰ ἐν τοῖ καὶ ἰσοπέδοις τεινόμενα, ἐνόδια ταῖς ὁδοῖς· αἱ δὲ ἄρκυς το ἐλάττους εἰσὶ τοῖς μεγέθεσι, κεκ ἐοικασι κατὰ τὸ σχῆμα εἰς ὀξ γουσαι. Cf. Xen. *Cyn.* 2. 5. audience would be alive to suc

ἄρκυν δ' ἂν εἴποις καὶ ποδιστῆρας πέπλους.
τοιοῦτον ἂν κτήσαιτο φηλήτης ἀνήρ,
ξένων ἀπαιόλημα, κἀργυροστερῆ 1000
βίον νομίζων, τῷδέ τ' ἂν δολώματι
πολλοὺς ἀναιρῶν πολλὰ θερμαίνοι φρενί.
τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ
γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις.

ΧΟ. αἰαῖ <αἰαῖ> μελέων ἔργων· 1005
στυγερῷ θανάτῳ διεπράχθης.
ἔ ἔ,
μίμνοντι δὲ καὶ πάθος ἀνθεῖ.

on *Od.* 12. p. 1726. **998** ἄρκυν τ' Herm.—ἐμποδιστῆρας Thiersch.—πέδας for πέπλους Well. ♯. **999** τοιοῦτο μὲν M, corr. Turneb. τοιοῦτό γ' ἂν Schütz.—φιλήτης M, corr. Scaliger. ♯. **1001** νομίζω M, corr. Turneb.—νομίζων τῷδέ τ' ἂν Wellauer (τῷδέ γ' ἂν Bamberger). **1002** ἂν αἱρῶν Bamberger, plausibly.—

tions. Aeschylus names also the ἀμφίβληστρον (490), κάλυμμα (492 n.), στεγανὸν δίκτυ ν (*Ag.* 370), γάγγαμον (*Ag.* 373).—ποδιστῆρας. A παρὰ προσδοκίαν for ποδήρεις. The schol. τοὺς πλέον τῶν ποδῶν καθήκοντας is plainly wrong, but it shews that Aesch. was justified in supposing that ποδήρεις would inevitably be suggested. The robe 'hobbled' Agam. (cf. ποδίζω, ἐμποδίζω, ποδίστρα).—πέπλους. The sing. would have been expected, but ποδιστῆρες was probably a term normally used only in the plur. for (a set of) hobbles. To this the adaptation of the previous sing. πέπλος is made all the easier by the common use of the comprehensive plur. πέπλοι for 'dress' (of a single person).

999 τοιοῦτον: probably masc. (viz. πέπλον).—φηλήτης ἀνήρ: *Hymn. Merc.* 66 ὀρμαίνων δόλον αἰνὸν ἐνὶ φρεσίν, οἷά τε φῶτες | φηλῆται διέπουσι μελαίνης νυκτὸς ἐν ὥρῃ, Soph. *fr.* 847 ὅρκοι γὰρ οὐδεὶς ἀνδρὶ φηλήτῃ βαρύς. The spelling φιλήτης (M) is a regular variant (*e.g.* in Soph. *l.c.*) and has the support of the later gram-

ticularly to those who entice strangers to become their guests and then murder them (cf. the conduct of Lityerses, *Sosith. fr.* 2 Nauck). In the time of Aesch. they were so called from their deceit (*φηλεῖν = φηλοῦν), but at a later date (as Con. suggests) a popular etymology was from φιλεῖν. This would easily occur when, first, the form φῖλήτης was created by itacism and, second, the expiratory accent overcame the tonic, annulled the old quantities, and produced a pronunciation φῖλήτης. Meanwhile the verb (*Ag.* 497 ἐφήλωσεν φρένας) ran no such risk and the proper form is retained. Phot. φηλοῦν· ἀπατᾶν.

1000 sq. ξένων: 'guests,' not simply 'strangers.' The pretended host would act as Clyt. did when welcoming Agam. home.—ἀπαιόλημα: cf. Ar. *Nub.* 728 ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς | κἀπαιόλημ', Aesch. *fr.* 186 τέθνηκεν αἰσχρῶς χρημάτων ἀπαιόλῃ, Hesych. ἀπαιόλη· ἀπάτη, ἀποστέρησις· Αἰσχύλος Περραιβίοις, Eur. *Ion* 549.—In construction the word is in apposition with φηλήτης ἀνήρ: [illegible]α, κρότημα, ἄλημα, παικάλημα *vp.* 15 (n.). Conington compares οἰκόρων δήλημα, χωρίτης δράκων. oin ἀπαιόλημα νομίζων, but that uld rather be expressed by ἀπαιόλησιν.]—κἀργυροστερῆ βίον : cf. Eur. *fr.* 87 τοὺς νομίζοντας Pind. *I.* 2. 38 ἱππότροφίαν νομίζει: more direct and forcible than

say 'twas hunter's toils, or robes with 'trappings for th
Just such a thing some cheating rogue might get, on
tricks strangers and follows the robber's trade. Aye, wi
knavish thing he might put many a man away, and lay n
guilt upon his fevered mind.

May such a woman never share house of mine. Soonc
heaven ordain that I shall perish childless.

CHO. Alack! Alack! for the cruel work! Dire w
death that ended thee! Yea, wait its time to blossor
suffering follows deed.

πολλά θ' ὁρμαίνοι Heath, θέρμ' ἄνοι Dind. (θέρμ' αἰνοῖ would have been n φρένα Lobeck. But the text is sound. ♯. **1004** πρόσθ' M, corr. T ἐκ δόμων conj. Weckl. ♯. **1005** The person-sign is missing. αἰ αἰ αἰαῖ Dindorf. **1006** διεπράχθη Heimsoeth. διεπράχθησαν Musgr **1007** μίμνον δέ τι Hartung.

τοιῷδε or τοιούτῳ: 'yes, with this cunning thing.'

1002 πολλὰ θερμαίνοι φρενί: lit. 'would make hot many thoughts *for* his heart,' *i.e.* 'would lay many sins upon his guilty conscience.' For this use of θερμός, θερμαίνειν, cf. 271 (n.) and the quotations on 605, particularly *S. c. T.* 590 ναύταισι θερμοῖς καὶ πανουργίᾳ τινί, *Eum.* 563, Ar. *Plut.* 415, Juv. 1. 167.

1003 sq. τοιάδ': such a wife. There has been a pause at φρενί, and Orestes turns from the πέπλοι towards the body of Clytaemnestra, its contriver. For the sentiment cf. Eur. *Andr.* 237 ὁ νοῦς ὁ σός μοι μὴ ξυνοικοίη, γύναι ('one disposed like you').—μή. For the position cf. *Eum.* 915 οὐκ ἀνέξομαι τὸ μὴ οὐ | τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν, *Ag.* 1353 φροιμιάζονται γὰρ ὡς | τυραννίδος σημεῖα πράσσοντες πόλει.—πρόσθεν: 'rather' (= πάρος, *citius*). Cf. 366, Soph. *O. T.* 831 ἀλλ' ἐκ βροτῶν | βαίην ἀφαντος πρόσθεν ἢ τοιανδ' ἰδεῖν | κηλῖδα.—ἐκ θεῶν: 'by dispensation of the Gods.' Cf. *S. c. T.* 23 καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ, Eur. *Heracl.* 794 πράξας ἐκ θεῶν κάλλιστα δή.—ἄπαις: the melancholy alternative to marriage. Cf. Hes. *Theog.* 603 sqq. and reversely Eur. *I. T.* 697 δνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἄπαις δόμοις | πατρῷοις οὐμὸν ἐξαλειφθείη ποτ' ἂν and *sup.* 501 sqq.

1005—1007 αἰαῖ αἰαῖ κ.τ.λ. Among conflicting interpretations of this passage more attention has been paid to its individual words than to its natural purpose. The function of the Chorus, which has encouraged Orestes an in his deed, is now to hearten justifying it (cf. 1042 sqq., 10 sq.). In the antistrophe (1016 consoles him with the reflectio has not been specially singled calamity. Here it declares, as a upon the exhibition of the cruel μ that such a wicked murder must i have been followed by its pun and that he has only been its ins It would be not only inopport entirely out of character, for th to warn him that he must now suffer for his action. His ow has led up to no such warning. ἔδρασεν ἢ οὐκ ἔδρασεν; points t being the 'doer' on whom the to fall. The words μελέων ἔργω ing the long invective against t νημα, naturally refer to those 'cru in which it had played a part; upon *these* ἔργα that punishme follow. We may therefore re view that μελέων ἔργων refers t of Orestes and πάθος to his own in return. Perhaps this notio hardly have arisen except for pers. διεπράχθης, which it is possible to refer to Agamemnon full the mind of the Chorus may horrible fate), and which must be addressed to Clytaemnestra (being ignored, as by Orestes in The full sense, however, is 'Ah such cruel deeds! With a dread wert thou (Clyt.) slain—alas! was to be so, for) if one waits

Or. Deeds? Did she them or not? Nay, this robe bears me witness, by its dye from Aegisthus' sword. Yes, 'tis a blood-spurt that joins with time to ruin many a dipping of the damasked stuff.

Now do I speak his praises; now do I bewail him, when here in presence I address this web that slew my sire.

I grieve, 'tis true, for deeds and punishment—yea, all the sort of it; for from a victory like this I win pollutions none need envy.

Cho. No mortal wight may traverse a scatheless life in antistrophe.

δ' Herm., weakening the force of the repetition.—μόρον Blomf. **1013** I have punctuated the line so as to attach it to the preceding, instead of to the following, verse. ϕ. **1014** κλάω μὲν Herwerden. ϕ. Wecklein suspects that a verse beginning with ἀλγῶ δὲ has been lost after this. But ϕ. **1015** ἔχον Stanley. **1016** M has no sign of the speaker.—ἀσινῆ has been made from

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ΥΛΟΥ

τε; μαρτυρεῖ δέ μοι
ν Αἰγίσθου ξίφος.
χρόνῳ ξυμβάλλεται 1010
ουσα τοῦ ποικίλματος.
ὴν ἀποιμώζω παρὼν
μα προσφωνῶν τόδε.
ὶ πάθος γένος τε πᾶν
χων μιάσματα. 1015

βίοτον

ν M (in the 2nd place), corr. Turneb. the facts. ϕ. **1010** κικὶς M, corr. n. τῷ χρόνῳ Herwerden.—ξυμβάλεται M, αὐτὸν Herm. ϕ. αὖτ' ἀναιρῶ Bothe.—νῦν

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robe bears evidence to the crime by the 'dye' upon itself, which is a βαφή of blood; it cannot prove anything concerning the state of Aegisthus' sword. For the same reason we must not render '*that* the sword of Aeg. dyed it.' The instrument is simply taken for granted.—The sword of Aeg. was used by Clyt., not by Aeg. himself: see Appendix to v. 489.

1010 sq. φόνου: emphatic: 'Aye, it is the spurting of *blood* which joins with time in destroying so many dyeings of the brocade,' *i.e.* the fading of the colours is not due merely to time; it is as much due to bloodstains. We must suppose that while speaking Orestes deliberately examines and points out the marks.—κικὶς is chosen as applicable both to blood and to the murex-dye. Cf. *Ag.* 950 πορφύρας ἑσάργυρον | κηκῖδα παγκαίνιστον, εἱμάτων βαφάς.—ξυμβάλλεται: 'contributes'; Eur. *Med.* 284 ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος.—πολλὰς βαφάς: 'many dippings (in the dye).' The costlier stuffs, in order to ensure a longer freshness of colour, were dipped several times. Cf. δίβαφα (*lanae bis murice tinctae*), τρίβαφα. Paley quotes Mart. 2. 29. 3 *quaeque Tyron totiens epotavere lacernae.*

render by *ipsum* (*i.e.* the victim, as opposed to the ὕφασμα). The sense is '*Νυν* do I speak my praise of him; *νυν* do I lament him,' the person meant being obvious. Orestes is performing a duty now, which he could not perform at the proper time. Cf. 8 οὐ γὰρ παρὼν ᾤμωξα σόν, πάτερ, μόρον (n.).—αἰνῶ: with reference, not to a formal *laudatio* after the Roman manner in public funerals, but to the encomia over the dead which were uttered during the lament or 'keening.' Cf. *Ag.* 1547 τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ | σὺν δακρύοις ἱάπτων | ἀληθείᾳ φρενῶν πονήσει; *supr.* 320 γόος εὐκλεής (n.).—παρὼν is explained by the following clause with θ'; 'in presence, that is, when addressing this web that slew my sire.' For the punctuation see crit. n. and, for the participial clause with τε ending the sentence, *supr.* 217 (n.).—ὕφασμα: with allusion to a spider's web. Cf. *Ag.* 1493 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'.

1014 ἀλγῶ μὲν ἔργα κ.τ.λ. The words follow a pause.—If we call μὲν *solitarium* and say that it is equivalent to γε (as in οἶμαι μέν, οὑτωσὶ μὲν ἀκοῦσαι, ἐγὼ μὲν οὐκ οἶδα and the like), it is none the less to be explained as created by an antithesis or qualification which the speaker had in mind, even though he does not immediately express it. The sense (cf. 930 sqq.) is 'I grieve, it is true, (but there was no other course).' Sidgwick points out that the antithetical clause actually comes in 1024 sq.—ἀλγῶ ...ἔργα. Ah accus. (other than of respect) is rare in the case of nouns. Yet cf. Eur. *fr.* 46 τὸ δὲ κοινὸν ἄχος | μετρίως ἀλγεῖν σοφία μελετᾷ. (Soph. *Aj.* 790 πρᾶξιν ἣν ἤλγησ' ἐγώ is somewhat easier.) The accus. stands on the same ground as that with θαρρῶ, ἄχθομαι, ἐκπλήσσομαι, χαίρω, ἥδομαι, γηθῶ, and takes the place of a prose dat. (Kühner-Gerth², pp. 298 sq.).—ἔργα καὶ πάθος: those of Clyt., not of himself. He still refers to vv. 1005—1007.—γένος τε πᾶν. As Verrall observes, this accus. cannot follow ἀλγῶ in the sense 'I grieve for all the race.' He therefore renders 'and all the sort,' *i.e.* 'and all the like of it.' The expression is comprehensive and probably colloquial. Herodotus or Plato would perhaps have said καὶ πάντα τὰ τούτων ἐχόμενα.

1015 ἄζηλα...μιάσματα. A victory should bring ἄθλα and ζῆλος (or ζηλωτὰ ἄθλα). But this brings only pity and pollution.—ἄζηλα: a meiosis. Cf. *P. V.* 31 ἀτερπῆ...πέτραν, Soph. *Trach.* 745 ἄζηλον...ἔργον, *Aj.* 776 ἀστεργῆ θεὰς | ἐκτήσατ' ὀργήν.—νίκης τῆσδ': 'a victory such as this.' The gen. is of the source or cause. Cf. *P. V.* 930 δυσπλάνοις Ἥρας ἀλατείαις, Eur. *Hec.* 700 πέσημα φοινίου δορός.

1016 sqq. The Chorus seeks to prevent Orestes from taking too gloomy a view of the situation. Everyone must have his share of sorrow at some time or other. He is but undergoing his portion of the common lot, and stands in no unique position in divine disfavour. For the sentiment cf. *Ag.* 558 τίς δὲ πλὴν θεῶν | ἅπαντ' ἀπήμων τὸν δι' αἰῶνος

διὰ πάντ' <ἀγ>άτιμος ἀμείψει·
ἓ ἑ,
μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἥξει.

ΟΡ. ἀλλ', ὡς ἂν εἰδῆτ', οὐ τάδ' οἶδ' ὅπῃ τελεῖ
ὥσπερ ξὺν ἵπποις ἡνιοστρόφου δρόμου· 1020
ἐξωτέρω φέρουσι γὰρ νικώμενον
φρένες δύσαρκτοι· πρὸς δὲ καρδίᾳ φόβος
ᾄδειν ἑτοῖμος, ἦ δ' ὑπορχεῖσθαι κότῳ.
ἕως δ' ἔτ' ἔμφρων εἰμί, κηρύσσω φίλοις,

ἀσινεῖ. ἀσώῃ Weil. **1017** διὰ πάντ' ἄτιμος M, which I correct (though ἀρίτιμος may be suggested as a rather less likely alternative). ἔντιμος Bothe, ἰσότιμος Peile (in a peculiar sense), εὔθυμος Herm. διὰ παντὸς ἄτιμος Heath, but this yields the wrong meaning. ⸸. διὰ πάντ' ἀτίτης παραμείψει Heimsoeth. —ἀμείψεται M, corr. Erfurdt. The error would arise from ε (=αι) following (*i.e.* αμειψειαι). **1018** ἐτ M (with ζτ in marg.), ἔ ἑ (ε=ϵ) Klausen.—μοχθὸ. (ο made from ω) M, the rest being supplied by m in the shape σ' δ' ὁ μὲν αὐτίχ' ὃδ' ἥξε. The copyist evidently could not decipher his text, and the διορθωτής himself is not entirely successful. ἥξει is due to Turneb.—μόχθων Blomf., μοχθεῖ δ' ὁ μὲν αὐτίχ', ὁ δ' ἐξῆκε Hartung. **1019** The person-sign is wanting.—ἀλλοσᾶν εἰ δὴ τοῦτ' ἄρ οἶδ' ὅπῃ M. ἀλλ' ὡς ἂν Blomf., εἰδῆτ' Emperius. οὐ γὰρ οἶδ' Erfurdt, but ειδητουτ- of M is better explained by assuming

χρόνον; 1340 τίς ἂν <ἐξ>εύξαιτο βροτῶν ἀσινεῖ | δαίμονι φῦναι; Eur. *I. A.* 161 θνητῶν δ' ὄλβιος ἐς τέλος οὐδείς, | οὐδ' εὐδαίμων· | οὔπω γὰρ ἔφυ τις ἄλυπος, *fr.* 392 εἰ δ' ἄτερ πόνων | δοκεῖτ' ἔσεσθαι, μῶρος εἶ, θνητὸς γεγώς, Theogn. 441 οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος, Bacchyl. *fr.* 41 ὄλβιος δ' οὐδεὶς πάντα χρόνον (cf. *fr.* 50), &c.—μερόπων: in its later use as a noun; cf. *fr. mel. adesp.* 139. 1 Τύχα, μερόπων ἀρχά | καὶ τέρμα and the burlesque by Strato *ap.* Athen. 9. 382 c πόσους κέκληκας μέροπας ἐπὶ δεῖπνον; In Homer the word is always adjectival, with βροτοί or ἄνθρωποι (cf. *Suppl.* 94 μερόπεσσι λαοῖς). Whatever its derivation, Aesch. appears to have understood it of the weakness and pitiable condition of mortals (cf. δειλοῖσι βροτοῖσι, *mortalibus aegris*). —ἀσινῆ: passive; cf. *Eum.* 316 ἀσώῃ δ' αἰῶνα διοιχνεῖ.—διὰ πάντ'...ἀμείψει = διαμείψει πάντα (so schol.).—* <ἀγ>ἄτιμος. See crit. n. ἄτιμος (M), besides being unmetrical, cannot = ἀτιμώρητος (schol.), nor would that sense be appropriate. Neither can an active sense 'without making payment' be based on

actually found, is correctly formed; cf. ἀγάφθεγκτος (Pind.), ἀγάκλειτος (Soph.), ἀγάστονος (Aesch.), ἀγάρροος, and 'in exceeding honour' satisfies the context.—ὁ μὲν αὐτίχ': sc. πάρεστιν (or ἥκει). With the expression cf. Eur. *Andr.* 851 συμφοραὶ θεήλατοι | πᾶσιν βροτοῖσιν ἢ τόν' ἦλθον ἢ τότε.—ἥξει: 'will be there' (='is *sure* to come'). Cf. *Ag.* 266.

1019 sq. ἀλλ', ὡς ἂν εἰδῆτ', οὐ *τάδ' κ.τ.λ. The construction is οὐκ οἶδα ὅπῃ ἡν. δρόμου τάδε τελεῖ: lit. 'I know not in what manner of their running these things will end.' Verrall (although his reading and interpretation are different) rightly punctuates at δρόμου. For the rest it is not easy to decide between ἀλλ' οὐ γὰρ Erfurdt (*i.e.* ἀλλὰ γὰρ οὔ) and ἀλλ'...οὐ τάδ', except that the latter may better account for the prime corruption (τοῦ τ'). On the other hand the former is idiomatic, and ἀλλ' would be resumed with ἕως δ' in 1024 (Sidgwick).—ὡς ἂν εἰδῆτ': 'I would have you know'; see 438 (n.) and add Eur. *I. A.* 1426 ὡς οὖν ἂν εἰδῆς, *Ion* 35, *Andr.* 1253, *Rhes.* 420.—ὅπῃ: not = ἄπει, and hence δρόμου is verbal

all things richly favoured. Alas! Troubles must be one by-and-by.

OR. Ah—for ye must be told—'tis as though team beneath my rein, and know not how its cours For my restive wits are breaking from my hold an carry me afield, while at my heart terror is fain to si it dancing to an angry tune.

So, while in my senses still, I make appeal to loy

an original ειδητουταδ-. Other conjectures are εὖ γὰρ οἶδ' (Franz), ἀ τοῦτ' ἄρ' οἶδ' ὅποι (Blomf.), ἄλλοις ἀνείδη τοῦτ' ἄρ' οἶδ' τοῦτ' E. A. I. Ahrens, Verrall. **1019—1021** The punctuation agrees with that of Verrall. Others place a comma at τελεῖ and pun ἐξωτέρω· φέρουσι γὰρ κ.τ.λ. ⸸. **1020** (With the erroneous punctu conj. ἡνιοστροφῶ, Weidner ἡνιοστρόφοις. **1021** ἔξω τρέχω Weid Wellauer. **1023** ἕτοιμος M. See Kühner-Blass[3] 1. p. 326.- Abresch. The emendation (which involves no real change) is best su evident superiority. The accentuation is more probably that of ὅτ (=* ὅτ, ἢ δ' ἤ, καὶ ὅτ, καὶ ἤ) than of ὁ (=*so), ἡ.—κρότῳ Abresch. Schut transposition κότος | ᾄδειν ἑτοῖμος, ἦδ' ὑπορχ. φόβῳ. ⸸. **1024** ἕως

phor, not so much in ἡνιοστρόφου as in the coming δύσαρκτοι. In point of grammar they go with τελεῖ.

1021 sq. ἐξωτέρω φέρουσι: 'are beginning to carry me somewhat afield.' He is still sane as yet (1024). Cf. *P. V.* 909 ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργῳ (with a difference in the metaphor), *Ag.* 1244 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω, Eur. *Bacch.* 853 ἔξω δ' ἐλαύνων τοῦ φρονεῖν, Soph. *El.* 724 ἄστομοι | πῶλοι βίᾳ φέρουσιν, Xen. *Eq.* 3. 5 ἐκφέρειν, Verg. *Georg.* 1. 513 *Fertur equis auriga neque audit currus habenas, sup.* 79 (n.).—γάρ: for the position cf. *Ag.* 232 βροτοὺς θρασύνει γὰρ κ.τ.λ. and see Jebb on Soph. *Phil.* 1450.—δύσαρκτοι: *Pers.* 196 ἐν ἡνίαισί τ' εἶχον εὔαρκτον στόμα.

1022 sq. πρὸς δὲ καρδίᾳ κ.τ.λ. Fears sings at the heart and makes it dance, though resentfully, to the tune. The notion is apparently that of a corybantic state induced by a crooning song or spell (ἐπῳδή). Cf. Plat. *Ion* 536 B κατέχει ἐξ Ὁμήρου καὶ ἐπειδὰν μέν τις ἄλλου του ποιητοῦ ᾄδῃ, καθεύδει,...ἐπειδὰν δὲ τούτου τοῦ ποιητοῦ φθέγξηταί τις μέλος, εὐθὺς ἐγρήγορας καὶ ὀρχεῖταί σου ἡ ψυχή κ.τ.λ., *Ag.* 966 τίπτε μοι τόδ' ἐμπέδως | δεῖμα προστατήριον | καρδίας τερασκόπου ποτᾶται, | μαντιπολεῖ δ' ἀπέλευστος ἄμισθος ἀοιδὰ κ.τ.λ., *sup.* *166 ὀρχεῖται δὲ καρδία φόβῳ.—ἕτοιμος: 'eager' (446 n.).—ἦ. For this demonstr. cf. *S. c. T.* 17 ἦ γὰρ

νέους ἕρποντας εὐμενεῖ πέδ *Eum.* 7 δίδωσι δ' ἢ γενέθλιο and, for the accent, see χεῖσθαι: 'dance to its lead and the familiar use of ὑπ dat. (28 n.), *e.g.* ὑπ' αὐλοῦ —κότῳ: 'with wrath,' *i.* but helplessly, yielding to t 36 n.). The dat. is moda 2. 85 ὀργῇ οὖν ἀπέστελλον, 2. 21 ἴωμεν ῥώμῃ καὶ θ πολεμίοις and the common &c. There seems to be r Paley's assertion that 'by of excitement is occasio Verrall takes the dat. as the verb, 'to dance to his

1024 sqq. κηρύσσω φί my appeal to (all) friends' (my cause; 1038 sq.). Cf. πατρί. The verb at the sam a formal declaration of hi the law.—κτανεῖν τί φημι: 'Yes, I maintain....'—μητέ my mother,' the justificatio antithetic πατροκτόνον ('be my father'). The attitude compromising than in Eur δ' ἀνόσιός εἰμι μητέρα κτανών ἕτερον ὄνομα, τιμωρῶν πατρί a person *Ag.* 1645; cf. 15 (The expression is cumulat is not merely towards me a is a pollution to all the cou

κτανεῖν τέ φημι μητέρ' οὐκ ἄνευ δίκης, 1025
πατροκτόνον μίασμα καὶ θεῶν στύγος·
καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι
τὸν πυθόμαντιν Λοξίαν, χρήσαντ' ἐμοὶ
πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς
εἶναι, παρέντα δ'—οὐκ ἐρῶ τὴν ζημίαν· 1030
τόξῳ γὰρ οὔτις πημάτων προσίξεται.
καὶ νῦν ὁρᾶτέ μ', ὡς παρεσκευασμένος
ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι
μεσόμφαλόν θ' ἵδρυμα, Λοξίου πέδον,
πυρός τε φέγγος ἄφθιτον κεκλημένον, 1035
φεύγων τόδ' αἷμα κοινόν· οὐδ' ἐφέστιον

n a space which M had left blank. Cf. 1018. **1026** πατροκτόνων M, but ted. **1027** τῆσδ' ἐπιστηρίζομαι Hartung. **1029** πράξαντα Portus.

17 φίλτρα τόλμης τῆσδε κ.τ.λ. s the influence which drove me to rm deed I offer the highest warrant, .'—**φίλτρα**: more boldly still Pind. 68 ἄγε φίλτρον τόδ' Ἱππειον = χαλινὸν τόνδε).—**πλειστηρίζομαι.** the meaning can only be con- l, it can be approached with some of confidence. The derivation is λειστήρης, a word which is extant *Eum.* 766 εἰς ἅπαντα πλειστήρη ὁρκωμοτήσαι. In that place it is ιεν to join πλειστήρη χρόνον, but struction may very well be πλειστ- ωμοτήσαι εἰς ἅπαντα χρόνον and aning 'giving the pledges (or) of an oath.' If here πλειστηρί- πλειστήρη ποιοῦμαι, we obtain y the same sense for the adjective. ως καινῷωμαι in the MS, though nevertheless an attempt to repre- is meaning. The cognate verb ωάζω (or -άζομαι), which implies πλειστήρια (an ordinary formation d of price; cf. θρεπτήρια, σωτήρια), el from the lexicographers (Hesych., and Pollux (7. 14) in the sense πωλεῖν οὗ ὠνήσατο (Phot.) or else the highest bidder.' We have no Ar. *Eccl.* 1064 ἀλλ' ἐγγυητάς σοι καταστήσω δύο | ἀξιόχρεως). Here no greater 'bail' or 'surety' can be given than that great God of the chief oracular seat, whose title Or. gives with impressive fulness.

1028 sqq. **χρήσαντ'**: not = τὸν χρήσαντα, but 'in that he bade me.'—**ἐμοί**: 'me and none other.'—**εἶναι.** χρῆσαι is treated as a verb of commanding, and neither ἔσεσθαι nor ἂν εἶναι is required. In orat. rect. the oracle would say to Orestes ἴσθι or, of him, ἔστω. (See 143 λέγω φανῆναι with note.) Similarly after **παρέντα** (with its familiar change to accus. and infin. in place of dat. and infin.) the sentence would have proceeded with *e.g.* κακῶς ὀλέσθαι (not ἂν ὀλέσθαι).—[The subject of εἶναι might possibly be ταῦτ', but this is much less idiomatic.]—**οὐκ ἐρῶ τὴν ζημίαν**: an effective aposiopesis and dramatically necessary in order to avoid any repetition of the description *sup.* 270—295.

1031 τόξῳ γὰρ κ.τ.λ.: *Suppl.* 482 μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον. He who aims at a description will find his arrow fall short of the mark. The notion is the same as in Xen. *An.* 3. 3. 7 οἱ μάντεις ἢ ὃν ἐξιεῖν. Klausen quotes τὸν ἐκ τῆδε γλαφυρᾶς τεύσας κύλικα στέφει ε the opposite ex- ρεύσας (= ἐφικέσθαι . 9 τὰ ἄλλα λέγων Μέτρα).—**πημάτων**

say: It was with right I slew my mother, being my fathe murderess, an unclean thing and an abhorrence to the go And, for the spells that nerved me to such a deed, I of for full warrant Loxias, the seer of Pytho, and his oracle to n that, if I did this deed, I should be clear of blame, while I passed it by—I will not tell the penance, for no bolt can e be shot to reach such height of woe.

He assumes the suppliant token

And now, behold. Armed with this branch and wrea I will go suppliant to the shrine, mid-navel of the eart demesne of Loxias, and to the bright blaze famed 'Immortal,'—an exile from this shedding of kindred bloc

On the contrary παρέντι (1030) Turneb. But such variation is frequent with ve *iubendi* or *permittendi*. **1031** στόχῳ A. Ludwig.—ῥήματων Merkel.—ἐφιξε Schütz, προσθίξεται Meineke, without need. ⏑ . **1036** καινόν Stanley.—

προσίξεται. The gen. may be used with all verbs of aiming and of reaching or missing the aim. Cf. Soph. *Aj.* 154 τῶν γὰρ μεγάλων ψυχῶν ἱεὶς | οὐκ ἂν ἁμάρτοις, Eur. *Bacch.* 1019 θύρσοις ἵεσαν δι' αἰθέρος | Πενθέως, *El.* 612 τοῦδ' ἂν ἐξικοίμεθα. Kühner-Gerth², p. 351.

1032 sq. **καὶ νῦν κ.τ.λ.**, *i.e.* 'and, as he is responsible, I now betake myself to him.'

1033 τῷδε: taking it up as he speaks. —**θαλλῷ καὶ στέφει** = θαλλῷ ἐστεμμένῳ. The θαλλός was a κλάδος ἐλαίας (Hesych.) and the στέφος of white wool. Cf. *Eum.* 43 ἐλαίας θ' ὑψιγέννητον κλάδον, | λήνει μεγίστῳ σωφρόνως ἐστεμμένον. *Suppl.* 21 σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις, ἐριοστέπτοισι κλάδοισι, *ibid.* 197 λευκοστεφεῖς | ἱκετηρίας. ἀγάλματ' αἰδοῖον Διός, Soph. *O. T.* 3 ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι, Liv. 24. 30 *ramos olcae ac velamenta alia supplicum porrigentes.* There is no authority for supposing that suppliants wore a wreath upon their heads. See note to *Suppl.* 635 (= 664 Weckl.). The technical name for the ἱκτὴρ θαλλός (Eur. *Suppl.* 10) was ἱκετηρία (Hdt. 7. 141).—**προσίξομαι**: cf. προσίκτωρ (*Eum.* 444), ἀφίκτωρ, προστρόπαιος.

1034 μεσόμφαλον ... ἵδρυμα: 'the shrine of the mid-navel,' *i.e.* containing the ὀμφαλός which is the centre of the earth (Eur. *Ion* 223 ἅρ' ὄντως μέσον ὀμφαλὸν | γᾶς Φοίβου κατέχει δόμος; answered by στέμμασί γ' ἐνδυτόν· ἀμφὶ δὲ Γοργόνες, Strab. 9. p. 420, &c.). Cf. *S. c. T.* 733 μεσομφάλοις Πυθικοῖς χρηστηρίοις, Eur. *Or.* 331 μεσόμφαλοι ... μυχοί. The ὀμφαλός was a white stone (Paus. 10. 163) of a conical or oval shape (as shewn in vase-paintings, *e.g. ap.* B meister, *Denkmäler*, p. 1110) and w covered with fillets (τεταινιωμένος Str *l.c.*). That it was not situated in t oracular ἄδυτον itself is clear from *Eu* 39 sq. (where the priestess is only a proaching the πολυστεφὴς μυχός).—**Λοξί πέδον**: 'the (holy) ground (or demesn of Loxias.' Orestes finds comfort dwelling upon the special sanctity of t place of refuge. With the expression Eur. *I. T.* 972, *Andr.* 1085 Φοίβου πεδ

1035 φέγγος ἄφθιτον. Stanley quot Plut. *Num.* 9 τῇ Ἑλλάδος ὅπου π ἀσβεστόν ἐστιν, ὡς Πυθοῖ καὶ Ἀθήνησι οὐ παρθένοι, γυναῖκες δὲ πεπαυμέναι γάμ ἔχοισι τὴν ἐπιμέλειαν. *Mor.* p. 385 οὗ ἐπὶ τοῦ πυρὸς τοῦ ἀθανάτου τὸ καίεσθ μονον αὐτούς τῶν ξύλων ἐλάτην. Callin *Apoll.* 83 ἀεὶ δέ τοι ἄενον πῦρ, | οὐδέ πο χθιζὸν περιβόσκεται ἄνθρακα τέφρη.—**ἄφ θιτον κεκλημένον**: obviously not 'calle the undying,' but 'famed as the undying cf. Hom. *Il.* 11. 757 Ἀλεισίου ἔνθ κολώνη | κέκληται, Pind. *N.* 9. 41 ἔνθ Ῥέας πορον ἄνθρωποι καλέουσι, Soph. *O. T* 1452 ἔνθα κλῄζεται | οὐμὸς Κιθαιρώ ('where is Cithaeron, famed as mine Jebb).

1036 sq. **φεύγων**: a necessary con sequence of such homicide: cf. Eur *Suppl.* 148 αἷμα συγγενὲς φεύγων χθονὸς *Hipp.* 35, Dem. *Aristocr.* 633.—**τόδ αἷμα κοινόν.** The noun and adj. form one notion. Cf. 740 τὰ μὲν γὰρ ἄλλα.. ἄλγη δύσοιστα and note.—**κοινόν** = συγ γενές: Soph. *Ant.* 201 ἠθέλησε δ' αἵματος κοινοῦ πάσασθαι, *ibid.* 1 ὦ κοινὸν αὐτάδελ

ἄλλην τραπέσθαι Λοξίας ἐφίετο.
τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω
καὶ μαρτυρεῖν μὴ νηλεῶς <πορεῖν μ' ὅσα
ἐς τὴν τεκοῦσαν μέλε'> ἐπορσύνθη κακά.
ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος 1040
ζῶν καὶ τεθνηκὼς τάσδε κληδόνας λιπών.

ΧΟ. ἀλλ' εὖ γ' ἔπραξας, μηδ' ἐπιζευχθῇ στόμα
φήμῃ πονηρᾷ μηδ' ἐπιγλωσσῶ κακὰ

ἑστίαν Turneb., less idiomatically. ϕ. **1037** ἄλλῃ Herm. ϕ. **1039** καὶ μαρτυρεῖν μοι μενέλεων ἐπορσύνθη κακά M, which I have endeavoured to correct. μοι = μὴ in pronunciation and μηνηλεων produced μενέλεων. 'Duorum versuum reliquias consarcinatas esse monuit Franz' (Weckl.). μέλε' has been already suggested by Herm. (ἐκμαρτυρεῖν ἢ μέλε' ἐπορσύνθη κακά). See the Commentary and, for conjectures, Wecklein's Appendix.—For καὶ μαρτυρεῖν Wakefield gave καταμαρτυρεῖν

φον Ἴσμήνης κάρα.—οὐδ'...ἐφίετο: to be understood as ἐφίετο μὴ (cf. οὐ φημι, οὐ κελεύω &c.).—ἐφέστιον = ἱκέτην: Hom. *Od.* 7. 248 τὸν δύστηνον ἐφέστιον, *Suppl.* 370 οὗτοι κάθησθε δωμάτων ἐφέστιοι | ἐμῶν, *Eum.* 580 ἱκέτης δδ' ἀνὴρ καὶ δόμων ἐφέστιος | ἐμῶν, *ibid.* 672, Eur. *Med.* 713 &c. The word is to be joined closely with τραπέσθαι, which thus becomes equivalent to προστραπέσθαι (*Eum.* 205 καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους).—ἄλλην τραπέσθαι: sc. ὁδόν. Cf. Eur. *El.* 1046 ἐτρέφθην ἤνπερ ἦν πορεύσιμον, Luc. *Hermot.* 26 οὐ γὰρ οἶδα ἥντινα τραπόμενοι ἀφικοίμην ἄν, *ibid.* 27 ὁ τὴν Ἰλάτωνοι τραπόμενος, Eur. *Hec.* 163 τοίαν, ἣ ταύταν ἢ κείναν, | στείχω; *Andr.* 610 ἦν χρὴν σ' ἑλαύνειν τὴν ὑπὲρ Νείλου ῥοάς, *Med.* 384 κράτιστα τὴν εὐθεῖαν, Hdt. i. 11, &c.

1038 sq. τὰ δ' ἐν χρόνῳ κ.τ.λ. See crit. n. The first line in M is unexceptionable; the second is without meaning or metre. The causes of corruption can only be guessed at, but the view here taken is that parts of two different lines have been accidentally combined, the eye of the copyist having been attracted from one verse to the next by a certain simi-

Argos in the absence of a responsible ruler (Eur. *I. T.* 919). For the words provisionally inserted in the text we may illustrate πορεῖν by Pind. *P.* 4. 530 μήτ' ὧν τινι πῆμα πορών, ἀπαθὴς δ' αὐτὸς πρὸς ἀστῶν, *P. V.* 966 ἄθλον ἂν...ἀλγίω πόροι, and μέλε' by *sup.* 1005, *Suppl.* 118 πάθεα μέλεα, *Ag.* 717 μέλεον αἷμα.

τὰ δ' is much better than τάδ'. Lit. 'but as regards those things' (viz. of which I was speaking). He reverts to his appeal and assertion of 1024 sq., and makes the same proclamation in other terms.—ἐν χρόνῳ: not simply ἐν (τῇ) δίκῃ (985), but 'in (all) time to come.'—λέγω = κελεύω: 551 τοῦσδ' ἔν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων, *S. c. T.* 1033 αὐδῶ πόλιν σε μὴ διάζεσθαι, *Ag.* 518 θεοὺς...προσαυδῶ ...δέχεσθαι, Soph. *Phil.* 101 λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν, *Trach.* 136, *Aj.* 1047 σὲ φωνῶ...μὴ συγκομίζειν. So προσυνέπω (Soph. *Trach.* 227), ἐννέπω (*O. T.* 350), προσεννέπω (Pind. *I.* 5. 17).—καὶ μαρτυρεῖν: *i.e.* not only to know and recognise this truth, but to do more, to testify for me. [The conjecture ἐκμαρτυρεῖν, though not necessary, is plausible, whether in the technical sense of bearing witness *in absentia* (Orestes being abroad sitting to his accusation there), or in a wider sense *palam testificari* (464 and Sandys on Arist. *Const.* 4)].—μὴ νηλεῶς. His attitude ut justifies this assertion. Cf. 1014.—ἐπορσύνθη κακά: *Pers.* 1μ' ἂν σ' ἐπορσύνθη κακά.

ἐγὼ δ'. Though it would be

That way, none other, did Loxias bid me turn f
And, as for that fell work, let every Argive in ti
e'en bear me witness that I wrought it not ruthles
while I go, a wanderer, made alien from this l
behind me, whether I live or die, this to be said

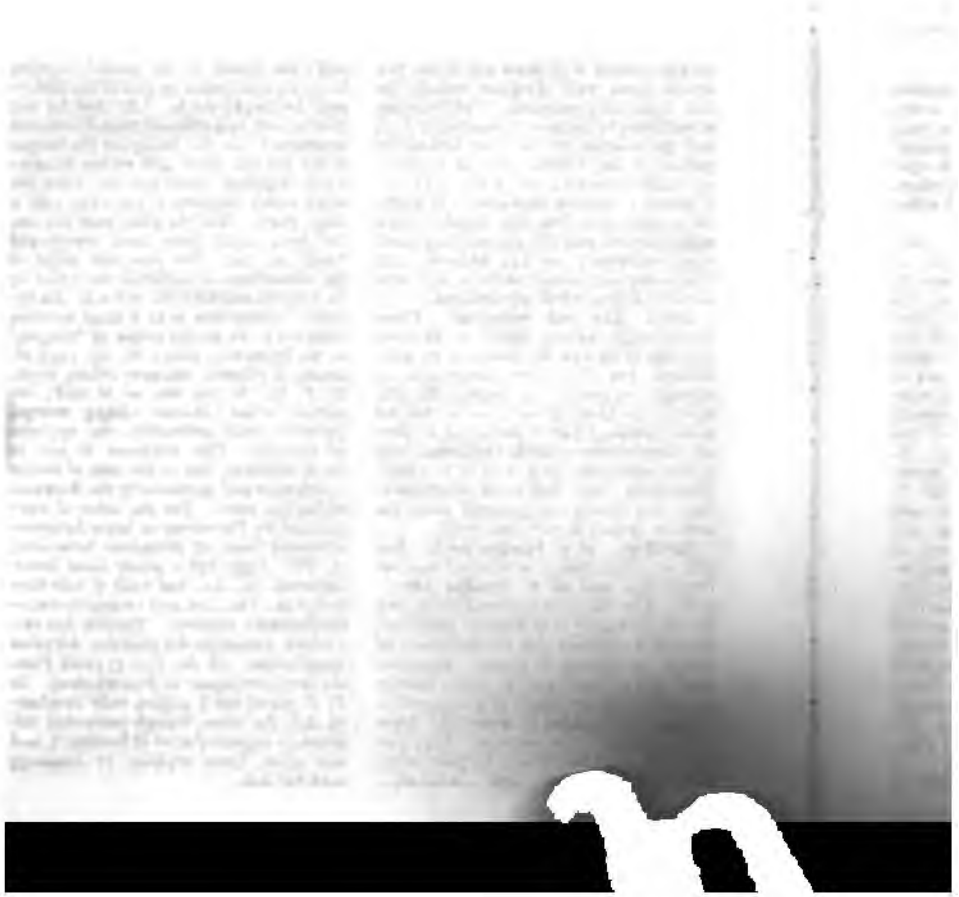
CHO. Nay, thy deed was right and good. Th
not thy tongue to inauspicious words, nor utter c

(καμμ- Bothe) with the opposite sense, Herm. ἐκμαρτυρεῖν. ϕ. Jacobs, φεύγω δ' Weil. ἔρρω δ' would be easiest, if needed. ϕ. ἐγ γῆς Dobree, ἀποξενῶ Bothe. Herm. imagined a lacuna after 1041. has no person-sign.—εὖ τε πράξας M, corr. Tyrwhitt. εὖ τ' ἔπραξας εὖ γε πράξας μήτ'...μήτ' Porson.—ἐπιζεύχθη M, ἐπιζευχθῇς Heath, **1043** φῆμαι πονηραί M (with ζτ in marg.), corr. Heath. The corr arose when the dat. πονηραι was read as plural. φήμαις πο

easy to emend with ἔρρω (cf. *Eum.* 885 ἄτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου), the text is actually superior. The pronoun is antithetic to Ἀργείους ('meanwhile *I*...') and the absence of εἰμί is no loss to the pathos of the words. Nor is it grammatically peculiar: cf. *Eum.* 783 ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος. It might be argued also that Or. breaks down with emotion and the approaching madness.—ἀλήτης: see 132 ἀλώμεθα (n.). The same expressions occur in *Ag.* 1281 φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος.

1041 ζῶν καὶ τεθνηκώς. These words might belong either to ἀπόξενος (cf. 680 ἐς τὸ πᾶν ἀεὶ ξένον) or to what follows, but the latter connection is strongly supported by Soph. *El.* 984 (quoted by Con.) τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν, | ζώσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος.—τάσδε κληδόνας: 'this as my reputation' (viz. that of v. 1039). Wecklein's 'den Ruf eines Muttermorders' can hardly be gathered from the context, which it suits less well.

1042 sq. εὖ γ' ἔπραξας κ.τ.λ. See crit. n. The choice of reading lies between this and εὖ τ' ἔπραξας μήτ'... μηδ'... For the latter is quoted *Suppl.* 225 ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί, but there εὖ is repeated and the antithesis of πέμψαι to δέξασθαι is direct. Moreover ἀλλ' here = 'nay,' and γε lends exactly the right tone, by which εὖ is opposed to πονηρᾷ and ἔπραξας to φήμῃ (the ἔργον to the λόγος). The sense is 'Nay, you have *done* (and fared) *well*, let your *words* be in keeping.'—μηδ'...μηδ'... = καὶ μὴ... μηδ', the clause of the being an attachment to th μηδ' ἐπιζευχθῇ κ.τ.λ. I your mouth be harnessed utterance.' In this meta is the car (cf. *Eum.* 408 τόνδ' ἐπιζεύξασ' ὄχον) an steed which threatens to (*sup.* 1021). Had the φή the verb would have l Soph. *Aj.* 24). We mu the naturalness of the Gre an English standard (cf. parent strangeness is in removed if we render στ as we frequently must; φημον, ὦ τάλαινα, κοίμησ *O. T.* 671 τὸ γὰρ σόν, οἰκτίρω στόμα | ἐλεινόν.— (= *verbis male ominatis* of εὐφημία. The refer τασδε κληδόνας, but to th ...τεθνηκώς and particula of the last word. For th (defined by Favorinus as μέλλοντός τινος, ἐξ αὐτομ cf. Plat. *Legg.* 878 A φή μάζοντος, Ar. *Av.* 720 φ ἐστί, Eur. *Tro.* 410, and ἐπιγλωσσῶ: *ominare.* I γλωσσῶ· ἐποιωνίζου διὰ γλ Ἡρακλείδαις. Cf. Ar. *Lys* οὐκ ἐπιγλωττήσομαι· οὐ βλ *P. V.* 960 σύ θην ἃ χρῄζεις σᾷ Διός the sense, though ferent, is cognate ('utter il one schol. there explain κατὰ τοῦ Διός.



Ἀργείων πόλιν,
τετῶς τεμὼν κάρα. 1045

, Γοργόνων δίκην
λεκτανημέναι
ὐκέτ' ἂν μείναιμ' ἐγώ.
τ' ἀνθρώπων πατρί,
ἢ φοβοῦ νικῶν πολύ. 1050
ε πημάτων ἐμοί·
ρὸς ἔγκοτοι κύνες.

κακά). ⸸.—ἀργείην M, Ἀργείων Guelf. (but
he person-sign is absent.—ποῖαι γυναῖκες αἵδε
(not δμῳαί) cf. 83. **1047** φαιοχίτωνες
's earlier text. φαιοὶ χιτῶνες Bothe. ⸸.
358) inadvertently cites the line with δεινοῖς

not forestalling the ὄψις of the later play. The remark of Pollux (4. 132) concerning the ἀναβαθμοί, ἀφ' ὧν ἀνέβαινον Ἐρινύες is general, and has no reference to the present piece.—**Γοργόνων δίκην**: cf. *Eum.* 48 οὗτοι γυναῖκας ἀλλὰ Γοργόνας λέγω (a comparison withdrawn in the next line). The point of resemblance lies in the wreathing snakes and the blood-curdling looks (*P. V.* 825 δρακοντόμαλλοι Γοργόνες, Eur. *Or.* 261 γοργῶπες Ἐρινύες, Apollod. II. 4. 2. 7 εἶχον δὲ αἱ Γοργόνες κεφαλὰς περιεσπειραμένας φολίσι δρακόντων).

1047 sq. **φαιοχίτωνες**. For the quantity see 809 (n.) and Kühner-Blass[2] I. p. 312. Tzetzes (Cramer *Anecd. Ox.* p. 388) quotes the line along with one from Hipponax (ἦν αὐτὸν ὄψις τώντικνήμιον δάκῃ) as an example of lengthening before an aspirate. Poets, however, not unfrequently lengthen a vowel also before a liquid, nasal or sibilant in words metrically unmanageable or difficult. Cf. *S. c. T.* 475 Ἱππομέδοντος (which Priscian quotes with Ἀλφεσίβοιαν from Soph. *fr.* 796), *ibid.* 534 Παρθένοπαῖος (as in Eur. *Suppl.* 889), Soph. *Aj.* 210 Τελεύαντος. So [illegible]
Hi[illegible]ης Ἀγ[illegible]
read [illegible]
lies

[illegible]

when thou hast freed the whole realm of Argives by lopping with this ease the heads of its two serpents.

Or. Ah! Ah! Ye serving-women, see them yonder, in dusky gowns, and coiled o'er with swarming snakes, like Gorgons! No more tarrying for me!

Cho. What fancies are tossing thee, thou father's true son, if ever such there was? Stay; have no fear; thy victory is great.

Or. To me these visitations are no fancies. Without a doubt yon are the angry sleuth-hounds of my mother.

δράκουσιν. But πυκνοῖς is manifestly preferable.—ἀμμείνοιμ' M, ἂν μείναιμ' Tzetzes. **1049—1061** M gives the παράγραφοι at each change of speaker. **1049** πάλιν for πατρί Erfurdt, περί Burges, πάτρᾳ Schwerdt, missing a point. **1050** στροβοῦσιν is made from στροβῶσιν by M.—μὴ φόβου νικῶ Porson, followed by some editors. But πολύ becomes intolerably flat and the idiom is dearly purchased. **1052** σαφεῖς conj. Wecklein.—μη πρὸς M, but corrected.

λευκοῦ, ἤγοιν μύινον (Phot.). Cf. Plat. *Rep.* 585 A, where it is distinguished from μέλαν. Elsewhere the dress of the Furies is called 'black' (*Eum.* 372 ἡμετέραις ἐφόδοις μελανείμοσιν, *S. c. T.* 686 μελάναιγις...Ἐρινύς), but poetically and popularly μέλας is used without precision for a dark or swart colour. Thus the Furies are also μέλαιναι in complexion (Eur. *El.* 1345 χρῶτα κέλαινα, *Or.* 321 μελάγχρωτες, *ibid.* 408 νυκτὶ προσφερεῖς).

πεπλεκτανημέναι. In [Hes.] *Scut.* 233 the snakes of the *Gorgons* are two in number and are about the waist. In the picture reproduced in Baumeister *Denkm.* p. 1116 the Furies have snakes twined round their arms; *ibid.* p. 1118 snakes coil round head and arms, but do not form the hair. Cf. Eur. *El.* 1345 χειροδράκοντες (whereas *Or.* 256 τὰς αἱματωποὺς καὶ δρακοντώδεις κόρας and *I. T.* 287 δεινᾶς ἐχίδναις εἴτ' ἐμ' ἐστομωμένη are indefinite). Pausanias (1. 28. 6) remarks πρῶτος δὲ σφισιν Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῇ κεφαλῇ θριξὶν εἶναι· τοῖς δὲ ἀγάλμασιν...ἔπεστιν οὐδὲν φοβερόν. There is, however, nothing of Aeschylus extant to prove the assertion, and here it is more natural to conceive of the Eumenides as corresponding to the paintings above-mentioned. Moreover πλεκτάνη, as used of the tentacles of the cuttle-fish, points to the same conception.—As Klausen hints, the serpents symbolise μιάσματα. Cf. *Suppl.* 271 sqq.

1049 sq. **δέδια**: '(mere) fancies.' Cf. *Ag.* 287 οὐ δέδια δν λάβοιμι βριζούσης φρενός, and, for the situation, Shaksp. *Haml.* 3. 4. 134, where the Queen says to Hamlet, who sees the Ghost, *This is the very coinage of your brain: | This bodiless creation ecstasy | Is very cunning in.*—**φίλτατ' ἀνθρώπων πατρί**: an expression both of justification and encouragement. The deed must be regarded from its other aspect, as an act of rare loyalty to a father (cf. 272, 434, 825, 926, 1025 sq.). The *pietas* implied in **φίλτατ'** is reciprocal, *i.e.* loyalty from Orestes, gratitude (and therefore help) from Agamemnon.

στροβοῦσιν = χειμαίνουσιν. Cf. 201 οἴοισιν ἐν χειμῶσι ναυτίλων δίκην, στροβούμεθ', *Ag.* 1214 ἐπ' αὖ με δεινὸς ὀρθομαντείας πόνος, στροβεῖ ταρασσων φροιμίοις <δυσηνέμοις> (as we should probably read, the loss of the last word having been occasioned by the occurrence of δόμοις ἐφημένοις in the next line, from which ἐφημένοις was accidentally substituted for δυσηνέμοις and, on a later recension, omitted as meaningless). The metaphor is thus the same as in *P. V.* 670 θεοσσόστον χειμῶνα, and *ibid.* 909 ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργῳ, Soph. *Aj.* 206 λίας θολερῷ | κεῖται χειμῶνι νοσήσας.—**νικῶν πολύ**: lit. 'seeing that thou art by far the victor.' Cf. 1045 εὐπετῶς. The particip. = νενικηκώς (326 n.). For πολύ with the quasi-comparative (= κρείσσων εἰ) cf. Soph. *Aj.* 1357 νικᾷ γὰρ ἀρετή με τῆς ἐχθρᾶς πολύ, Thuc. 7. 34, Ar. *Ach.* 651 &c.

1052 **σαφῶς**: 'beyond doubt.' Cf. Eur. *Or.* 259 ὁρᾷς γὰρ οὐδὲν ὧν δοκεῖς σάφ' εἰδέναι.—**ἔγκοτοι κύνες**: 923 (n.).

[redacted]

ΧΟ. ποταίνιον γὰρ αἷμά σοι χεροῖν ἔτι·
ἐκ τῶνδέ τοι ταραγμὸς ἐς φρένας πίτνει.
ΟΡ. ἄναξ Ἄπολλον, αἵδε πληθύουσι δή, 1055
κἀξ ὀμμάτων στάζουσιν αἷμα δυσφιλές.
ΧΟ. ἰσσ' οὐ καθαρμός· Λοξίου δὲ προσθιγών,
ἐλεύθερόν σε τῶνδε πημάτων κτίσει.
ΟΡ. ὑμεῖς μὲν οὐχ ὁρᾶτε τάσδ', ἐγὼ δ' ὁρῶ·
ἐλαύνομαι δέ, κοὐκέτ' ἂν μείναιμ' ἐγώ. 1060
ΧΟ. ἀλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.

ὅδε τοι μελάθροις τοῖς βασιλείοις
τρίτος αὖ χειμὼν
πνεύσας γονίας ἐτελέσθη. 1065
παιδόμοροι μὲν πρῶτον ὑπῆρξαν
μόχθοι τάλανές τε Θυέστου·
δεύτερον ἀνδρὸς βασίλεια πάθη,

1054 σοι Herm. ♦.—πιτνεῖ M. **1055** πληθύουσαι M, corr. Turneb. **1056** στάζουσι νᾶμα Burges, speciously. **1057** εἰσσ' ὁ (made from εἰσω) M, which I correct. Confusion arose from the pronunciation εσσου=αισσου. εἴσω Turneb., but the ritual did not permit this (see Klausen's note), εἶι σοι Erfurdt, οἴσθ' οὐ Wieseler,

1053 sq. ποταίνιον γὰρ κ.τ.λ. On the contrary, after the purification, *Eum.* 280 βρίζει γὰρ αἷμα καὶ μαραίνεται χερός. The latter place shews that αἷμα is not the actual stain of blood, but the pollution of the deed.—ἐκ τῶνδέ τοι κ.τ.λ. The expression is generic: 'in such a case, you know, distraction falls on men's wits.' For this effect cf. *Ag.* 1428 φονολιβεῖ τύχᾳ φρὴν ἐπιμαίνεται.

1055 sq. Ἄπολλον: sc. ἀλεξητήριε, as well as the God actually responsible for the deed.—πληθύουσι δή: 'they grow many, many.'—κἀξ ὀμμάτων κ.τ.λ.: *Eum.* 54 ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα, *Eur. Or.* 256 τὰς αἱματωποὺς...κόρας, *Andr.* 958.

1057 ἴσσ' οὐ κ.τ.λ. See crit. n. ἴσσε=ἐνεῦδε: cf. Soph. *Trach.* 395 ὡς

Λοξίου δὲ προσθιγών. The nom. pendens (or 'provisional' nom.) is very common in Greek poetry, and the present instance is not more harsh than most. Cf. *sup.* 518, *Eum.* 95, 100 (παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, | οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται), 480, *Suppl.* 455, *Ag.* 996, Eur. *I. T.* 947 (ἐλθὼν δ' ἐκεῖσε, πρῶτα μέν μ' οὐδεὶς ξένων | ἑκὼν ἐδέξαθ'), *fr.* 411 (πρὸς ἄνδρ' εἰπὼν ἕνα, | πύθοιντ' ἂν ἅστοι πάντες), *Hec.* 970, *H. F.* 185 (Δίρφυν δ' ἐρωτῶν, ᾗ σ' ἔθρεψ', Ἀβαντίδα, | οὐκ ἂν σ' ἐπαινέσειεν), *Tro.* 119, &c. The construction occurs in Homer (*Il.* 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθώς, | ῥίμφα ἑ γοῦνα φέρει, 5. 135) and is not rare in prose.

1061 sq. ἀλλ' εὐτυχοίης κ.τ.λ. These words are uttered as Or. leaves the stage. Cf. [illegible]ph. *O. T.* 1478 ἀλλ' εὐτυχοίης, καί σε τῆς ὁδοῦ | δαίμων ἄμεινον ἢ 'μὲ [illegible]σας τύχοι. Where such resemblances [illegible]ression occur, one dramatist is not [illegible]ving from the other, but each is versi[illegible] familiar form of parting blessing. [illegible]πεύων πρόφρων: *Suppl.* 1 Ζεὺς μὲν [illegible]ρ ἐπίδοι προφρόνως, Pind. *O.* 7. 20 [illegible] δ' ἄλλων ἐπιστατοῦσι Χάριτες.—συμφο-

CHO. 'Tis that the blood is still fresh upon thy han
such a time the mind grows mutinous.
OR. Sovereign Apollo, yonder they come! They
throngs! and from their eyes they are dripping a horrid
CHO. Haste thee where cleansing is. Take hold on
and he will set thee free from these distempers.
OR. Ye do not see these beings; but I can se
They harry me. No lingering more for me!
[*Exit* ORESTES
CHO. Then may it be well with thee; and may
watch kindly o'er thee, and guard thee with happy fo

Thus once again, for the third time, the wind of
hath burst in storm upon the royal halls and run its
First, for beginning, were Thyestes' woes, the cruel
murdered children. Next a man's doom, doom of

εἰσὶν καθαρμοί Schütz, εἰσ' οἱ καθαρμοί conj. Weckl., λούσει καθαρμός Coning Auratus. ♦.—προσθίγων M. **1058** κτίσεις Ritschl. **1060** ἀμ corr. Robortello. **1062** συμφορᾶς M (with ι superscript). **106** M, corr. Scaliger.—φονίας (or χθονίας) Pauw, στονίας Blomf., γνοφιας **1066** παιδοβόροι Auratus. ♦. **1067** τάλανές γε Auratus. Herm.

ραῖς. In itself the sense is neutral. Cf. *Eum.* 898 τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν, *ibid.* 1021.

1063 sqq. An anapaestic ἐξοδικὸν μέλος.

1064 sq. τρίτος: and therefore, it may be hoped, the last. Cf. 243 (n.).—τρίτος.. χειμὼν πνεύσας should be joined (cf. 391 n.), otherwise πνεύσας is superfluous and γονίας awkwardly placed. Lit. 'after blowing a third time in storm.' Cf. *Suppl.* 172 χαλεποῦ γὰρ ἐκ | πνεύματος εἶσι χειμών.—Our only information concerning γονίας is derived from (*a*) the schol. here, γονίας: ἄνεμος· ὅταν ἐξ εὐδίας κινηθῇ χαλεπὸν πνεῦμα, (*b*) Hesych. γονίας· εὐχερής· Αἰσχύλος Ἀγαμέμνονι (an error for Χοηφόροις). The latter gloss lends no help, but the former, which is probably derived from a lexicon older than Hesych. (perhaps from Didymus), may very well be true. We cannot expect to recover the whole list of words employed by sailors, and explanations of ἅπαξ εἰρημένα like the present are not to be lightly rejected. In v. 1071 ποθεν expresses suddenness, and one may perhaps hazard a guess that (whatever etymology may have been invented in later Greek times) the word was derived from γόνυ and was applied to a wind which came suddenly round a bend or corner (cf. γωνία). The application of γόνυ in physical geogra answer to that of ἰσθμός, αὐχ κεφαλή, (Κυνὸς) οὐρά, μαστός, ness, στόμα, &c. A wind fr would be γονίας as a wind from mon is Στρυμονίας (Hdt. 8. 118 while Aesch. is, of course, play sense 'wind of the family' (γοι an allusion which would be ob audience accustomed to -ίας tinctive ending in *e.g.* ἑτησίας, Ἑλλησποντίας, Φοινικίας, Θρασκ τίας. The same familiarity enal phanes to coin ὀρνιθίας (*Ach.* 8 write (*Eq.* 437) ὡς οὗτος ἤδη κ κακίας) καὶ συκοφαντίας πνεῖ.—*Ag.* 639 πῶς γὰρ λέγεις χειμ θεὶν τελειτήσαί τε; Soph. *Aj* νότος ὡς λήγει.

1066 sq. παιδόμοροι. Thetl have ended respectively in the (1) 'children' (viz. of Thyest 'man' (Agam.), (3) a woma The list is therefore now comple the compound cf. Soph. *Aj.* 62 φρενομόρως. — ὑπῆρξαν: 'be trouble).'—τάλανές τε: 'yes, sorrows.' For the story see *Ag.* With τάλανες μόχθοι cf. Soph. ταλαίνης τῆσδε συμφορᾶς.

1068 sqq. ἀνδρὸς βασιλ See note to 569 βαλὼν ἐρεικε

λουτροδάικτος δ' ὤλετ' Ἀχαιῶν
πολέμαρχος ἀνήρ· 1070
νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτήρ—
ἢ μόρον εἴπω;
ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης;

1071 sq. ...ποθεν, σωτῆρ' | ἢ μόρον εἴπω; Jacob, perhaps rightly, thought of φθόρον or κόρον, but now believe the text to be sound. ⸗.

ιμι. 721 πρωτοκτόνοισι προστροπαῖς . The peculiar form of expression mphasizes ἀνδρὸς (in opposition to μορσι) and also conveys a bitter which would be absent from the explanatory.—**λουτροδάικτος.** Cf. 489 for the ignominy implied. So *Ag.* 1495 κοίταν τάνδ' ἀνελεύθερον | δολίῳ μόρῳ δαμείς, *ibid.* 1539 ἰὼ γᾶ γᾶ, εἴθε μ' ἐδέξω, | πρὶν τάνδ' ἐπιδεῖν ἀργυροτοίχου | δροίτης κατέ- **w. 634—640. The slain by a bathing' th,' which cannot be**

for, slaughtered in a bath, perished the war-lord of the Achaeans! And now, once more, of a sudden hath come the third, and the deliverer—or is it but third slaying? Say when and where will Ruin's rage, lulled to its change, find consummation and find rest?

[*Exit.*

1074 μέγα κοιμισθὲν Valckenaer, κατακοιμισθὲν Franz. ⸗.—Under the conclusion M has αἰσχύλ(ου) χοηφόροι.

obtained from the Greek, although it may be necessary so to render in English) and slain gloriously in battle, as befitted a πολέμαρχος ἀνήρ (cf. 625 sq. and n.).

1071 sq. τρίτος...σωτήρ. See crit. n. If the text is correct, the Chorus first puts the assumption that the third occasion is the last, but it feels no confidence. ⸗ μόρον εἴπω; lit. 'or shall I call it—slaying?' *i.e.* is it *only* a third deed of death? For stress as an equivalent of μόνον see note to vv. 64—68. Perhaps also the poet is playing upon an etymological connection with μοῖρα and hinting at 'the third share' (cf. 926 n.).

1072 sq. κρανεῖ: intrans., cf. τελεῖ (1019).—μετακοιμισθὲν combines the sense μεταλλαχθὲν καὶ κοιμισθέν.

B. *The passage as dealt with by Aristophanes.*

I venture to think that Aristophanes himself has scarcely met with his due from his commentators. The passage is, of course, fooling; but, coming from Aristophanes, it is surely more excellent fooling than the usual renderings would suggest.

At the demand of Euripides, Aeschylus quotes (1126)

> Ἑρμῆ χθόνιε, πατρῷ' ἐποπτεύων κράτη
> σωτὴρ γενοῦ μοι σύμμαχός τ' αἰτουμένῳ,
> ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι

—a passage in which Euripides declares there are more than a dozen faults, and, when the statement is challenged on the ground that there are but three lines, asserts that there are twenty faults to the line. At this Dionysus recommends Aeschylus to say no more: 'If you do, you will soon not only have nothing left of your three lines, but you will be to the bad' or, as we might translate, 'your lines will soon be, not assets, but liabilities.' Euripides is ready to point out the faults, and bids Aeschylus begin afresh. No sooner has Aeschylus (1138) quoted

> Ἑρμῆ χθόνιε, πατρῷ' ἐποπτεύων κράτη

than Euripides interrupts. It is customary to put a stop at κράτη, as if the sense were so far complete. This appears to be a mistake. Euripides is waiting to pounce, and he pounces on the first line, without giving an opportunity for more. The circumstances surely prevent us from drawing any conclusion as to the proper and Aeschylean punctuation, or as to the connection of this line with the next. The dialogue proceeds (1139)

> ΕΥ. οὐκοῦν Ὀρέστης ταῦτ' ἐπὶ τῷ τύμβῳ λέγει
> τῷ τοῦ πατρὸς τεθνεῶτος;
> ΑΙ. οὐκ ἄλλως λέγω.
> ΕΥ. πότερ' οὖν τὸν Ἑρμῆν, ὡς ὁ πατὴρ ἀπώλετο
> αὐτοῦ βιαίως ἐκ γυναικείας χερὸς
> δόλοις λαθραίοις, ταῦτ' ἐποπτεύειν ἔφη;

i.e. 'Doesn't Orestes say this at the *tomb* of his *father*—the father being dead?' Replies Aeschylus 'I'm not denying it.' 'Then,' asks Euripides, 'was it how his *own* father perished

> By stealthy guile e'en at a woman's hand

—I ask, was *that* what he said Hermes *stewarded*?' [αὐτοῦ by its position is plainly *ἰδίου*; the line is tragic in language and rhythm, and is mouthed by Euripides; ταῦτ' is emphatic, and ἐποπτεύειν is quoted with sarcasm.]

The implication here is plain. Aeschylus is ἀσαφής in his language, and the ἀσάφεια lies in the expression πατρῷ' ἐποπτεύων κράτη following the appeal χθόνιε. Euripides urges that, since Orestes is speaking at his own father's tomb, the word πατρῷα may naturally refer to that

instant to a people accustomed to all the notions involved. Also, I doubt not, the expression πρὸς πατρὸς τυμβωρύχος would suggest to Athenian ears something as familiar as the modern 'son of a sea-cook.'

Whatever else may be in dispute, one thing at least is clear, that Aristophanes thought only of πατρῷ(α), and not of an alternative πατρῷ(ο) suggested by Mr H. V. Macnaghten (*Journal of Philology* xvi. 265) and adopted by Dr Verrall. This fact does not, of course, dispose of πατρῷα as a possibility. Two interpretations only are given by the disputants, who are not bent on being exhaustive, but are serving a comic purpose. We are not bound to consider them equally natural or probable. The final cause of the cavil is not criticism, but a joke. These two interpretations of πατρῷ ἐποπτεύων κράτη are (1) ἐποπτεύων τὰ κράτη τοῦ ἐμοῦ πατρός, (2) ἐποπτεύων κράτη ὑπὸ τοῦ σοῦ πατρὸς παραδοθέντα. The former is given by the captious Euripides, the second by Aeschylus in his defence. The probabilities are that Aristophanes considered the second seriously. Yet an ambiguity certainly lurks in the words. The scholiast on Aristophanes rightly says τὸ πατρῷα κακίστηκεν τὴν ἀμφιβολίαν· ἔστι γὰρ τὰ τοῦ ἐμοῦ πατρὸς Ὀρέστης φησίν, ἢ τὰ καθ' ἕδον λόγα πατρῷα κράτη τοῦ Ἑρμοῦ καθ' ἃ καὶ χθόνιος ὁ Ἑρμῆς. That both are possible appears from Aristophanes himself. Dr Verrall objects to (1) that πατρῷα 'must refer, if to any father in particular, to the father of Hermes.' But Aristophanes should surely be our warrant that it may refer otherwise, even if there were not plenty of evidence in the dramatists themselves. Thus Soph. *El.* 267 ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω | τοῖσιν πατρῴοις (*i.e.* τοῖς τοῦ ἐμοῦ πατρός), and *ibid.* 1290 πατρῴαν πτῆσιν Αἴγισθος δόμων | ἀντλεῖ (*i.e.* '*my* father's'). Cf. also the places in which Orestes calls Clytaemnestra πατροκτόνος, and Homer *Od.* III. 197 ἐτείσατο πατροφονῆα (viz. Aegisthus).

To continue with Aristophanes. Upon Aeschylus reciting the line

ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι

Euripides retorts that it is a pure tautology

ἥκω δὲ ταὐτόν ἐστι τῷ κατέρχομαι (1157).

[This affords in passing an opportunity for Dionysus to bring up a current form of Athenian jest, which may perhaps be translated by such an expression as 'lend me a sovereign, or, if you prefer it, a pound will do.' I call this a current jest because the χρῆσον σὺ μάκτραν, εἰ δὲ βούλει, πάρδοκον of 1159 is paralleled by the πρόσαιρε τὸ κανοῦν, εἰ δὲ βούλει, πρόσφερε of a comic fragment (Pherecr. Πετ. 7), and both together indicate a local witticism.]

To the objection Aeschylus answers (in tragic diction and rhythm)

ἐλθεῖν μὲν ἐς γῆν ἐσθ' ὅτῳ μετῇ πάτρας· (1163)
χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν·
φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται.

The distinction is familiar and the defence obviously sound. Why, then, was Euripides made to cavil at the words? Simply in order to lead up to his retort (1167)

οὐ φημὶ τὸν Ὀρέστην κατελθεῖν οἴκαδε·
λάθρᾳ γὰρ ἦλθεν, οὐ πιθὼν τοὺς κυρίους.

To treat this as a genuine critical objection on the grounds of language is to misconceive the function of comedy. For those who understand Aristophanes there is manifestly a political allusion to some contemporary event and contemporary person, who, presumably, has come back to Athens, but cannot claim to be restored from exile yet, because, though in some way suffered to return, he has not been formally acknowledged as re-admitted. When Dionysus joins in (1169) with 'Capital, i' faith; but I don't know what you are driving at,' it is to be supposed that he does know quite well, and that a nod of understanding passes between him and the audience. The answer is at the same time intended to caricature popular applause: 'Excellent!—not that I presume to understand it.'

For the commentator on Aeschylus, there is nothing serious in the verbal quibble, and it should cause no prejudice whatever against the diction of our poet. The further objection of Euripides to a tautology in κλύειν, ἀκοῦσαι (1173) is of course introduced purely for the sake of the jest which follows.

C. *The rendering of* πατρῷ' ἐποπτεύων κράτη.

The possible meanings of these words appear to be

I. πατρῷ' = πατρῴα.

a. = '*my* father's' (a rendering which *ceteris paribus* is not so natural as '*thy* father's').

(α) κράτη = 'realm' (ὧν ἐκράτει ὁ πατήρ), a strange and apparently unparalleled use of the word. Lit. 'who dost overlook the realm that was my father's.' The Hermes stands on an eminence which may overlook Argos. There should, however, be some greater appropriateness in the conjunction with χθόνιε. The God is saluted as χθόνιε in virtue of functions which he performs, or is prayed to perform, underground. Stronger is the objection that ἐποπτεύων is not a fit word in this connection. It implies either 'directing' (*i.e.* seeing that something is carried out) or acting as eye-witness (cf. 983).

(β) κράτη = 'victories,' with ἐποπτεύων imperfect in tense: 'who didst direct my father's victories.' In this sense κράτη in the plural is regularly joined with νίκη, or with a context which determines the meaning. But a more fatal objection seems to lie in the fact that, inasmuch as Hermes stands over the tomb in which Agamemnon lies foully discomfited, and inasmuch as he is addressed in his Chthonian character, the ambiguity of tense and reference leaves ample room for the retort of Euripides in the *Frogs* 'A fine victory, forsooth!'

(γ) κράτη = 'powers.'

1. 'Guarding my father's power' *i.e.* protecting the interests and palace of Agamemnon (Conington). This largely coincides with (α) above, and is due to the false notion that the Hermes is προπύλαιος at the palace front.

discriminate lists of words in ᾱ and η respectively. ἥβα, μῆτις, πῆμα, for example, are warranted Doric forms. The first question is therefore one concerning which no serious difficulty can be raised.

(2) That choric verse, having originated among the Dorians, retained a measure of Doric character in the language, is a phenomenon in keeping with the notorious conservatism of most departments of Greek literature. Of more importance, because of a most practical bearing, is the fact that the ᾱ-sound (*āh*) was very appreciably easier and more effective for singing purposes than the sound of η (= French *é*, Kühner-Blass *Greek Grammar*, § 3. 4). According to Dionys. Hal., *De Compos. Verb.* c. 14, it is the finest sound for musical effect. Inasmuch, therefore, as the Attic dramatists were also musicians, composers of both words and music, and inasmuch as they received a special training in this branch of μουσική (which, from what we know of Greek art, would be scrupulously precise in all such niceties), it is to be supposed that they would obtain sufficiently exact information, or, if their accuracy was at fault, they would rather over-cultivate than under-cultivate the use of ᾱ for η. This, indeed, may actually have been the case with πλάθουσι in v. 587 of the *Choephori*. In the way of actual data the words and forms in which ᾱ appears in the MSS in the tragic and comic lyrics make a very long list; and, despite the inconsistency which appears in all our MSS, it is impossible to suppose that a great dramatist was ignorant of the regular Doric forms ἀδύς, φάμα, πλάμων, Ποσειδάν, δᾶμος, θνατός, πλαγά, ἅλιος, and a host of others.

(3) To assume that the Attic writers, having but an academical appreciation of the rule, occasionally failed to put it in practice (even in the same kinds and metres of lyric), is to assume that they were insufficiently alive to what must have been an elementary lesson of both their literary and musical teaching. As musical composers of a high order of accomplishment on their own lines, they could hardly fail rather to substitute the ᾱ where it was linguistically incorrect than to leave η where it was both linguistically incorrect and musically undesirable.

(4) Even if it was only in a series of more familiar words and forms that the Attic writers consistently Dorized, our MSS are proved to be none the less faulty. If the writers had consistently Dorized only a very few words, nevertheless the list must at least have included such terminations as -α, -αν, -ας, -ᾳ of the first declension, and such common words as ἁ, γᾶ, μάτηρ, τᾶδε, θνατός, δᾶμος. Yet all these and their like frequently appear in MSS with η, and sometimes actually in the same passage in which they appear just before or after with ᾱ. The fact that a particular word appears in several places in the MSS with ᾱ ought at once to place it in such a list of the better known. Yet there is scarcely any such word which is not again written with η.

(5) It is generally admitted that in all kinds of true lyrics the ᾱ should normally appear. Even lyric anapaests are no exception to the rule, which the MSS, for all their inconsistencies of detail, fully

An accumulation of all these arguments and data of evidence make it hardly possible not to believe that, the nearer we get back to the poet, the more consistent and accurate is the use of the ᾱ in all tragic lyrics properly so called. In other words, the poet was probably as consistent and accurate as he could be in that respect. Nor is there any reason to suppose that he was less likely to attain to accuracy than a modern critic. Hence there seems to me to be no alternative but to restore the ᾱ in all words and forms in which ᾱ would be expected. We need not shrink, for example, from writing α in all cases of feminine nouns and adjectives of the first declension (including -ᾶν), or of nouns in -τας (-της). *e.g.* δεσπότας, δεσπότᾱ, δεσποτᾶν, and also νεότας, νεότᾱτος and the like; in adverbs in -ᾳ and -δαν; in secondary verb-endings -μαν, -ταν; in adjectival endings in -ᾶεις, in compounds of which the first component has an *a*-stem (θανατᾱφόρος, &c.); in the temporal augment of verbs with initial α (though on this point the mere MS evidence is a shade less strong), &c. Nor need we have any scruples in writing ᾱ consistently in such words as πλάσσω and its derivatives (among other evidence the frequent confusion of *e.g.* ἁλίπλαγκτος, ὁλίπλᾱκτος puts η out of the question as the original), ἅλιος (ἀνάλιος, &c.), τλᾶναι and its cognates, ἁμέρα, μαχανά, κᾶρυξ, ἀλαθής, σίδαρος, δύστανος, ἀχώ and many others which are at present treated with unaccountable arbitrariness. On the other hand ᾱ can have no place in ποιμήν and its like, and ἥβα, πῆμα should retain the root -ē.

[When deciding upon the text I still entertained some scruples about restoring κεχυμενᾶν (156), δορίτματος (346), δουρικμᾶτι (364), χρυσεοδμάτοισιν (615), but I now feel more strongly convinced that those scruples were irrational.]

24 πρίπει παρηὶς φοινίοις ἀμνγμοῖς.

In view of the antistrophic πνέων ἀωρόνυκτον ἀμβόαμα it was not unnatural that Hermann should suggest παρῇσι and (as a corollary) Conington ἀμυγμός. Exact syllabic correspondence is not, however, necessary in verses of this type. According to the method of J. H. H. Schmidt their scansion is

> ⁝ – ⏑ | – > | – ⏑ | – ⏑ | ⏕ | – ∧.

There seems no reason why, at least for simpler reference, they should not be known as iambic trimeters catalectic, and be regarded as capable of exactly those variations of long and short which may occur within iambic trimeters. In *Suppl.* 537 the line ἄλευσον ἀνδρῶν ὕβριν εὖ στυγήσας is answered (544) by γενοῦ πολυμνάστωρ ἔφαπτορ Ἰοῦς, and that read- for Hermann's πολυμνῆστορ. of M is metrically good in φ we should) προμαθίας εἴκοι- e present form. Of the same ιουσι δ' ἀντεπλᾶγες ἀκταί and Ερινύς. In *O. T.* 889 εἰ μὴ cally to 903 ἀλλ' ὦ κρατύνων,

εἴπερ ὀρθ' ἀκούεις, but to 891 ἢ τῶν ἀθίκτων ἕξεται ματᾱζων co (905) σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν. To *El.* 1276 sq. (ποήσω; ΗΛ. μή μ' ἀποστερήσῃς | τῶν σῶν προσώπων ἁδονὰν answer 1284 sq. ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα· | τάλαινα· νῦν προὐφάνης δέ, with differences similar to those which are in po present place.

The same variation was allowed in the 1st and 3rd foot of verses which for convenience we may call iambic dimeters (> ⁝ – ⏑ | – > | – ⏑ | – ∧). Thus *Suppl.* 820 βίαια μὴ φιλεῖς for antistrophe (828) βίαια δίζηνται λαβεῖν. If therefore we t 68 and 73 as properly divided in M, the lines παναρκέτας νόσ and -ρέοντες ἴθυσαν μάταν entirely satisfy necessary conditions.

32 τορός γε Φοῖβος κ.τ.λ.

Plays upon words.

Apart from the metrical necessity of the palaeographic change of γὰρ to γε (γ' = γάρ in the frequent compendium), t special justification in the sense for the choice of γε rather th of Lachmann. γε is exactly the particle required to bring out of τορός in connection with Φοῖβος, a point which seems to have escaped notice. Φοῖβος, which to us is apt to appear simply name, is also a standard poetical adjective in the sense Aeschylus himself uses it in *P. V.* 22 ἡλίου φοίβῃ φλογί. Ba has it in 13. 106. The fondness of the Greeks for playing upo whether in their favourite αἰνίγματα, in the semi-earnest specul the *Cratylus*, in the puns of Aristophanes and his like, or serious poems from Homer downwards, finds abundant illust the dramatists. The practice is familiar in Shakspere. *Richard the Second* II. 1. 72 the king's question 'How is't wi Gaunt?' is answered with

> 'O, how that name befits my composition!
> Old Gaunt, indeed, and gaunt in being old,'

—a passage on which Coleridge remarks that a pun is 'oftenti of the most effectual intensives of passion.' See, further, Jebb (*Aj.* 430.

Such playing may be of various kinds. It may consist (*a*) in (suggesting an etymology, or playing upon the fitness of a nan light of a received derivation, or (*b*) in puns on proper names less *hinting* etymological connection, or (*c*) in plays on double of a word, or (*d*) in paraphrase. Besides the fact mentic Coleridge, that a sheer pun may in certain circumstances pathos or irony, the Greek mind delighted in such play for its o or from what Aristotle calls the desire of human beings to exe intelligence (μανθάνειν) in discovering the likeness between tw or from a philosophical desire to arrive at the ἔτυμος λόγ question whether words were φύσει or θέσει had been already r some shape, and the poet mostly adopts and illustrates the v

indeed,' *i.e.* they lie weltering in a common pool of blood); *Suppl.* 724 (καὶ πρῷρα πρόσθεν ὄμμασιν βλέπουσ' ὁδόν, *i.e.* from προ-ορᾶν); *Ag.* 702 (Ἰλίῳ δὲ κῆδος ὀρθώνυμον with the meanings of κῆδος mentioned above). In *Ag.* 1443 ναυτίλων δὲ σελμάτων ἱστοτριβής I find a play intended upon two senses of ἱστός, 'the mast' (where a woman's place should *not* be) and 'the loom' (where it *should* be). So Eur. *Tro.* 14 (δούρειος ἵππος, with reference to δόρυ = 'wood' and = 'spear'). In the *Choephori* we have (1065) γονίας, a sailor's name for a sudden wind, converted into a wind of the γόνος; in 998 ποδιστῆρας πέπλους is a παρὰ προσδοκίαν for ποδήρεις; in 605 πυρδαῆτιν recalls both δαίειν ('kindle') and δαῆναι ('learn').

(*d*) of what I have called the 'paraphrasing' play, a play which involves somewhat more activity of mind on the part of the hearer, and in which there is no direct pun, but a species of αἴνιγμα: Soph. *O. T.* 30 Ἅιδης...πλουτίζεται, where it is intended that Πλούτων shall suggest itself as the equivalent of Ἅιδης. In Aesch. *Suppl.* 318 Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος we must supply from ῥυσίων its equivalent ἐφάψεων. To what lengths this form of riddling could go is to be seen from instances quoted by Tryphon περὶ τρόπων (see Blass in I. Müller's Handbuch, *Hermeneutik*, p. 171), where Ἥσσων ἀλγήσας is to be interpreted Χείρων πονήσας and Γῆς ἔθανεν καταδίσμου by Αἴας ἀπέθανε Τελαμῶνος.

To return now to τορός γε Φοῖβος. The point lies in the equation φοῖβος = τορός, a character in which Apollo is the antithesis of Λοξίας, who speaks λοξά (in 953 I regard Λοξίας ἐπωρθίαξεν ἀδόλως δόλια as an oxymoron). That this implication in Φοῖβος (= τορός = σαφής) was recognised by the Greeks is certain. Thus in Soph. *O. T.* 1011 ταρβῶ γε μή μοι Φοῖβος ἐξέλθῃ σαφής the sense is ἐξέλθῃ 'as φοῖβος *indeed*.' More convincing is *O. C.* 623 εἰ Ζεὺς ἔτι Ζεὺς χὠ Διὸς Φοῖβος σαφής (where φοῖβος itself might have been expected in place of σαφής). That σαφής is a word implying etymological fitness (like ἐτήτυμος) is clear from Soph. *frag.* 579 σαφῶς Σιδηρῶ καὶ φοροῦσα τοὔνομα. If further evidence is wanting, cf. *Eum.* 747, where the cry ὦ Φοῖβ' Ἄπολλον is answered by ὦ Νὺξ μέλαινα.

59 sqq. M has

ῥοπὴ δ' ἐπισκοπεῖ δίκαν
ταχεῖα τοῖς μὲν ἐν φάει·
τὰ δ' ἐν μεταιχμίῳ σκότου
μένει, χρονίζοντ' ἔχει (corr. to ἄχη) βρέφη·
τοὺς δ' ἄκραντος ἔχει νύξ.

(*a*) *The text in the light of the scholia.*

Schol. (1), in left margin, ἡ δὲ τῆς δίκης ῥοπὴ τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμύνεται, ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐᾷ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ὑπ' αὐτῶν λυπεῖσθαι· ἄλλους δὲ σκότος καλύπτει, ὡς μηδ' ὁρᾶσθαι ὑπ' αὐτῆς.

This paraphrase, in its earlier part, certainly points to the reading of Turnebus

ῥοπὴ δ' ἐπισκοπεῖ δίκας
ταχεῖα τοὺς μὲν ἐν φάει·

The (probably late) paraphrast was no doubt often prepared to take the grammar largely for granted, if the trend of the sense was clear; but we can hardly imagine him getting no nearer than this, if his text had been that of M. There is an air about the note implying a carefully considered text before the writer. Nor can that text have been the original of M. The insecurity of M in the matter of flexion-endings would permit of our restoring δίκας for δίκαν without much demur. On the other hand τοῖς μὲν as a corruption of τοὺς μὲν is not so easily explained.

There is next to be considered (2) an interlinear gloss ἀντὶ τοῦ τοὺς μέν, which, besides being absurdly unscholarly in itself, would create a difficulty instead of removing one, since ῥοπῇ ἐπισκοπεῖ δίκαν τοὺς μὲν... is of course impossible. Its presence in our MS implies either (α) that the writer had before his mind ῥοπῇ...δίκας, whether from reading the paraphrase or from some other source, or (more probably) (β) that he mechanically entered his ἀντὶ τοῦ τοὺς μὲν from a copy which did contain δίκας, or (γ) that he joined the words to what follows (τὰ δ'...) rather than to what precedes. In any case there remains the fact that someone thought τοῖς μὲν could be used for τοὺς μέν. Important for us is the evidence that the scholiasts were apt to force one part of a difficult text to fit in with the rest, either by assigning to it an impossible grammar or by actually altering it. Thus we may suspect the line which was falsely written

ῥοπῇ δ' ἐπισκοπεῖ δίκας (by a natural slip)

to have been followed by the genuine

ταχεῖα τοῖς μὲν ἐν φάει·

This would then bear a note and appear as ταχεῖα τοῖς (τοὺς) μὲν ἐν φάει, whence schol. (1) would comment on a text in that form, or with τοὺς actually inserted in the line, while the gloss (2) would be a mechanical and unintelligent copying of the remark from a MS with δίκας into one with δίκαν. The reading of M being not only *difficilior* but distinctly *potior*, it is probable that our scholia thus far refer to a text less sound than the Medicean.

For the rest the unmetrical, though not absolutely untranslatable[1], reading of vv. 61, 62

τὰ δ' ἐν μεταιχμίῳ σκότου
μένει χρονίζοντ' ἄχει βρύει

is represented only in generalities by ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐᾷ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ὑπ' αὐτῶν λυπεῖσθαι. It does not appear to have been observed that the last words may well correspond to (ὥστε) χρονίζοντα (sc. τὸν ἠδικημένον) ἄχει

. and dark, so that, waiting,
low βρύει, it is generally
, where βρύειν occurs just
ἔχει νύξ, which properly

hich (τὰ relative) linger tarrying

belongs here only. It is self-evident that there has been some of confusion between the two places, and it is held that, af came in from v. 68, v. 63 was unmetrically and meaninglessly after βρύειν of that line by parablepsis. It is surely more n suppose that the word came in as the full βρύειν (whether s or as βρύει), and this would correspond entirely with the scholi

We may then fairly put it down that the text of the paraphr

ῥοπῇ δ' ἐπισκοπεῖ δίκας
ταχεῖα τοὺς μὲν ἐν φάει,
τὰ δ' ἐν μεταιχμίῳ σκότου
μένει χρονίζοντ' ἄχει βρύειν (βρύει).

Metre alone proves this to be corrupt, and, though it existed MS on which was written the scholion available to m, it cann sent an older and more authentic stage of the Medicean text.

But how did βρύει come into v. 62 in the first instanc because the line preceded τοὺς δ' ἄκραντος ἔχει νύξ, inasmuch verse did not come to follow v. 68 at all until βρύει already app both places. The true reading I take to be the word best suite metaphor, viz. βάρει, a word which met with a double accident.

(1) βάρει was glossed by ἄχθει, and for ἄχθει (as often, ἀχθει was afterwards substituted ἄχει, *i.e.* βάρει became ἄχει βάρει,

(2) βάρει was corrupted to βρύει through the influence, p least, of βρύειν in the near context.

[χρονίζοντα (with τὰ δ') is the intelligible reading of M and therefore be retained. If, however, χρονίζοντι βάρει, which i is right, the elision of the termination would occur when χρονίζ βρύει came into existence. Those who could say of *Suppl.* 6 ο αἵματι that it was οὐκ ἐφ' αἵματί τινι, or of χεῖρ' (*Suppl.* 764) tha χειρὶ τὸ ἐντελές, would think little of eliding the dative -ι. M ἄχει went on to ἄχη.]

There remains to be considered schol. (3) in the right mar δὲ ὑπερτίθεται, ταῦτα 'σύν τε μεγάλῳ ἀπέτεισαν' (quoting *Il.* iv. 161 note (as Dr Verrall remarks) has the appearance of being anci is succinct, and it contains an illustrative quotation. Whether, h it helps towards the determination of a text older than M doubtful. (*a*) We may take it as a note on the general sense: punishment is deferred, 'tis paid with heavy interest.' (*b*) We m the words ὅσα δὲ ὑπερτίθεται into verbatim correspondence wit μένει. But in neither case do we learn anything new of the te τὰ δὲ...μένει will always stand part of the question, and, so fa meaning is concerned, we are already aware that the reference c be to punishment deferred. The quotation touching 'heavy i appears to be simply a natural way of commenting either on ἄχ or on βρύει alone ('grow fraught with sorrow to come'). There is nothing in this scholion opposed to the reading of M.

A marginal gloss (4) on v. 62 is ἀνθεῖ, which obviously = βρύ

Thus from all the scholastic contributions we arrive at t clusion that our oldest evidence for the text is still the readin

itself, while another text, used by the writer of schol. (1), is probably younger and of an edited character.

(*b*) *Different views of the sense.*

If at first sight it looks as if a large number of interpretations of the passage were possible, reflection will quickly reduce them to manageable compass. It is manifest that the three terms ἐν φάει, ἐν μεταιχμίῳ σκότου, νύξ are opposed to each other. It should also be clear that there is an equal opposition between ταχεῖα, χρονίζοντα, ἄκραντος. The latter series has been somewhat strangely disregarded. Until the necessity is apparent of the two series being brought into accord, we might attempt the following meanings:

(1) The punishment overtakes the sinner—
suddenly, in the day of prosperity,
or *lingeringly, with the decline of his fortunes,*
or *in the night of total wretchedness.*

To this the objections are (α) that the third term is meaningless in itself, (β) that ἄκραντος has no place in its antithetical series.

(2) Punishment befalls him—
suddenly, in the midst of life,
or *lingeringly, in the twilight of life,*
or *after death.*

Here again (α) ἄκραντος has no place, (β) the third term is abruptly expressed, (γ) ἐν μεταιχμίῳ σκότου is anything but a natural Greek phrase in such a sense.

(3) Punishment may come—
swiftly, so that all can see it (φανερῶς schol.),
or *lingeringly, in a form half concealed,*
or *so that none can see how it falls.*

But (α) if ἄκραντος has here any antithesis to ταχεῖα, χρονίζοντα, it should mean that punishment does not come at all, (β) the thought and expression are both far-fetched.

(4) Justice has her eye upon the three parties, viz. upon—
Clytaemnestra and Aegisthus in prosperity,
Orestes and Electra in half obscurity,
Agamemnon in death.

This is doubly far-fetched. Its obscurity almost puts it out of the question. The chorus, again, cannot say that a swift stroke is to befal
[illegible] etical terms are disturbed in
[illegible] ever, is an inelegant variation.

[illegible]
[illegible] r,
[illegible] s half hidden,
[illegible] ally concealed.

This is the only rendering which keeps up the double series of in a completely intelligible relation.

A variation on the latter interpretation is that of Sidgwic Verrall. Thus Sidgwick 'Justice is sure, though it visits men diff some with swift vengeance in the daylight (*i.e.* early); some twilight, after long waiting, suffer at last; some are "wrapt in ine night" *i.e.* die unpunished [*but justice is only delayed*, and falls o house at last].' One objection to this is the difficulty of seei the delayed punishment is said to come in the 'twilight'— possibly, it means that the culprit is almost escaping, or, in other nearly getting away into the 'ineffectual night.'

64 ᾧ δ' αἷματ' κ.τ.λ. *'Pure' iambic senarii in lyrics.*

The comparative frequency with which an iambic senarius oc in lyrics is composed of pure iambi has led some critics to m exaggerated demand for such 'purity,' till, like Paley, they hav inclined to regard with a vexatious suspicion lines which deviate this arbitrary rule. In Aeschylus there is no more than a partia such lines. Taking only a text as near as possible to the MSS, ar unanimously printed as senarii, I have counted 36 'impure' as 32 'pure' verses. The present verse (with the MS reading δι' αἵ counted among the 'pure.' Out of the 32 pure lines there 9 cases of exact correspondence between pure line in the strop pure line in the antistrophe (viz. *P. V.* 610, 632; *Cho.* 23, 33; 65, 70; *Eum.* 155, 162; *Suppl.* 786, 794; 800, 808; *Ag.* 41 1537, 1564). Of the 'impure' verses 25 contain spondees, 11 resolutions. There are lines with one, two and three spondee the antistrophic line need not answer to the strophic as regard the place or number of the spondees. Thus *Suppl.* 568 λειμῶ νόβοσκον ὄντ' ἐπέρχεται is answered by 577 βοτὸν ἐσορῶντες δ μειξόμβροτον, and *Cho.* 450 (a pure senarius) by 429 πάντολμ δαΐαις ἐν ἐκφοραῖς, as is the pure *Eum.* 169 by 174 κἄμοί γε λυπ τὸν οὐκ ἐκλύσεται. Compare also *Eum.* 144 with 150, 261 wit *Ag.* 1087 (pure) with 1095 λουτροῖσι φαιδρύνασα, πῶς φράσω *S. c. T.* 819 κακόν με καρδίαν τι περιπίτνει κρύος with 827 βο ἄπιστοι Λαΐου διήρκεσαν.

I have therefore no scruple on the score of metre in writi αἷματ' here, while any metrical argument urged for the alteration for οἴγοντι v. 69 must evidently go for nothing. Similarly the res in v. 79 βίᾳ φερομένων αἰνέσαι πικρὸν φρενῶν is plainly unobjecti v. 82 again is an unmistakable senarius.

The answer to the last words in the present strophe τὸν παναρκέτας νόσου βρύειν is corrupted in the MS to φόνον καθ ἰοῦσαν ἄτην. The proper division of the lines is mentioned (v. 24 appendix); but if we choose, less well, to consider the w iambic senarii, we may accept Musgrave's ἴθυσαν μάταν and read ρόντες, and it is manifest that no difficulty need arise throu spondee in the fifth foot. Nor need one suggest νούσου in the st

74 sqq. M.

ἐμοὶ δ'.....
δίκαια καὶ μὴ δίκαια
πρέποντ' ἀρχὰς βίου
βίᾳ φερομένων αἰνέσαι κ.τ.λ.

This will translate without difficulty, as is shewn in the commentary. That it is necessarily sound on that account does not, of course, follow.

The scholia run (1) to v. 74 τὸ ἑξῆς, ἐμοὶ δὲ πρέποντα καὶ ὀφειλόμενά ἐστιν ἀπαρχὰς βίου τὰ τῶν βίᾳ με φερομένων αἰνέσαι πικρὸν φρενῶν στύγος (Vettori for στάγος) κρατούσῃ, ἀνάγκην γάρ μοι οἱ θεοὶ προσήνεγκαν: (2) to line 78 (with lemma πρέποντ' ἀρχὰς βίου) πρέποντά μοί ἐστι καὶ ὀφειλόμενα, ἐξότε τοῦτον ἐπανῄρημαι τὸν βίον, τὰ τῶν πρὸς βίαν κεκτημένων ἐπαινέσαι κ.τ.λ.

It is evident from the identical combination πρέποντα καὶ ὀφειλόμενα that in part the two scholia are derived from the same source, καὶ ὀφειλόμενα at least to the extent indicated in ἐμοὶ δ'.....πρέποντ'.... The ἐξότε ἐπανῄρημαι of schol. (2) points unmistakably to the reading ἀπ' ἀρχᾶς, and schol. (1) actually has that expression in the disguised form ἀπαρχὰς, which makes no sense or grammar in the context. [It is, of course, practically out of the question that the far-fetched expression and harsh grammar ἀπαρχὰς βίου 'first-fruits of my life' can be, or can have been taken by the scholiast to be, an accusative in apposition to the thought.] The appearance of ἀπαρχὰς (instead of ἀπ' ἀρχῆς) is to be explained on the assumption that the note dates from a time when the actual Doric forms of the text were copied into the mere statement of τὸ ἑξῆς (which appears a very natural proceeding). When the Attic forms in η were substituted in the scholia, κρατούσῃ and ἀνάγκην would run no risk of error, but απαρχας happened to be a well-known word, and that word was read here by the copyist of a scholion which it was not his first business to understand. How far m was from understanding it, may be realised from his meaningless στάγος. Either m or a predecessor was familiar with the open shape of α which long prevailed and which is often practically indistinguishable from υ, and στάγος was the word which he appeared to read, whatever it might mean.

We may then decide that the first writers of both scholia had ἀπ' ἀρχᾶς βίου before them. Nevertheless this reading can hardly be right, nor is it likely to have been the original of the Medicean. Scholiast (2) may have felt no difficulty in supplying τοῦδε with βίου in the sense of 'since I began (this) life (of servitude),' but the word is not to be supplied by common sense. ἀπ' ἀρχᾶς βίου could only mean 'since my life began,'

75 sq.
viz. M ἐμοὶ.. δίκαια καὶ μὴ
ια καὶ μὴ δίκαια πρέποντά
are alike befitting for me
'), and schol. πρέποντ' ἀπ'
the reading of the scholiast

ἀπ'
πρέποντ' αρχας βίου

but, in the absence of any hint (*e.g.* an old note λείπει ἡ ἀπ perhaps more probable that both readings are derived from

πρέποντα παντάρχας βίου

(where παντάρχας is in the same construction as ἀρχὰς of M, bu better touch of meaning, 'to commend in them who have full co of my life'). The two causes of corruption began respective (1) πρεποντα<παντα>ρχας and (2) πρεποντα<αντ>αρχας.

150 ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος. *Caesuraless senarii.*

It is perhaps a consequence of the very proper rigidness witl schoolboys are forbidden to write Greek iambic verses without c that mature scholars are too often aroused to suspicion by the ance of such lines in the dramatists. Yet they are surely nu enough.

In a cursory glance through Sophocles I note (omitting the fi instances of 'quasi-caesura')

O. T.	598		τὸ γὰρ τυχεῖν αὐτοῖς ἅπαιτ' ἐνταῦθ' ἔνι.
	738		ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
	785		κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ'
	1290		ὡς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι
Ant.	1021		οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς.
Aj.	855		καί τοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών.
	969		τί δῆτα τοῖδ' ἐπεγγελῶεν ἂν κάτα;
	994		ὑδός θ' ἑδῶν πασῶν ἀνιάσαισα δή.
El.	330		κοὐδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις;
Phil.	101		λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
	737		τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς;
	1369		ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.
frag.	300		πέρδικος ἐν κλειτοῖς Ἀθηναίων παγοις.
	307	2	οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ στάθμη.
	855	10	ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ.

Euripides I have not examined with any care, but have noted

Bacch.	1125		λαβοῦσα δ' ὠλέναις ἀριστερὰν χέρα
Hec.	355		γυναιξί, παρθένοις ἀπόβλεπτος μέτα.
Suppl.	303		σφάλλῃ γὰρ ἐν τούτῳ μόνῳ, τἆλλ' εὖ φροιῶ
frag.	255		καὶ τὴν Δίκην μακρὰν ἀπῳκίσθαι βροτῶν (du
,,	360	52	οὐκ ἔσθ' ὅπως ὑμῖν ἐγὼ οὐ σώσω πόλιν (dul
	495	6	ὀρθοσταδὸν λόγχαις ἐπείγοντες φόνον.

In Aeschylus examples are plentiful, viz.:

Suppl. 406, 920, 958, 1027; *Pers.* 254, 355, 468, 472, 492, 506, 512, 522; *Prom. V.* 667; *S. c. T.* 444; *Cho.* 150, 491, *Eum.* 26. [*Ag.* 934 πιθοῦ· κράτος μέντοι πάρες γ' ἑκὼν ἐμοί ca course, be divided at the particles.]

(*b*) We might render 'this fending off (by χοαί) on the part of both the bad and the good' (*i.e.* sent by Clytaemnestra, but used by Electra and ourselves). But ἔρυμα stands somewhat baldly, and the intention of one and the act of another can hardly be put so curtly.

(*c*) Keeping ἄλγος: 'at this fending off (*i.e.* intended defence) on the part of the bad (viz. Clyt.), which is (intended for) an abominable grief to the loyal.' But the allusion to a frustrated intention is again too curt, and ἄλγος is most strangely used.

277 sq. τὰ μὲν γὰρ ἐκ γᾶς δυσφρόνων μειλίγματα
βροτοῖς πιφαύσκων εἶπε τὰς δὲ νωνόσους

M (νῶν, νόσους by correction).

Previous views of this passage may be thus summed up—

(A) We might read (1) with the early editions, τὰς δὲ νῷν and make πιφαύσκων εἶπε a combination like ἔφη λέγων, &c. But νῷν could have no place. The dual would emphasize Electra's part in a punishment with which she has evidently nothing to do. Klausen explains the whole passage (after a late schol.) by 'praedixit terrae sterilitatem *civibus*, tum *nobis* morbos,' accounting for δυσφρόνων μειλίγματα βροτοῖς as 'venena quibus infensi contra mortales utuntur,' μείλιγμα being 'placamentum (hoc loco sensu malo).' So the schol. αἱ κολάσεις γὰρ τῶν ἀδικούντων μειλίγματά εἰσι τῶν ἀδικηθέντων. Than this nothing could be more far-fetched: (2) with Turnebus, τάσδε νῷν, separating εἶπε from πιφαύσκων. The fatal objection to νῷν remains, as well as the awkwardness of the previous words.

(B) τὰς δὲ νῷν may be emended. (1) τάσδ' αἰνῶν (Hermann) = 'recounting the following....' The correction is technically good, but the word αἰνῶν is unconvincing and the general sense unsatisfactory: (2) Hermann's earlier τὰς δὲ τῶν (= τούτων, cf. *Ag.* 7), though better in sense (viz. 'he spake of the ways to appease them and the diseases which spring from them'), does not account for the corruption: (3) βλαστάνων (Conington); *i.e.* 'the very offerings of piety to those beneath, so far from being accepted, grow up into diseases.' This is very strained, and βλαστάνων is but little like the text. [It may, however, be remarked in passing that Conington's infin. with εἶπε is quite correct, despite a notion, which appears to be hardening into dogma, that the construction (instead of ὡς or ὅτι) is a solecism. Cf. Soph. *Trach.* 362 ἐν ᾗ | τὸν Εὔρυτον τόνδ' εἶπε δεσπόζειν θρόνων, *Ant.* 755 εἰ μὴ πατὴρ ἦσθ', εἶπον ἂν σ' οὐκ εὖ φρονεῖν, *O. T.* 994 εἶπε γάρ με Λοξίας ποτὲ | χρῆναι μιγῆναι μητρί, Eur. *Phoen.* 1590 σαφῶς γὰρ εἶπε Τειρεσίας οὐ μή ποτε | σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν, Hdt. 7. 196 τῶν νεῶν τῶν εἶπον Σανδώκεα στρατηγέειν]: (4) εἴπων δεσπόνων (Bamberger): (5) τὰς δουλῶν (Weil), *i.e.* of those too cowardly to avenge: (6) τάσδ' ἀνῆν (Verrall), with the interpretation 'for the gift with which earth appeases men's cares, doth, as he declared for their instruction, breed in them certain threading corruptions.'

senarum notae often causes such diversity among commentators. Or τὸν εἰς τὸν πατέρα αὐτόν is possible.

(4) to v. 367: λείπει τὸ ὄφελον, *i.e.* with δαμῆναι.

(5) to v. 367: τοῖς ἐκείνων. For this there is no corresponding text. Conington suggests <φίλοις> (reading αἰῶ κτίσας in the strophe). I have suggested <δαίμοσιν> as more easily lost (retaining αἰῶνα κτίσας). See the commentary.

(6) (to v. 369): πρὸ τοῦ ἀποθανεῖν τὸν πατέρα. This obviously belongs to v. 366 (πάρος), but was miswritten opposite πρόσω.

(7) to v. 369: ἐμέ—an explanation of τινὰ.

From these variorum comments and more modern criticism we may restore the text and adjust the scholia themselves thus:—

μηδ' ὑπὸ Τρωίας	γυναικικῶς οὐδὲ τούτῳ κ.τ.λ.
τείχεσι φθίμενος, πάτερ,	
μετ' ἄλλῳ δουρικμήτι λαῷ	
παρὰ Σκαμάνδρου πόρον τεθάφθαι·	λείπει τὸ ὤφειλες
πάρος δ' οἱ κτανόντες	πρὸ τοῦ ἀποθανεῖν τὸν πατέρα
τοῖς ἐκείνων	
νιν οὕτως δαμῆναι <δαίμοσιν>	ἀπέστρεψε τὸν λόγον τὸν εἰς τὸν πατέρα αὐτοῦ λείπει τὸ ὄφελον
θανατηφόρον αἶσαν	
πρόσω τινὰ πυνθάνεσθαι	ἐμέ
τῶνδε πόνων ἄπαρον	

489 μάνησο λουτρῶν κ.τ.λ. *The manner of Agamemnon's death.*

According to the Homeric account (*Od.* 4. 514 sqq.) Agamemnon was slain in the house of Aegisthus, who was living adulterously with Clytaemnestra. Agamemnon's ship was brought by the weather to the coast, and Aegisthus, whose watchman had been on the outlook for a year, went in state to meet him and offer hospitality.

> τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε (534)
> δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

With him perished all his company. The 'treachery' (δόλος) of Aegisthus, and (less frequently) of Clytaemnestra, is strongly emphasized. In *Od.* 11. 409 sqq. the same story is told with more fulness as to the part played by Clytaemnestra and with more stress upon the shame and ignominy:

> ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
> ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας,
> δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ·
> ὣς θάνον οἰκτίστῳ θανάτῳ.

His comrades were killed like pigs, and the form of the slaughter was pitiable;

> ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύρατο θυμῷ,
> ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
> κείμεθ' ἀνὰ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.

In Aeschylus the axe has no place. The only weapon mentioned either directly or indirectly is the sword of Aegisthus, and the only hand in the actual murder is that of Clytaemnestra. This fact is not without its bearing on her first place in the punishment and on the intensification of the horror.

From the *Agamemnon*, *Choephori* and *Eumenides* we may gather with fair certainty the manner in which Aeschylus conceived the murder to have been done.

After refreshing her husband with bathing (λουτροῖσι φαιδρύνασα *Ag.* 1095), Clytaemnestra envelopes him (before he steps from the bath) in what is apparently a sumptuous robe (*Ag.* 1382 πλοῦτον εἵματος κακόν), but in reality a πέπλος so designed as to impede all use of his arms or feet (*Cho.* 979 τὸ μηχάνημα, δεσμὸν αἰθλίῳ πατρί, | πέδας τε χειροῖν καὶ ποδοῖν ξυναρμόσα, 997 ποδόδεσμον, *Eum.* 637 φᾶρος περισκήψασαν, ἐν δ' ἀνάγκαις | κόπτα πεσόντα πεσόντα' ἄνδρα δαιδάλῳ πέπλῳ). The robe is in effect a net or snare (*Ag.* 1103 δίκτυόν τι Ἅιδου, ἄρκυς, 1381 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, *Cho.* 996 ἄγρευμα θηρός...δίκτυον...ἄρκυν, *Eum.* 463 ποικίλοις ἀγρεύμασιν). It is a diabolical μηχάνημα; and it is quite possible that, besides the heavy and embarrassing folds, the robe was provided with running cords to be tightened like a noose at will (see notes on the passage from *Cho.* 979). When Agamemnon is thus entangled, she smites him twice (*Ag.* 1344, 1383 παίω δέ νιν δίς), and he falls down in the bath (*Ag.* 1119 πίπτει δ' ἐν ἐνύδρῳ τεύχει). The first blow was a deadly one (*Ag.* 1342 πειρίαν); then came the second, and, when he lay slain (*Ag.* 1384 πεσόντι), she 'threw in' a third blow for 'Hades the Deliverer' (*ibid.* τρίτην ἐπανδίδωμι), exulting the while in the blood which spurted from his throat (*Ag.* 1388). All this she did with her own hands, though by instigation of Aegisthus, who, however, was not present (*Ag.* 1608 καὶ τοῦδε τοίνδρὸς ἠψάμην θυραῖος ὤν). Thus does Agamemnon lie dead in the 'bath with silver sides' (*Ag.* 1540 ἀργυροτείχου | δροίτης κατόχοντα χαμαύνην), and the word employed (δροίτη) suggests (according to another well-authenticated meaning) a *coffin*-shaped bath of the kind illustrated in the Dictionaries of Antiquities and by no means yet obsolete.

The weapon is a sword. We need not dwell upon μελαγκέρῳ... μηχανήματι of *Ag.* 1118, where both the reading and the meaning are doubtful (μηχάνημα in *Cho.* 979 more naturally refers to the robe). Nor need we here discuss the use of δορί *ibid.* 1147, where Cassandra prophesies that there awaits her a σχισμὸς ἀμφήκει δορί. δόρυ may or may not have been used (like ἔγχος) of any weapon; at any rate it is more likely to mean a sword than an axe; but it is sufficient that the words refer to the fate of Cassandra, not of Agamemnon. In *Ag.* 1261 Clytaemnestra is represented as θήγουσα φωτὶ φάσγανον, though this, of course, need not be conclusive for the sword, the expression being, perhaps, merely figurative, as we might say 'sharpening her knife for a human sacrifice' when, in fact, a knife was not the actual instrument. In *Ag.* 1496 sqq. Agamemnon is δαμεὶς ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ. Βελέμνῳ 'weapon' would suit equally well with the axe or the sword (see note on βέλος in the commentary to *Cho.* 163), but the insistence

eyes? Aeg. shews no sign of shame in the *Agamemnon*, and he will entertain no suspicion of Orestes: (2) it is very harsh for κατ' ὀφθαλμοὺς to follow κατὰ στόμα in an entirely different sense.

(ii) (α) Most editors alter (with Robortello) to βαλεῖ. This, if emendation proceeds no further, leaves ἰρεῖ absolute (though in answer to that objection commentators quote, not very conclusively, Hom. *Il.* 9. 56 οὐδὲ πάλιν ἐρέει, Plat. *Menex.* 234 B ὅστις ἐρεῖ ἐπὶ τοῖς ἀπιθανοῦσι), and (a flaw which has been passed over in despair) gives no sense whatever to σάφ' ἴσθι. Nor is the meaning of κατ' ὀφθαλμοὺς βαλεῖ agreed upon. Explanations offered are (1) 'and if he shall meet me face to face'—a tautology with the previous line, (2) 'and shall cast down his eyes' (as in Verrall's view), (3) 'shall cast his eyes on me.'

(β) Bamberger reads ἐρεῖ...βαλεῖ: 'if he shall raise his eyes, be sure (viz. that he *will* do so), and then drop them.' This would imply something in Orestes' deportment, or in a notorious furtiveness of manner on the part of Aegisthus, which would make such behaviour certain. But σάφ' ἴσθι is extremely unnatural, Orestes intends to create no suspicion by his deportment, and κατ' ὀφθαλμούς, though not tautological, should be akin to κατὰ στόμα in meaning.

636 τί τῶνδ' οὐκ ἐνδίκως ἐγείρω;

A scholion at this line says συνάξασα κατηγορῶ (*i.e.* συναγαγοῦσα κατηγορῶ = ἀγείρω ἐν τῷ κατηγορεῖν)· νύσσει γάρ με τὸ δίκαιον ταῦτα λέγειν. The very precise word νύσσει cannot, of course, answer to anything in the line, and yet is hardly the kind of word which a scholiast would use in a general paraphrase to the effect 'for justice urges me to say this.' There must have been something in his text to suggest the special metaphor. A possible reading τί τῶνδ' οὐκ ἐνδίκως μ' ἐγείρει; is not probable.

Now the following passage begins

(637) τὸ δ' ἔγχι πλευμόνων ξίφος
διανταίαν ἐξωστευθὲν σοῦται (οὐτᾷ Hermann)
διὰ Δίκας,

in which one schol. at least took the construction to be τὸ ξίφος Δίκας σοῦται διά, since he explains τὸ δὲ ξίφος τῆς δίκης, τὸ ἔχον πικρίαν, ἀντικρὺ διὰ πνευμόνων ὁρμᾷ. Given the same construction, but the undoubted original οὐτᾷ, and supposing the connection of the passages to be misunderstood (with ὁ δὲ ἀντὶ τοῦ γάρ), it is highly probable that '*for* the sword of justice pricks *me*' may have been taken as the sense, of which the connection and general value were then represented by νύσσει γάρ με τὸ δίκαιον ταῦτα λέγειν.

643 sqq. *Evidence of the scholia.*

M. δίκας δ' ἐρείδεται πυθμήν·
προσχαλκεύει δ' αἶσα φασγανουργός·
τίκτουσ' δ' ἐπαισφέρει

τίνει μύσος
χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς,

and conclude that λείπει ἢ ἐπί implies a false notion of the grammar, viz. that it was (ἐπὶ) αἵμασιν αἷμα, like (ἐπὶ) κέρδεϊ κέρδος. The schol. (2) which runs ἐπεισφέρει δὲ τοῖς οἴκοις τέκνον παλαιῶν αἱμάτων represents a copy with the corruptions δώμ ασιν for δαιμασιν and αἱμάτων for αἱματων. Schol. (4) ἀπαιτεῖ might represent a misunderstanding of the grammar of αἷμα or might refer to a τίνειν in its copy. The Medicean meanwhile lies somewhere between these corrupt texts.

If it were not for the aggregate indications of these various scholia I should have been inclined to suggest

τέκνον δ' ἐπεισφέρει δανείσμασιν
αἱμάτων παλαιτέρων
τίνειν μύσος κ.τ.λ.

'and the Erinys brings in further a child (= interest) for the loans of olden blood, to pay the pollution.' For this might be quoted Eur. *El.* 857 αἷμα δ' αἵματος | πικρὸς δανεισμὸς ἦλθε. The corruption of ΔΑΝΙCΜΑCΙΝ would be easy. The sustained metaphor τέκνον (= τόκον), δανείσμασιν, τίνειν would also be Aeschylean. The schol. ἀπαιτεῖ would go well with τίνειν by a misconception. [It is just possible that λείπει ἢ ἐπί might also suit this reading, the scholiast thinking ἐπὶ δανείσμασιν more clear and normal.]

792 sqq. *The evidence of the scholia.*

M has

ἐν δρόμῳ προστιθεὶς
μέτρον τίς ἐν σωζόμενον ῥυθμὸν
τοῦτ' ἴδοιν δάπεδον
ἀνομένων βημάτων δρεγμα.

The scholia point to the same reading, corrupt as it is, although the explanations and constructions proposed in them may be impossible and even absurd. Thus the construction is given as

(1) ἀντὶ τοῦ ἴδοι (*i.e.* the infinitive = the optative *tout simplement*). τὸ δὲ ἑξῆς, ἴδοι δέ τις (*i.e.* with punctuation after μέτρον, despite the position of τις, and ignoring ἂν) σωζόμενον αὐτῷ τὸν ῥυθμὸν τοῦ δρόμου· μηδὲ ὑπερδραμὼν ἐν τῷ δαπέδῳ διαρρήξῃ τὸν χαλινόν. The last clause has been a puzzle, which may, I think, be solved (*a*) by running on ...δρόμου μηδὲ... (instead of punctuating ...δρόμου· μηδὲ...), and so indicating that the latter clause is only an amplification or exegesis of the former. The part of such exegesis which καὶ plays in positive sentences is played by οὐδὲ in negative. Thus v. 640 οὐ λὰξ πέδοι πατούμενον bears the schol. οὐ δεῖ ἀμελεῖσθαι οὐδὲ παρασωπᾶσθαι, *Suppl.* 9 ἀσεβῆ] ὃν οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν. Similarly here μηδὲ ὑπερδραμὼν διαρρήξῃ τὸν χαλινόν is an explanation of ἴδοι τις σωζόμενον αὐτῷ τὸν ῥυθμὸν τοῦ δρόμου.

But how can this be? The answer (*b*) I find in a schol. on Pind. *Ol.* 13. 27 (τίς γὰρ ἱππείους ἐν ὄντεσσιν μέτρα...ἐπέθηκ';), which explains

be Orestes, by a much bolder expedient. Nothing is said in either scholion of *θεῖσαν*, nor is there anything to shew that *ἐγχρονισθεῖσαν* was found. If it had been, the scholiast would probably have given something more precise than his *ἐκ πολλοῦ* or *καὶ ἐπὶ πολὺν χρόνον*.

We may (1) suppose *βλαπτομέναν* to have been an early gloss on *ἐν χρόνους θεῖσαν* = *ἐνθεῖσαν χρόνους* = *ἐμποιήσασαν χρόνους*, or (2) suppose the *θεῖσαν* which is unexpressed in the scholia to have originated in a correction *βλαπτομέναν* (*φθεῖσαν*). The latter would leave the metrical correspondence as bad as ever. We may (3) keep both *βλαπτομέναν* and *ἐν χρόνους θεῖσ' <ἂν>αν*, and suppose something of the value of – ⏑ ⏑ – to have been lost from the antistrophe.

THE SCHOLIA.

s. indicates that the scholion is written in the left margin of the MS, *d.* in the right margin, *sup.* at the top of the page, *inf.* at the bottom of the page. *gl.* = interlinear gloss.

The sign ϟ = see remark below.

Where the lemma is included in the scholion it is printed in the same heavier type.

s. 12 πρέπουσα] κοσμηθεῖσα.
d. 13 ἀντὶ <τοῦ> πῆμα νέον. ϟ.
gl. 21 προστροπή] ἱκέτις πρόσοδος.
s. 22 ἰαλτός] ὑπὸ Κλυταιμήστρας πεμφθεῖσα. "Ἐπεὶ προΐαλλε συβώτης" (Hom. *Od.* 14. 18).
d. 23 χοὰς...κτύπῳ] ὅπως ἐναγίζουσα κόψωμαι καὶ θρηνήσω.
gl. †κόπῳ] ἀντὶ <τοῦ> κοπετῷ. ϟ.
gl. 24 πρέπει] διαφαίνεται.
s. 25 ἄλοκι] αὔλακι, τομῇ.
gl. 26 ἰυγμοῖσι βόσκεται κέαρ] ἀντὶ τοῦ τρέφομαι τῷ θρήνῳ. ϟ.
s. 27 λινοφθόροι] τὰ λίνα διαφθείρουσαι.
d. τὸ ἑξῆς. οἱ δὲ στολισμοὶ τῶν ὑφασμάτων πρὸς τοῖς στέρνοις λινοφθόροι λακίδες ἐρράγησαν.
gl. 28 ὑπ' ἄλγεσιν] ἀντὶ <τοῦ> ὑπὸ τῶν κοπετῶν.
s. 32 τορός] σαφής.
d. ὀρθόθριξ] ὀρθοῦσθαι ποιῶν τὰς τρίχας.
d. 33 δόμων ὀνειρόμαντις] δι' ὀνείρων τοῖς δόμοις μαντευόμενος.
s. ἐξ ὕπνου] ἀντὶ τοῦ δι' ὕπνου.
gl. 34 ἀωρόνυκτον] κατὰ τὸ μεσονύκτιον.
s. 35 μυχόθεν] ἐκ τῶν τῆς καρδίας μυχῶν. ϟ.
d. ἔλακε] ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμήστραν ἐποίησεν ὁ σαφὴς φόβος, δι' ὀνείρων μαντευόμενος. ϟ.
d. περὶ φόβῳ] περισσῶς τῷ φόβῳ. ϟ.
d. 36 γυναικίοισιν ἐν δώ(μασιν)· οἱονεὶ τοῖς ἐστερημένοις τοῦ κουριδίου ἀνδρός.
gl. 38 ὑπέγγυοι] ἀληθεῖς, θεοφόρητοι.
d. ὑπέγγυοι· τὴν ἀπόφασιν ἐγγυώμενοι, ἢ ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν.
d. 40 περιθύμως] ὑπερβαλλόντως. ϟ.

13 See Appendix on the verse. The schol. seems to have read πήματος κυρεῖ

the interpretation. Paley's
ἐν is pleonastic after φόβοι);
περισσεύει). The meaning is
..ption of the scholion, or the

d. 42 ἄχαριν] τοῖς ὀργιζομένοις νεκροῖς ἄχαριν. ἢ ἐμοὶ ἀηδῶς ὑπηρετ
αὐτῷ. ϟ.
d. 43 ἰὼ γαῖα μα:α] ὦ γῆ μήτηρ. τοῦτο δὲ διὰ μέσου ἀναπεφώνηται.
s. 44 μωμένα] ζητοῦσα.
d. 45 δύσθεος γυνά] δεῖ νοεῖν ὅτι τὸ "δύσθεος γυνά" ἠρέμα πως ἐφθέγξατο
φησι, φοβοῦμαι γὰρ ἔπος τόδ' ἐκβάλλειν. ϟ.
d. 50 ἀνάλοι] οὐς οὐδὲ ἥλιος ἐπίδοι διὰ τὸ Ἀγαμέμνονος μύσος. ϟ.
d. 53 σέβας κ.τ.λ.] ἑκούσιον σέβας, τὸ μὴ ἐκ φόβου, ἀλλὰ ἐξ αἰδοῦς α
γινόμενον. τοῦτο δὲ θέλει εἰπεῖν, ὅτι ἡ αἰδώς, ἣν περὶ Ἀγαμέμ
εἶχον οἱ δῆμοι, νῦν εἰς φόβον ἐτράπη. ἐκεῖνον γὰρ ᾔδοῦντο καὶ
λουν, τὸν δὲ φοβοῦνται ὡς τύραννον διατελούμενον.
s. 54 δι' ὧτων] φιλοῦντες γὰρ αὐτὸν οὐδὲ ἀκούειν ἠνείχοντο κατ' αὐτοῦ.
gl. 55 δαμίας] τῆς δημοσίας, τῆς τοῦ δήμου.
d. 56 φοβεῖται δέ τις] ἀντὶ τοῦ ἕκαστος φοβεῖται φθέγξασθαι.
d. 57 τὸ δ' εὐτυχεῖν κ.τ.λ.] γνωμικῶς.
s. 59 sqq. ῥοπὰ δ' ἐπισκοπεῖ κ.τ.λ.] ἡ δὲ τῆς δίκης ῥοπὴ τοὺς μὲν ἐπισκ
ταχέως καὶ ἀμύνεται, ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐᾷ τὴν τιμωρίαν,
ἀθρόως αὐτοὺς ἀμυνομένη. ὥστε τοὺς ἠδικημένους ὑπ' αὐτῶν λυπεῖ
ἄλλους δὲ σκότος καλύπτει, ὡς μηδ' ὁρᾶσθαι ὑπ' αὐτῆς. ὅμως ὁ φ
πέπηγεν καὶ οὐ διαρρεῖ, ἀλλ' ἐπέξεισιν ἑαυτόν. ϟ.
gl. 60 τοῖς μὲν] ἀντὶ <τοῦ> τοὺς μέν.
d. ἐν φάει] φανερῶς.
d. 61 sq. τὰ δ' ἐν μεταιχμίῳ κ.τ.λ.] ὅσα δὲ ὑπερτίθεται, ταῦτα "σύν τε μη
ἀπέτισαν." (Hom. *Il.* 4. 161.)
d. 62 †βρύει] ἄνθεῖ.
d. 63 ἄκραντος...νύξ] ἀντὶ <τοῦ> αἰώνιος θάνατος.
gl. 64 αἵματ'] διὰ τὰ αἵματα. ϟ.
s. 65 τίτας] ὁ τιμωρός.
d. οὐ διαρρύδαν] ἀντὶ <τοῦ> οὐ διαρρέων.
d. 66 αἰανὴς ἄτα] ἡ διαιωνίζουσα ἄτη, τουτέστιν ὁ φόνος.
gl. 67 διαφέρει] διασπαράσσει.
d. 68 παναρκέτας: τῆς εἰς πάντα τὸν χρόνον ἀρκούσης αὐτῷ.
d. βρύειν] λείπει τὸ ὥστε.
d. 68[a] †τοὺς δ' ἄκραντος ἔχει νύξ] τοῦτο ὥσπερ ἐπαδόμενόν ἐστιν. ϟ.
d. 69 νυμφικῶν ἐδω(λίων): τὸ γυναικεῖον αἰδοῖον λέγει.
s. 69 sqq. οἰγοντι κ.τ.λ.] ὥσπερ τῷ ἐπιβάντι νυμφικῆς κλίνης οὐκ ἔστιν ἔ
πρὸς ἀναπαρθένευσιν τῆς κόρης, οὕτως οὐδὲ τῷ φονεῖ πάρεστι π
πρὸς ἄκεσιν τοῦ φόνου.
d. 70 πόροι...πάντες κ.τ.λ.] πάντες οἱ ποταμοὶ εἰς ἓν συνερχόμενοι.
d. 73 †ἰοῦσαν ἄτην] ἀντὶ τοῦ τῆς ἐπιούσης αὐτῷ ἄτης. Ἀττικῶν δὲ τὸ
αἰτιατικὴν συντάσσειν, "καθαίρω σε τὸν φόνον"· τὸ δὲ κοινόν, "
αἴρω σε τοῦ φόνου." ϟ.
s. 74 sqq. ἐμοὶ δὲ κ.τ.λ.] τὸ ἑξῆς, ἐμοὶ δὲ πρέποντα καὶ ὀφειλόμενά ἐστιν ἀ
χὰς βίου τὰ τῶν βίᾳ με φερομένων αἰνέσαι πικρὸν φρενῶν στύγος
τούσῃ· ἀνάγκην γάρ μοι οἱ θεοὶ προσήνεγκαν. ϟ.

42 αὐτῷ cod. (*i.e.* τῷ πράγματι, loosely), αὐτῇ Oberdick.
45 γὰρ is the familiar explanation (though here a wrong one) of δέ.
50 οὐδ' <ἂν> ἥλιος Dindorf, but the grammar is scholiastic (cf. 503, 631).
54 *i.e.* 'would not even hear (anything said) against him.'
59—63 See Appendix to commentary.
64—66 See Introduction, pp. xciii sq.
68[a] *i.e.* v. 63 already stood here and was regarded as *ephymnium*.
73 For remarks on 'Attic' use cf. *P.V.* 3, 22, 23; *S. c. T.* 102, 389; *Eum.* &c. The statement is incorrect, the double accus. being Homeric. See Kuhn Gerth *Gr. Gramm.*[4] 1. p. 327.
74 sqq. and 78 sqq. The notes are evidently derived partly from the same sou (with πρέποντα· ὀφειλόμενα). See Appendix to commentary. ἀπαρχὰς is a misce ing of ἀπ' ἀρχᾶς, and the ᾶ shews the note to be old.—στάγος cod., στύγος Vi rius.—ἐκ διαφόρων πόλεων, *i.e.* the war is the ἀνάγκη and was waged by vari πόλεις!

[redacted]

[redacted]

s. 74 sqq. ἀμφίπτολιν: τὴν ἐκ διαφόρων πόλεων ἀνάγκην, ὅ ἐστι πόλεμον· ὡς "ἀμφιμάτορας κόρους" φησὶν ὁ Εὐριπίδης (*Andr.* 466)· ἐκ διαφόρων γὰρ πόλεων ἦσαν οἱ Ἕλληνες. ♁.

l. 77 δίκαια καὶ μὴ δίκαια] εἴτε δικαίως, εἴτε μή. ἔστι δὲ παροιμία "Δοῦλε, δεσποτῶν ἄκουε καὶ δίκαια κἄδικα." ♁.

s. 78 sqq. πρέποντ' ἀρχὰς βίου: πρέποντά μοί ἐστι καὶ ὀφειλόμενα, ἐξότε τοῦτον ἐπανῄρημαι τὸν βίον, τὰ τῶν πρὸς βίαν κεκτημένων ἐπαινέσαι, καλυπτούσῃ τὴν κατ' αὐτῶν ἀποστύγησιν καὶ μηδὲ παρρησίᾳ τὸν δεσπότην κλαιούσῃ. ♁.

l. 81 ματαίοις...τύχαις] ἐπὶ ματαίαις τύχαις.

l. 82 κρυφαίοις] τουτέστι, μὴ ἐκφαινούσῃ τὸ μῖσος τὸ κατὰ Κλυταιμνήστρας. ♁.

l. 83 εὐθήμονες: τουτέστιν, ὑπηρέτιδες εὖ τιθεῖσαι τὰ κατὰ τὸν οἶκον.

l. 86 κηδείοις] συγγενικάς.

l. 87 εὔφρον'] λείπει λόγον. ♁.

l. 90 τῶνδ'] τῶν λόγων.

l. 91 κέλανιν] πᾶν τὸ ἐπιθυόμενον οὕτω καλοῦσιν.

l. 93 τάδε στέφη] ἀντὶ τοῦ τὰς χοάς.

l. 94 τῶν κακῶν] παρ' ὑπόνοιαν· ἔδει γὰρ τῶν καλῶν εἰπεῖν.

l. 96 γάποτον χύσιν] ἐπεξηγήσατο τί εἰσιν ἃ φέρει διὰ τοῦ "γάποτον χύσιν."

l. 97 στείχω, καθάρμαθ' ὡς τις ἐκπέ(μψας): τοῦτο πρὸς τὸ παρ' Ἀθηναίοις ἔθος. ὅτι καθαίροντες οἰκίαν ὀστρακίνῳ θυμιατηρίῳ ῥίψαντες ἐν ταῖς τριόδοις τὸ ὄστρακον ἀμεταστρεπτεὶ ἀνεχώρουν.

l. στείχω πάλιν] εἰς τοὐπίσω ἀναχωρήσω.

l. 98 ἀστρόφοισιν] πρὸς τὸν Ἀθήνησι νόμον.

l. ἀστρόφοισιν ὄμμα(σιν): τὸ ἐξῆς οὕτως, δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασι στείχω πάλιν, καθάρματα ὥς τις ἐκπίμψας.

l. 99 ἔστε] γίνεσθε. ♁.

l. ἐστὲ βουλῆς μεταίτιαι] ἀναδέξασθε τὴν αἰτίαν τῆς βουλῆς.

l. μεταίτιαι] ἀντὶ τοῦ σύμβουλοι.

l. 101 μὴ κεύθετ'] τὴν βουλήν.

l. 102 τὸ μόρσιμον γὰρ κ.τ.λ.] ἀντὶ τοῦ οὐδὲν πείσισθε παρὰ τὸ μόρσιμον.

l. 104 ὑπέρτερον] τῶν ὑπ' ἐμοῦ ἀνωτέρω λελεγμένων.

l. 106 λέξω κ.τ.λ.] λέξω σοι τὸν ἐκ φρενὸς λόγον, αἰδουμένη τὸν Ἀγαμέμνονος τύμβον ὡς βωμόν.

l. 108 φθέγγου χέουσα κ.τ.λ.] χέουσα τὰς χοὰς εὔξαι ἀγαθὰ τοῖς εὖ φρονοῦσι, τῷ Ἀγαμέμνονι δηλονότι.

l. 109 τούτοις] τοὺς εὖ φρονοῦντας αὐτῷ.

l. προσεννέπω] ὀνομάσω.

l. 110 αὐτὴν κ.τ.λ.] σεαυτὴν δηλονότι, κἀκεῖνον ὅστις Αἴγισθον στυγεῖ.

l. 112 αὐτὴ σὺ κ.τ.λ.] σὺ σκόπησον τίς στυγεῖ Αἴγισθον· οὐκ ἐμὸν γὰρ εἰπεῖν.

l. 113 στάσει] τῇ συστάσει ἡμῶν.

l. 119 δικαστὴν ἢ δικηφόρον] κριτὴν ἢ τιμωρόν· ὅ ἐστιν, ἀκουσόμενον τοῦ πράγματος, ἢ πρὸ ἀκοῆς τὴν τιμωρίαν ἐπάγοντα, ὡς ἀναμφιβόλου ὄντος τοῦ κακοῦ.

l. 121 καὶ ταῦτα κ.τ.λ.] καὶ τὸ ταῦτα εἰπεῖν παρὰ θεῶν ὁσιά μοι κρίνεται; ♁.

l. 123 τῶν ἄνω τε καὶ κάτω] ὡς ἐν μέσῳ ἱδρυμένων. ♁.

l. 126 ἐπισκόπους] νῦν γινομένους ἐπισκόπους. ♁.

7 καὶ ἄδικα cod.

8 sqq. κεκτημένον cod.

1 μῦσος cod., μῖσος Paley.

[illegible] ptions.

[illegible] comment.

[illegible] v. 165).—ἱδρυμένος Paley,

[illegible] d as τί, but of which the [illegible] be or (as I believe) for [illegible] of ignorance (= 'What

d. 128 θρέψασα κ.τ.λ.] θρέψασα ἡ γῆ τὸν σπόρον τοῖς ἐπιοῦσι καρποῖς ἀπ' αὐτοῦ κύημα λαμβάνει.

gl. 129 βροτοῖς] γρ. νεκροῖς.

gl. 131 πῶς] ἀντὶ τοῦ ὅπως.

s. πῶς: ἵνα. ♁.

d. ἀνάξομεν] βασιλεύσομεν.

d. 132 †πεπραγμένοι] νενικημένοι, κατηγωνισμένοι.

d. 135 ἀντίδουλος: ἰσόδουλος, ἐν δούλῃ τάξει.

gl. 136 ὑπερκόπως] ὑπερηφάνως.

d. 137 χλίοισιν] τρυφῶσιν.

d. 142 τοῖς δ' ἐναντίοις κ.τ.λ.] τοῖς δὲ ἐχθροῖς σου λέγω σε φανῆναι τιμωρόν. ♁.

d. 145 ἐν μέσῳ τίθημι] ἐν κεφαλαίῳ, ἐν ὑποθέσει τίθημι. ♁.

gl. 147 ἴσθι] ἀντὶ τοῦ ἴσο. ♁.

d. 150 ἐπανθίζειν] στέφειν ὡς ἄνθεσιν.

d. 151 παιᾶνα] ὅτι ἐπὶ ἀποθανόντος παιᾶνα εἶπεν κακῶς. καὶ Εὐριπίδης (*Alc.* 424) "Παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ." ♁.

s. 152 ἴετε δακρυ καναχές] καναχηδὸν δακρύετε.

gl. καναχές] ἠχητικόν.

gl. 154 ἔρυμα] τὸν τάφον.

s. 155 τὸ ἑξῆς, ἐκκεχυμένων χοῶν πρὸς ἔρυμα τόδε ἴετε δάκρυ, ἄγος ἀπεύχετον (τὸ δάκρυ γὰρ ἀπευκτὸν ἄγος εἶπεν), ἀπότροπον τῶν ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν τῶν ἐχθρῶν.

d. 157 ἀμαυρᾶτ] τῆς ἀσθενοῦς, ὡς πρὸς σύγκρισιν Ἠλέκτρας. ἢ ὅτι σκιὰ οἱ νεκροί. ♁.

d. 160 δόμων] τῶν ἐν τοῖς δόμοις κακῶν.

d. 161 ἐν ἔργῳ] ἐν τῷ ἔργῳ, ἐν τῷ βάλλειν.

s. ἐν ἔργῳ...πιπάλλων] σὺν ἔργῳ πάλλων, ὅ ἐστι μὴ μόνον φέρων, ἀλλὰ πράττων.

d. 163 σχέδια] γρ. ἕτοιμα. ♁.

s. αὐτόκωπι(α): τὰ ἀφ' ἑαυτῶν ἔχοντα τὴν λαβήν, ξίφη· σχέδια δέ, ἐκ τοῦ σχεδὸν φονεύοντα καὶ οὐ πόρρωθεν ὥσπερ τὰ βέλη.

d. 166 ὀρχεῖται] λίαν κινεῖται.

s. 172 ἐχθροί] λείπει τὸ εἰσίν.

s. 173 ὅδ'] ὅδε ὁ πλόκαμος.

d. ὁμόπτερος] συγγενής.

d. 182 κλυδώνιον χολῆς] κίνησις τῆς χολῆς τῆς κατ' αὐτόν. ♁.

s. 183 ἐπαίσθην κ.τ.λ.] ὡς βέλει ἐκρούσθην ἐξ ἐναντίας τιτρώσκοντι.

d. 184 δίψιοι] ποθειναί μοι· πρῴην ἄρευστοι· ὡς "δίψιον Ἄργος" τό ποτε ἄνυδρον. ♁.

d. 189 οὐδαμῶς ἐπώνυμον] οὐκ ἄξιον τοῦ ὀνομάζεσθαι ὑπὸ τῶν τέκνων ἑαυτῆς "μήτηρ."

s. 189 sq. τὸ δύσθεον φρόνημα οὐδαμῶς ἐπώνυμον μητρὸς πεπαμένη.

d. 191 ὅπως μέν...τάδ' αἰνέσω] λείπει οὐκ ἔχω.

d. 193 σαίνομαι] παραμυθοῦμαι.

gl. 194 εἴθ' εἶχε] ὁ πλόκαμος δηλονότι.

gl. 195 δίφρονται] διχογνώμων.

in *our* word for ἐπισκόποιτ?'). For this use of νῦν cf. scholl. to *Suppl.* 253, 738; *S. c. T.* 108; *Pers.* 80.

131 (*s*). In cod. this schol. is wrongly written at v. 122. The correction is Conington's.

142 τοῖσδε cod.

145 *i.e.* 'as the sum and substance' (an impossible rendering).

147 The schol. is distinguishing from the imperat. of οἶδα. ἴσο is barbarous and the note is late.

151 *i.e.* σημείωσαι ὅτι or τὸ χί, ὅτι...

157 *i.e.* 'my humble mind,' or 'Agamemnon's shadowy mind.'

163 Apparently the gloss ἕτοιμα was mistaken for a var. lect.

182 κατ' αὐτόν: 'in regard to him.' κατ' αὐτήν (Blomf.), κατ' αὐτῶν (Con.) are unnecessary.

184 *i.e.* 'I longed for them, and they would not flow.'

d. 195 †'κηνυσσόμην] ἐφανταζόμην· κήνυμα γὰρ τὸ εἴδωλον. †.

s. 196 εὖ: ἀντὶ τοῦ ἀκριβῶς.

gl. ἀποκτύσαι] μισῆσαι.

s. 199 ἄγαλμα] λείπει ἡ εἰς.

d. 201 ναυτίλων †δίκῃ] τρόπῳ ναυτῶν. ὅτι κατὰ δοτικὴν "δίκῃ." †.

d. 203 σμικροῦ γένοιτ' ἂν κ.τ.λ.] ἀντὶ τοῦ. εἰ 'Ορέστου ἐστὶν ὁ πλόκαμος, γένοιτ' ἂν ἐκ μικρᾶς προδφάσεως μέγα ἀγαθόν.

d. 204 καὶ μὴν κ.τ.λ.] τὸ ἑξῆς, καὶ μὴν δεύτερον τεκμήριον.

s. στίβοι] οἱ ἐν τῇ γῇ τύποι τῶν ποδῶν.

d. 205 τοῖς †γ' ἐμοῖσιν] ἐπειδὴ ἄδηλον τίσιν ὅμοιοι, ἐπήγαγε "τοῖς γ' ἐμοῖσιν ἐμφερεῖς."

d. 208 τενόντων] τὴν εἰς μῆκος τῶν ποδῶν ἔκτασιν "τένοντάς" φησιν. †.

d. 210 ὠδὶς] ἀλγηδὼν καὶ λύπη. καὶ ὥσπερ ὠδίνω τὰ παρόντα.

d. 213 ἐκεῖ τί νῦν κ.τ.λ.] ἐπειδὴ τί νῦν λαμβάνω ἐκ δαιμόνων;

d. ἐκεῖ τί νῦν κ.τ.λ.] τίνος γὰρ ἤδη ἐπέτυχον ὑπὸ θεῶν, ὅτι εἶπον "τὰ λοιπά";

d. 216 ἐκπαγλουμένην] ἐκπάγλως θαυμάζονσαν.

s. 217 τυγχάνω] ἐπέτυχον.

d. 224 δυσμαθεῖς] ἀπιστεῖς.

d. 225 κηδείου] τῆς ἐπὶ κηδείᾳ τετιμημένης.

d. 228 συμμέτρου] παραπλησίου.

d. 230 θρασμα] οὐ πάντως ἐν τῷ νῦν χιτῶνι, ἀλλ' εἰκὸς αὐτὸν ἔξωθεν ἔχειν παδικὸν σπάργανον.

s. 231 θήρειον] παρὰ τὸ "'Εν προτίροισι πόδεσσι κύων ἔχε" (Hom. *Od.* 19. 228). †.

d. 235 δακρυτὸς] ἢ ὅτι παρ' ἐλπίδας ὤφθη, ἢ ὅτι φανεὶς δάκρυα αὐτῇ ἐπέκνησεν. †.

d. 238 κρισανδὰν δ'] ὁ δὲ ἀντὶ τοῦ γάρ.

s. 239 τὸ μητρὸς κ.τ.λ.] ἐν σοὶ ὁρῶ μητέρα. †.

s. 240 στέργηθρον] στεργόμενον. †.

s. ἡ δὲ κ.τ.λ.] αὕτη δὲ ἀπέχθεταί μοι.

d. 241 καὶ τῆς τυθείσης] ἀπὸ κοινοῦ τὸ "εἰς σέ μοι στέργηθρον."

gl. θεωρὸς] θεατής.

d. 246 †γέννα] ἡμεῖς δηλονότι. †.

d. 248 τοὺς δ'] ἀντὶ τοῦ ἡμᾶς.

s. 249 οὐ γὰρ ἐντελὴς κ.τ.λ.] οὐκ ἔστι γέννα ἐντελής, ὥστε τὴν πατρῴαν θέραν προσάγειν τῇ καλιᾷ.

d. 255 κεοσσοὺς τοὺσδ' ἀποφθείρας] ἐὰν ἀποκτείνῃς ἡμᾶς.

s. 256 εὔθυνον] εὔθυνον διὰ τοῦ υ τὸ δίκαιον σημαίνει, διὰ δὲ τῆς οι καλὴν εὐωχίαν ἔχον γέρας, παρὰ τὴν θοίνην. †.

d. 257 αἰετοῦ] "Ὅς τε οἱ αὐτῷ φίλτατος οἰωνῶν" (Hom. *Il.* 24. 292).

d. 260 βωμοῖς ἀρῆξει] ἀντὶ <τοῦ> ἐπιμελήσεται τῶν βωμῶν.

s. 261 κάμοιζ'] καθ' ἑαυτό. †. ἀντὶ τοῦ σῴζε ἡμᾶς.

s. ἀπὸ σμικροῦ κ.τ.λ.] δύνασαι γὰρ ἀπὸ σμικρᾶς αἰτίας ἀνοικοδομῆσαι τὸν πεσόντα δόμον.

s. 265 γλώσσης χάριν] μὴ δυνάμενος ἐχεμυθεῖν.

s. 267 ἐν κηείδι κ.τ.λ.] ἐν ἀναδόσει φλογὸς ἰσχυρᾷ.

d. πισσήρει] καιόμενα γὰρ τὰ ξύλα πίσσαν ἀνίησιν.

195 κίνυγμα (Stanley) involves an alteration in *both* schol. and text. See commentary.

s. 270 ἐξορθιάζων] ἀνατεταμένα βοῶν.

s. 273 ἀνταποκτεῖναι] ἢ ἐμέ, ζημίαν μεμφόμενος, ἢ Αἴγισθον τὸν μὴ ζημ θέντα. †.

s. 275 τάδε] ποινὴν ἐπὶ τῷ φόνῳ τοῦ πατρός.

s. 277ᵃ δυσφρόνων μειλίγματα] τῶν ἐχθρῶν μειλίγματα. αἱ κολάσεις γὰρ τ ἀδικούντων μειλίγματά εἰσι τῶν ἀδικηθέντων. †.

d. 277 sq. τὰ μὲν γὰρ κ.τ.λ.] τοὺς μὲν γὰρ πολίτας λοιμώξειν ἐκ γῆς ἔφασ πρὸς ἀφοσίωσιν 'Αγαμέμνονος, ὡς μὴ ἐκδικήσαντας, ἡμᾶς δὲ σωμα κῶς φθαρῆναι. †.

s. 280 ἀρχαίαν] τὴν ὑγιᾶ καὶ ἐξ ἀρχῆς οὖσαν ἡμῖν.

gl. 281 κόρσας] τρίχας.

d. λευκὰς κ.τ.λ.] ἢ μέχρι γήρως ἀτυχήσομεν, ἢ παραυτὰ γηράσομεν· πο τὸ "Αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσι" (Hom. *Od.* 360).

d. 284 (1) ὁρῶντα] αὐτόν· τὸν 'Αγαμέμνονα ἔφασκε τελεσιουργεῖν. †.

d. (2) λαμπρὸν κ.τ.λ.] τὸν ἐν σκότῳ νῦν κινοῦντα τὴν ὀφρὺν λαμπ ἡμᾶς ἐπεξιέναι ἔλεγεν.

s. 285 τὸ.. βέλος] ἡ νόσος.

d. 286 ἐκ προστροπαίων] ἐκ τοῦ 'Αγαμέμνονος ἱκετεύοντος τοὺς θεοὺς ἐκδικήσ τυχεῖν.

d. 289 λυμανθέντα.

d. 292 βωμῶν τ' ἀπειργεῖν] ἀπὸ κοινοῦ τὸ ἔφησεν.

d. 293 συλλύειν] συγκαταλύειν, συνοικεῖν. †.

d. 295 ταριχευθέντα] καὶ ὁ Σώφρων "Τὸ γῆρας ἄμμε μαραῖνον ταριχεύει."

s. 296 ἄρα] κατὰ ἀπόφασιν ἀναγνωστέον. †.

d. 297 κεί μὴ κέποιθα] καὶ εἰ μὴ διὰ τοῦ χρησμοῦ, ἀλλὰ διὰ τὰ ἄλλα. †

d. 303 δυοῖν γυναικοῖν] ὑπὸ Αἰγίσθου καὶ Κλυταιμήστρας.

d. 306 τῆδε τελευτᾶν] τούτῳ τῷ τρόπῳ εἴη ἀποβῆναι.

gl. 307 ᾗ] καθάπερ.

gl. μεταβαίνει] ἐπινεύει. †.

d. 308 ἀντὶ μὲν ἐχθρᾶς κ.τ.λ.] τοῦτο προστάσσει ἡ δίκη· ἀντὶ λοιδορίας γ λοιδορίαν, ἀντὶ πληγῆς πληγήν.

s. 312 τινέτω] ὁ φονεύσας.

d. 314 αἰνόπατερ] δεινὰ παθών. †.

d. 316 ἔκαθεν οὐρίσας] μακρόθεν οὐριοδρομήσας εἰς τὸν σὸν τάφον, ὅ ἐστιν ἀ Φωκίδος ἐλθών. "Αλλως· πόρρωθέν σον ἀφοριζόμενος· σὺ μὲν γὰρ σκότῳ, ἐγὼ δὲ ἐν τῷ φωτί.

d. 318 sqq. σκοτῳ φάος κ.τ.λ.] ἐναντίον μὲν τὸ φῶς τῷ σκότῳ, τουτέστι πολύ μεταξὺ τῶν ζώντων καὶ τεθνεώτων· ὅμως δὲ τοῖς προσθοδόμοις 'Ατ δαις ὁ γόος ὁ εὐκλεὴς ὁμοίως χάριτες κέκληνται.

s. 319 χάριτες δ' ὁμοίως κ.τ.λ.] χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόον. †.

d. 321 προσθοδόμοις] τοῖς πρότερον ἰσχηκόσι δόμον. νῦν γὰρ "οὐκ εἰσὶ δόμ φροῦδα γὰρ τάδ' ἤδη" (Eur. *Med.* 139).

274 μεμφόμενον Bamberger. The note is obscure, but (if the nom. is sound) t writer seems to have taken the dat. as causal and ἀνταποκτεῖναι as a quasi-futu Apollo said he would slay 'me, because of my insufficient vengeance' or 'Ae because his punishment was in default.' ταιρούμενον would then = 'as if I (or Ae were a bull (to be slain).'

277ᵃ *i.e.* the νόσοι are μειλίγματα to the δύσφρονες.

277 sq. The tense φθαρῆναι should cause no embarrassment in scholiastic Gree

284 (1) Miswritten in cod. (as αὐτὸν τὸν 'Αγαμέμνονα κ.τ.λ.) at v. 275, becau of αὐτὸν there. The schol. is endeavouring to supply the missing infin. as well as t subject. In (2) a different infin. is supplied.

293 συγκλύειν (κ = κατα) cod., corr. Abresch.

296 An error.

297 τὸν χρησμόν Victorius, but the Greek is scholiastic.

307 ἐπινεύει. See commentary.

314 The explanation belongs to αἰνο- only.

319 πάντες is meant to interpret ὁμοίως.

), or ...'
ν σοὶ ὁρῶ μητέρα στεργόμενον

ν before him.
γα.—παρὰ τὸ θοίνη Victorius.
b 'stands without object.'

s. 321 προσθόδομοι: ἱκέται. ✝.

d. 322 sqq. *φρόνημα...οὐ δαμάζει κ.τ.λ.*] τουτέστιν, οὐ συναναλίσκεται τῷ σώματι ἡ ψυχικὴ δύναμις.

d. 324 *†ἡ μαλερὰ γνάθος*] ἡ γνάθος συνήθης· ὡς ὁ κρημνὸς λέγει Πίνδαρος καὶ ἡ ἠχὼ Σιμωνίδης. ✝.

d. 325 *φαίνει δ' κ.τ.λ.*] ἣν ἔχει ὀργὴν ἡ ψυχὴ ὕστερον φανεροποιεῖ.

d. 326 *ὀτοτύζεται δ' κ.τ.λ.*] δεῖ δὲ ὅμως τὸν ἀποθανόντα θρηνῆσαι.

d. 329 *ματεύει*] (1) *ζητεῖ τὸ ἀντιτιμωρεῖσθαι.*

s. (2) ὅμως οὐκ ἠρεμεῖ ἡ ψυχή· ζητεῖ γὰρ παντελῶς ταρασσομένη τὴν ἐκδίκησιν. ✝.

gl. 330 ἀμφιλαφὴς] ἀντὶ τοῦ πολύς.

d. 331 ἔξω. ✝.

d. *ἐν μέρει*] κατὰ διαδοχήν, ὡς καὶ τοῦ ἀδελφοῦ.

d. 333 ἔσω.

d. 335 *ἱκέτας κ.τ.λ.*] ἱκέτην μὲν ἐμέ, φυγάδα δὲ Ὀρέστην. πληθυντικῶς δὲ ἀναστέρον εἶπεν ἀντὶ ἑνικοῦ.

s. 338 *οὐκ ἀτρίακτος*] οὐκ ἀνίκητος, ἀλλὰ νενικημένη ὑπὸ τῶν ἐχθρῶν. ἀπὸ τῶν παλαιστῶν, οἱ ἀποτριβόμενοι ὑπὸ τῶν ἀντιπάλων. ✝.

d. 339 *θεὸς χρῄζων*] ὁ χρησμῳδὸν Ἀπόλλων. ✝.

s. 343 *νεοκρᾶτα*] Ὀρέστην τὸν νεωστὶ συγκραθέντα ἡμῖν. οἱ δὲ νεοκρᾶτα τὴν ἐπὶ νεκρῷ σπονδήν.

d. *νεοκρᾶτα*] νεωστὶ κεκραμένον· λείπει κρατῆρα.

step. νεοκρᾶτα: κρατῆρα. "νεοκρήτου τ' εἰσεπιλειβομένας."

d. 344 ἔξω. ✝.

d. 348 *κελεύθοις*] ταῖς προσόδοις. ✝.

s. 349 *ἐπιστρεπτὸν*] ὡς τοὺς ὑπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν ἡμῶν.

d. 350 πολύχωστον] ζηλωτὸν καὶ ὑπὸ πολλῶν κεχωσμένον. ✝.

d. 351 διακοντίου γᾶς δώμασιν] ἐν τοῖς οἰκοδομήμασι τῆς Τροίας. ✝.

s. *τάφον...εὐφόρητον*] τάφον εὐτυχῆ· φορὰ γὰρ ἡ τύχη.

d. 353 ἔσω. ✝.

d. *φίλος κ.τ.λ.*] πρὸς τὸ "πολύχωστον εἶχες τάφον" ἀπέδωκεν ὁ χορός. ✝.

d. 358 *χθονίων τιράννων*] Πλούτωνος καὶ Περσεφόνης.

s. 360 *μόριμον λάχοι κ.τ.λ.*] τὴν ἐκ Μοιρῶν βασιλείαν κεκληρωμένην ἔχων. ✝.

d. 361 *πεισίβροτον βάκτρον*] τὸ σκῆπτρον τὸ τοὺς ἀνθρώπους πειθοῖ μᾶλλον ἢ βίᾳ διατάττον. ✝.

s. 362 *μηδ' ὑπὸ Τρωίας κ.τ.λ.*] γυναικικῶς οὐδὲ τούτῳ ἀρέσκεται, ἀλλὰ τῷ μηδὲ τὴν ἀρχὴν ἀνῃρῆσθαι. ✝.

321 προσθόδομοι: ἱκέται. The nom. indicates that this is copied from a lexicon.

324 From the scholl. on *Eum.* 17, 629, *P.V.* 272, 733 the first clause might mean 'Aeschylus is fond of the word *γνάθος*.' But the second clause (which may be from a late and ignorant hand) appears to be a note upon genders. See crit. n.

329 (2) The dead man is identified with his *ψυχή*; hence the masculine in the text, but the fem. in the scholion.

331 ἔξω and ἔσω (333) are directions for the setting of the verse forward or backward (*εἰσθέσεις*) as indicated by the διπλῆ. Heimsoeth here explains by διπλῆ ἔξω ἐνεγκεῖν.

338 The scholiast read the line without the question. Ate herself is surpassed (or punishment frustrated?) by the wicked *ἐχθροί*.

339 A mistake as to *χρῄζων*. 344 Cf. 331, 333.

348 Originally written above the line and then crossed out.

350 καὶ is explanatory; otherwise τηλωπὸν might be suggested.

351 A peculiar notion. Paley is inclined to refer the note to v. 347, but οἰκοδομήμασι is not = οἴκοις.

[illegible] Cf. [illegible] code. corr. Victorius. [illegible]ges does not shew that the

d. 365 *τεθάφθαι*] λείπει τὸ ὤφειλες.

s. 366 *πάρος*] πρὸ τοῦ ἀποθανεῖν τὸν πατέρα. ✝.

s. 367 *νιν*] ἀπέστρεψε τὸν λόγον εἰς τὸν πατέρα αὐτοῦ. ✝.

d. *δαμῆναι*] λείπει τὸ ὄφελον.

s. <*δαίμοσιν*>] τοῖς ἐκείνων.

d. 369 *τινὰ*] ἐμέ.

gl. 372 *ὑπερβορέου*] (1) ὑπερορίου.

d. (2) ὑπερβορέου τύχης τῆς ἄγαν πνεούσης. ✝.

d. 373 *δύνασαι γάρ*] ῥᾴδιον γὰρ τὸ εὔχεσθαι.

d. 374 *διπλῆς κ.τ.λ.*] διπλῇ μάστιγι ἐπλήγημεν. ✝.

gl. *μαράγνης*] μάστιγος.

d. 375 *τῶν μὲν*] ἡμῶν. ✝.

d. *ἀρωγοί*] οἱ σύμμαχοι· οἱ περὶ Ἀγαμέμνονα. ✝.

d. 377 *στυγερῶν τοίτων*] τοῦτο ἰδίᾳ ἀναπεφώνηται, "τῶν ἄγαν στυγερῶν τ[illegible]των." ✝.

d. 378 sqq. *παισὶ δὲ κ.τ.λ.*] τοῦτο δὲ μᾶλλον Ἀγαμέμνονος τοῖς παισὶν αἱ[illegible] συμβέβηκεν· πρὸς ὃ ἐπάγει Ἠλέκτρα ὅτι ὡς βέλος μου ὁ λόγος οἰ[illegible] ἤψατο. ✝.

d. 382 *ὑστεροποινον ἄταν*] τὴν Ἐρινύν. ✝.

d. 383 *πανοίργῳ χειρί*] τῇ χειρὶ Κλυταιμήστρας καὶ Αἰγίσθου.

d. 384 *τοκεῦσι κ.τ.λ.*] ἵνα τὸ ὅμοιον καὶ ἴσον τῷ πατρί μου φυλαχθῇ. ✝

d. 386 *πυκάεντ'*] πανηγυρικόν, λαμπρόν.

d. 389 *θεῖον ἔμπας ποτᾶται*] ὅμως τὸ εἱμαρμένον περιίπταται πάντας καὶ οὐκ ἐπιβουλευθείη παρὰ τὸ μοιρίδιον. ✝.

s. 390 *πρῶρας*] τῆς ὄψεώς μου.

d. 392 *ἔγκοτον στίγος*] ὀργίλον μῖσος.

d. 393 *ἀμφιθαλής*] ὁ ποιήσων ἄμφω ἡμᾶς ἀναθηλῆσαι.

d. 394 *ἐπὶ χεῖρα βάλοι*] τοῖς ἐχθροῖς.

d. 395 *κάρανα*] τὰ τοῦ οἴκου ἄκρα. λέγει δὲ τοὺς περὶ Αἴγισθον.

d. 396 *πιστὰ γένοιτο χώρᾳ*] καὶ γένοιτο πιστὰ τῇ χώρᾳ, ὅτι σὺ τούτων αἴτιος.

s. 397 *ἀπαιτῶ*] λείπει λαβεῖν. ✝.

d. 398 *χθονίων τιμαί*] αἱ Ἐρινύες, παρὰ τῶν χθονίων θεῶν τετιμημέναι.

d. 401 βοᾷ: διὰ βοῆς ἐφίλκεται.

s. 402 *τῶν πρότερον κ.τ.λ.*] τοῦ Ἀγαμέμνονος.

d. τὸ ἑξῆς, ἄτην ἑτέραν ἐπάγουσαν λοιγὸν ἐπ' ἄτῃ. ✝.

d. 404 *νερτέρων τιραννίδες*] ἀντὶ τοῦ οἱ κατὰ γῆς θεοί.

d. 405 *Ἀραί*] ἀνειδωλοποιεῖ τὰς ἀράς. ✝.

d. 406 *Ἀτρειδᾶν τὰ λοιπ'*] ἡμᾶς τοὺς ὑπολοίπους τῶν Ἀτρειδῶν.

366 The note stands in the MS at v. 369; transposed by Paley.

367 See Appendix to commentary.

372 (2) Connecting the sense with 'blustering Boreas.'

374 *i.e.* 'emphasize διπλῆς' (though the schol. seems to be in ignorance of change of speaker). μάστιγι cod.

375 The MS and editors give one schol. ἡμῶν οἱ σύμμαχοι οἱ κ.τ.λ. In [illegible] Greek οἱ περὶ Ἀγ. = 'Agamemnon.'

377 ἰδίᾳ = διὰ μέσου.

378 sqq. The schol. gave the next speech to Electra. He appears to mean t[illegible] she takes the words for a good omen.

381 Ἐρινῦν cod.

384 The correspondence with the text need not be very exact (cf. schol. *Sup*[illegible] 410 εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει on τῶνδ' ἐξ ἴσου ἐκπομένων, *ibid.* 681 τὸ ἴσον τηρεῖ[illegible] αἶσαν ὀρθοῖ). Yet a schol. may have read τοκεῦσι δ' ὅμ' ὡς τελεῖται, with ὁμὰ = [illegible] while ὡς with fut. belongs to late Greek.

389 παρηπταται cod., corr. Victorius. ὅμως may be a separate note to ἔμπας.

396 καὶ merely shews the connection. σὺ does not imply a preceding voc., [illegible] only that the prayer is now direct.

397 More probably the note belongs to 396.

402 (*d*) The construction suggested is impossible.

405 Cf. scholl. to *S. c. T.* 210, 714.

d. 408 δωμάτων ἄτιμα] ἀπεσπασμένους καὶ φυγαδευθέντας τῶν οἴκων.
d. 410 κλύουσαν] ἀντὶ τοῦ κλυούσῃ.
d. 411 τότε μὲν] ὅτε σε οἰκτιζόμενον ἴδω, Ὀρέστα. ⸸.
d. 412 κελαινοῦται] ταράσσεται.
d. 413 κλυούσῃ] ἀκουούσῃ τὸν ἀπὸ σοῦ λόγον. ⸸.
d. 414 †ἐπαλκές†] ἰσχυροποιόν.
d. 416 πρὸς τὸ †φανεῖσθαί μοι καλῶς†] πρὸς τὸ καλά μοι ἐννοεῖν. ⸸.
s. 417 τί δ' ἂν κ.τ.λ.] τί δεινὸν εἰπόντες κατὰ Κλυταιμήστρας τύχοιμεν τῆς σῆς συμμαχίας, πάτερ, ἢ ἃ πεπονθαμεν; ⸸.
d. 419 πάρεστι σαίνειν] τῇ μητρὶ τὸν Ἀγαμέμνονα.
gl. τὰ δ'] τὰ ἄχη.
d. 421 ἄσαντος] ἀκόλακευτος. ⸸.
d. θυμός] ὁ τοῦ Ἀγαμέμνονος.
s. 422 Ἄριον] Περσικόν.
d. 424 ἀπρικτύπλακτα] παραιο απριξ· πλησσ'τα ἄπριξ (*i.e.* παρὰ τὸ ἄπριξ· πλήσσοντα ἄπριξ). ⸸.
s. 425 ἐπασσυτεροτριβῆ] ἀλλεπάλληλον κτύπον ποιοῦντα.
gl. ὀρέγματα] τύμματα.
d. 426 ἄνωθεν κ.τ.λ.] τῷ ἄνωθεν ἐπαγομένῳ τῇ κεφαλῇ κτύπῳ.
s. 427 κροτητὸν κ.τ.λ.] κωμῳδεῖται ὡς διθύραμβος. ⸸.
d. 437 ἔπειτ' ἐγὼ κ.τ.λ.] ἐκ τούτου εἴρηται τὸ "Τεθναίην ὅτ' ἐκεῖνον ἀποπνεύσαντα πυθοίμην" Καλλιμαχου. ⸸.
s. 439 ἔπρασσε δ'] κατεσκεύασε δὲ τὸ μασχαλισθῆναι αὐτὸν ἡ Κλυταιμήστρα ἡ καὶ οὕτως ἀτίμως αὐτὸν θάψασα, δυστυχίαν μεγίστην κατασκευάζουσα τῷ σῷ βίῳ, ὦ Ὀρέστα· ὅ ἐστιν, ἵνα δυστυχῆ βίον ζήσῃς, τοῦ Ἀγαμέμνονος μὴ δυναμένου σοι συμμαχῆσαι πρὸς τὴν τιμωρίαν Κλυταιμηστρας. ⸸.
d. 442 πατρῴους] τοὺς τοῦ πατρός σου. ⸸.
s. 445 μυχοῖ ἄφερκτος] κατάκλειστος περὶ τὴν εἱρκτήν.
s. 446 ἑτοιμότερα γέλωτος κ.τ.λ.] οὐδέποτε οὕτως ἑτοίμως ἐγέλασα ὡς τότε ἑτοίμως ἐδάκρυσα.
gl. λίβῃ] τὰ δάκρυα.
d. 447 κεκρυμμένα] πρὸς τὸ κατάκλειστος.
d. 448 τοιαῦτ' ἀκούων] πρὸς τὸν Ὀρέστην φησίν.
s. 450 (συν)τέτραινε] διατόρει, διακόμιζε.
d. ἀσύχῳ κ.τ.λ.] ἠρεμαίᾳ τῇ ψυχῇ· ἀντὶ τοῦ προσέχων καὶ μὴ ἀποπλανώμενος.
s. 451 τὰ μὲν γὰρ κ.τ.λ.] ταῦτα δὲ τὰ συμβάντα Ἀγαμέμνονι. ⸸.
s. 452 (1) αὐτός: τουτέστιν ἐπιθυμεῖ δὲ τὰ λοιπὰ γνῶναι ὁ πατήρ, τουτέστι τὴν τιμωρίαν. ⸸.

411 There is no need to correct the scholiastic grammar with ὅταν (Dindorf).
413 ὑπὸ cod., ἀπὸ Paley.
416 καλά μοι must be joined and the text of the schol. is sound. It does not, however, prove φαίνεσθαι rather than φανεῖσθαι in the line.
417 The schol. does not indicate an absence of ἄν in the text; cf. schol. to v. 50, 631, &c.
421 The former note is wrongly attached in cod. to v. 420.
424 The writer could not read the original of his note. The accent represents the syllable ον.
427 The note belongs to the whole passage 424 sqq. See comment.
437 οὔτ' cod., ὅτ' Victorius. Καλλιμ cod.
439 The MS and editors give κατεσκεύασε δὲ τὸ μ. αὐτὸν ἡ Κλυταιμήστρα· ἡ καὶ οὕτως· ἀτίμως κ.τ.λ., of which nothing satisfactory can be made.—δυστυχῆ and δυστυχίαν point to ἄφερτον in the line of Aeschylus.
442 The masc. τοὺς indicates that δόας was not in the copy. The purpose of the note at all is to prevent a rendering 'those *inherited from* your father.'
451 δὲ (omitted by Paley) is often found in the latter part of a scholion, and this is apparently only a fragment of a longer note: 'now these are...'.
452 (1) In the MS this is run on with the last, thus ...'Αγαμέμνονι αὐτός κ.τ.λ.

d. 502 οὕτω γάρ] ἐὰν ἡμεῖς ὦμεν. ϕ.
d. 503 σωτήριοι] διὰ φήμης σώζοιέν σε. ϕ.
s. κληδόνες] εὐφημίαι.
d. 504 φελλοί δ' ὥς] ἐκεῖνοι γὰρ ἐπιπλέοντες σημαίνουσι τὴν ἐν βυθῷ σαγήνην· οὕτω καὶ ἡμεῖς ζῶντες σὲ τὸν θανόντα. ϕ.
inf. φελλοί: τὰ κοῦφα ξύλα τὰ ἀναβαστάζοντα ἐν τῇ θαλάσσῃ τὰ δίκτυα.
s. 505 κλωστῆρα λίνου] ἐν περιφράσει, τὸν κλωστὸν λίνον. ϕ.
gl. 506 ἄκου'] ἀντὶ τοῦ πείσθητι.
d. 507 τόνδε τιμήσαι λόγον] ἀντὶ τοῦ ἐπακούσας ἡμῶν.
s. 509 τίμημα] λείπει ἢ εἰς. ϕ.
d. ἀνοιμώκτου] πολυθρυλήτου. ϕ.
d. 510 τὰ δ' ἄλλα] τὰ κατὰ τὴν σφαγὴν Αἰγίσθου.
s. κατώρθωσαι] ὦ Ὀρέστα.
d. 512 ἔξω δρόμου] ἔξω τοῦ προκειμένου.
s. 514 τιμῶσ'] ἀντὶ τοῦ τιμῶσα αὐτή. ϕ.
gl. ἀνήκεστον] ἀνίατον.
d. 515 θανόντι δ' οὐ φρονοῦντι] τῷ ὑπ' αὐτῆς θανόντι καὶ μὴ φρονοῦντι τὰ αὐτῆς.
s. 516 οὐκ ἔχομ' ἂν κ.τ.λ.] οὐ διστάζω ὅτι οὐχ <οὕτως> ἐνέμφθη. ϕ.
s. 517 τὰ δῶρα κ.τ.λ.] ἀντὶ τοῦ ὑπερβαίνει τὰ ἁμαρτήματα τὴν ἀπὸ τῶν δώρων πειθὼ καὶ παρηγορίαν.
d. δ'] ὁ δὲ ἀντὶ τοῦ γάρ. ϕ.
gl. 523 δύσθεος] ἀσεβής.
d. 526 καρανοῦται] κεφαλαιοῦται.
s. λόγος] ἀντὶ τοῦ τὰ ἐφεξῆς τοῦ ὀνείρου.
s. 527 παιδὸς ὁρμίσαι δίκην] ὡς παῖδα αὐτὸν ἐκτεῖναι ἐδόκει ἐν τοῖς σπαργάνοις.
d. ὁρμίσαι] ἀπὸ κοινοῦ τὸ "ἔδοξεν."
d. 528 χρῄζοντα] πρὸς τὸ "δράκοντα" εἶπεν τὸ "χρῄζοντα."
gl. νεογενές] ἀντὶ τοῦ νέον. ϕ.
d. 530 στύγουτ] τοῦ μισητοῦ θηρίου.
s. 531 ἐν γάλακτι κ.τ.λ.] ἀντὶ γάλακτος αἷμα. ϕ.
s. 532 ὄψανον: ὄψις, φαντασία. τὸ χ δέ, ὅτι ἀπὸ τῆς ὄψεως παρῆξε τὸ "ὄψανον."
d. ἀνδρὸς ὄψανον] τὸ ἐκ τοῦ ἀνδρὸς Ἀγαμέμνονος φάντασμα.
gl. 534 ἀνῆλθον] ἀνέλαμψαν.
s. ἐκτυφλωθέντες σκότῳ] οἱ σβεσθέντες ἤδη λαμπτῆρες· νὺξ γὰρ ἦν.
d. 536 κηδείουτ] τὰς πρὸς εὐμένειαν Ἀγαμέμνονος.
s. 537 ἄκοτ τομαῖον] θεραπευτικὸν ἴαμα. ϕ.
s. ἄκοτ τομαῖον κ.τ.λ.] θεράπευμα τμητικὸν τῶν κακῶν οἰηθεῖσα ποιεῖν. ϕ.
d. ἕλκισασα] λείπει τὸ ποιεῖν.
d. 540 νιν] αὐτό· τὸ ὄνειρον. ϕ.

tation treated ἀντὶ δότ βλάβας λαβεῖν as a tmesis (=δότ ἀντιλαβεῖν) and the imperat. was written over ἀντίδοτ by a misconception.

502 ζῶμεν Davies, <σῶοι> Paley; but perhaps ὦμεν suffices in the same sense.
503 The schol. uses potential opt. without ἄν. Cf. 50, 631.
504 ἐπιπλέον cod., corr. Abresch.
505 τό Abresch, but ὁ λίνοτ appears in late Greek.
509 (*s*) Mis-written in the MS at 508.
509 (*d*) As if from ἀνοιμώζειν.
514 The schol. apparently ran this line on with the next, joining τιμῶσα with χάρις.
516 ὅτι οὐκ ἐνέμφθη cod. I have corrected with οὐχ οὕ (=οὕτως).
517 (*d*) Mis-written in cod. at 520.
528 For a similar neglect of nicety in a gloss cf. schol. Soph. *O. C.* 1507 νέφτον· ἀντὶ τοῦ νέον.
531 See commentary.
537 The left-hand scholia are written in the MS as one.
540 This note is written in the MS at v. 539, where it is meaningless and is given in the form αὐτὸ τὸ ὄνειρον. I have emended from a consideration of scholiastic

d. 593 τίς λέγοι κ.τ.λ.] τίς λέγοι φρεσίν; ἀντὶ τοῦ ἐννοήσειεν.
d. 595 παντόλμοις ἔρωτας] ἀπὸ κοινοῦ τὸ "τίς λέγοι;"
d. 597 ὁμαυλίας] ὁμοκοιτίας. ⸸.
d. 598 θηλυκρατὴς] ὁ γυναικῶν κρατῶν. λέγει δὲ ταῦτα, ὅτι ἡ Κλυταιμνήστρα κατωφερείας ἕνεκα τῷ Αἰγίσθῳ ἐγαμήθη.
s. ἀπέρωτοι] ἀντὶ <τοῦ> στυγνὸς καὶ ὑπερήφανος.
s. 601 ἴστω κ.τ.λ.] γινωσκέτω δ' ὅστις ὁ παιδευθεὶς οὐχ ὑποπτέροις φροντίσιν, ἵν' ἡ τὸ "ὃς" ὑποτακτικὸν ἀντὶ τοῦ ὁ προτακτικοῦ. ⸸.
d. ὅστις οὐχ ὑπόπτερος] ὁ μὴ κοῦφος, ἀλλ' ἀληθῶς μαθεῖν θέλων.
d. 603 παιδολυμάς] ἡ τῷ παιδὶ Μελεάγρῳ λυμηναμένη.
s. τὰν...μήσατο] οὕτω τὸ ἑξῆς, ἥντινα μήσατο πρόνοιαν τάλαινα Θεστιάς ἡ παιδολυμὰς καὶ πυρδαής. ⸸.
d. 607 ἐπεί] ἀφ' οὗ· ἀντὶ <τοῦ> ἐξότε. ⸸.
d. 608 sqq. δαλὸν ἅλις' κ.τ.λ.] ἥλικα ξύμμετρον τῷ παιδὶ δαλόν, ἐξότε τοσῶν ἀπὸ τῆς μητρὸς ἐβόησεν, τουτέστιν ἐξότε γεγέννηται.
s. ἥλικα σύμμετρόν τε: τὸν συμμετρηθέντα αὐτῷ εἰς τὸ διὰ βίου μοιρόκραντον ἦμαρ, ὅ ἐστιν, εἰς τὸ ἦμαρ τῆς ζωῆς τὸ ὑπὸ Μοιρῶν δεσποζόμενον.
d. 611 †ἀλλὰ δή τιν'] ἀπὸ κοινοῦ τὸ "ἴστω τις." ⸸.
s. 613 ἐχθρῶν ὑπαί] ὑπὸ Μίνωος. ⸸.
d. 614 φῶν'...φίλου] τὸν πατέρα Νίσον. ⸸.
s. 615 ὁρμοῖτ] ὅτι ὅρμον φησὶν εἰληφέναι Σκύλλαν, οὐ δι' ἔρωτα. ⸸.
s. 617 Νίσον κ.τ.λ.] τὸ ἑξῆς, ἀπώλεσεν ἁ κυνόφρων Νίσον πνέοντα ὄπτῳ. ⸸.
d. 618 ἀπροβούλως] ἀπρονοήτως, οὐ προσκεψαμένη τὸ ἀποβησόμενον. ὡς προδότις γὰρ τοῦ πατρὸς ἐτιμωρήθη ὑπὸ Μίνωος.
d. 619 πνέοντ'] ἀντὶ <τοῦ> ἀσθμαίνοντα.
s. 620 κιγχάνει] τὸν Νίσον· ἢ τὴν Σκύλλαν. ⸸.
d. Ἑρμᾶς] ὁ θάνατος.
d. 621 ἐπεὶ δ' ἐκεμνασάμαν] λείπει μνήσομαι Κλυταιμνήστρας.
s. 622 ἀκαίρως δέ] ὁ δέ ἀντὶ τοῦ γάρ.
d. γαμήλευμ'] τοῦ Αἰγίσθου.
s. 624 μήτιδας] λείπει εἰργάσατο. ⸸.
s. 626 ἐπ' ἀνδρὶ κ.τ.λ.] ἐπ' ἀνδρὶ φοβερῷ καὶ σεβαστῷ καὶ παρὰ τοῖς πολεμίοις.
s. 627 ἀθέρμαντον] ἀθράσυντον. διὰ τὸ θράσος γὰρ ᾐδονται αἱ Λήμνιαι.
d. 628 γυναικείαν...αἰχμάν] λείπει ἡ κατά.
d. 629 κρεσβεύεται] μεῖζον ὀνομάζεται. ⸸.
d. τὸ Λάμνιον] λείπει ἔργον.
d. 630 λόγῳ] ἐν διηγήματι.
d. κατάπτυστον] μισητόν.
d. 631 ᾔκασεν] εἰκονίσειέ τις. ⸸.
s. 632 τὸ δεινὸν] τὸ κατὰ Κλυταιμνήστρας. ⸸.
d. 633 θεοστυγήτῳ δ'] ὁ δέ ἀντὶ τοῦ γάρ.

597 ὁμοικοιτίας cod.
601 A late schol. and practically unintelligible. (Qu. φροντίσιν· ἡ κ.τ.λ.?) It not unlikely that ὑποπτέροις is a textual corruption of the schol. itself.
603 (*s*) The note implies a text πυρδαής (τ'). See comment. and crit. n.
607 So schol. Soph. *Ant.* 13 ἐπεί· ἀντὶ τοῦ ἀφ' οὗ.
611 *i.e.* construing ἀλλὰ ἴστω τις δή...
613, 615 The cod. has these scholia as one, viz. ὅτι (*i.e.* σημείωσαι ὅτι) ὅρμον ὑπὸ Μινώος φησιν κ.τ.λ. Paley would emend with ἀπὸ Μίνωός. The schol. is not point- ature of Aesch. from the

it in M.

ectly from a lexicon ('takes

without ἄν: cf. schol. 50,

s. 634 γένοι] τὸ τῶν Λημνιάδων.
d. 636 ἀγείρω] συνάξασα κατηγορῶ.
d. 637 τὸ δ' ἄγχι...οὐτᾷ κ.τ.λ.] νύσσει γάρ με τὸ δίκαιον ταῦτα λέγειν. ⸸.
s. τὸ δ' ἄγχι...†σοῦται κ.τ.λ.] τὸ δὲ ξίφος τῆς δίκης, τὸ ἔχον πικρίαν, ἀντικρὺ διὰ πνευμόνων ὁρμᾷ.
gl. 638 †σοῦται] ὁρμᾷ.
s. 639 sq. τὸ μὴ θέμις κ.τ.λ.] τὸ γὰρ μὴ δίκαιον οὐ δεῖ ἀμελεῖσθαι οὐδὲ παρασιωπᾶσθαι, ἀλλ' ἐκδικήσεως τυγχάνειν. ⸸.
d. τὸ μὴ θέμις γὰρ οὐ κ.τ.λ.] λείπει συμφέρον ἐστίν. ⸸.
d. 641 τὸ πᾶν Διὸς κ.τ.λ.] λείπει ὁ γάρ, καὶ ἔστι, τὸ γὰρ πᾶν τοῦ Διὸς σέβας παρεξέβησαν ἀθεμίστως οἱ περὶ τὸν Αἴγισθον.
d. 642 †παρεκβάντες] ἀντὶ <τοῦ> παρεξέβησαν. καὶ ἔστι μετοχὴ ἀντὶ ῥήματος, ὡς τὸ "καρπῷ βριθομένη" (Hom. *Il.* 8. 307). ⸸.
d. 643 Δίκας ἐρείδεται πιθμὴν] ῥίζα δικαιοσύνης καταβάλλεται.
s. 645 τέκνων] ἀντὶ τοῦ ποινήν. ⸸.
d. ἐπεισφέρει κ.τ.λ.] ἐπεισφέρει δὲ τοῖς οἴκοις τέκνον παλαιῶν αἱμάτων, ἔστι, τίκτει ὁ φόνος ἄλλον φόνον. ⸸.
s. αἵμασιν] λείπει ἡ ἐπί. ⸸.
s. 646 αἷμα] ἀπαιτεῖ. ⸸.
d. 648 κλυτὰ] ἡ περιβόητος.
d. 650 τίς κ.τ.λ.] τίς ἐν δομοις; ⸸.
d. 651 ἐκπέραμα...καλῶ] ἐκπεράσαί τινα καλῶ. τὸ "ἐκπέραμά" ἐστι "τὸν διακονον" τὸν εἰσιόντα καὶ ἐξιόντα πρὸς τὰς ἀποκρίσεις. ⸸.
s. 656 νυκτὸς ἅρμα] περιφραστικῶς, ἡ νύξ. ⸸.
gl. 657 ἐμπόροις] ὁδοιπόροις. ⸸.
d. 658 ὥρα δ' ἐμπόρους κ.τ.λ.] ἐν τοῖς πανδόκοις δόμοις τῶν ξενοδόκων καιρὸς τῆ ἄγκυραν προσορμίσαι τοὺς ὁδοιπόρους· ἀντὶ τοῦ καταλῦσαι. ⸸.
gl. 659 τελεσφόρος] ἀρχηγός, διοικητής.
s. 660 ἄνδρα τ' εὐπρεπέστερον] βέλτιον ἄνδρα ἐξελθεῖν.
s. 661 ἐν λεχθείσιν] ἐν ταῖς πρὸς γυναῖκας ὁμιλίαις. ⸸.
d. ἐπαργέμοις] σκοτεινούς, ἀπὸ τῶν περὶ τοὺς ὀφθαλμοὺς λευκωμάτων.
gl. οὐκ ἐπαργέμοις] πλεονάζει ἡ "οὐ." ⸸.
d. 667 δικαίων τ' ὀμμάτων παρουσία] ἀντὶ <τοῦ> δίκαιοι ἄνθρωποι.
d. 668 βουλιώτερον] βουλευτικώτερον, ὅ ἐστιν, εἰ δὲ οὐ διὰ ξενίαν ἥκετε, ἀλλὰ δι' ἄλλο τι.
d. 670 Δαυλιεύς] Δαυλίς, ἢ καὶ Αὐλίς. ⸸.
d. 671 αὐτοφορτον κ.τ.λ.] ἐπὶ ἰδίᾳ πραγματείᾳ.
d. 672 ἀπεζύγην] τῆς ὁδοῦ. ⸸.
d. ἀπεζύγην πόδας] τῆς ὁδοιπορίας ἀπέλυσα ἐπὶ τῷ ξενισθῆναι παρ' ὑμῖν ἐκ μεταφορᾶς τῶν ἀπολυομένων τοῦ ζυγοῦ ἵππων καὶ ἐπὶ φάτνην ὁρμώντων. ⸸.
gl. 673 συμβαλὼν] συναντήσας.
s. 674 ἐξιστορήσαι] ἐρωτήσας καὶ μαθών. ⸸.

637 (*d*) In the cod. this is run on with the previous note. See Appendix commentary.
639 sq. *i.e.* punctuating after πατούμενον.
642 ὡς τῷ cod., corr. Robortello.
645, 646 See Appendix to commentary.
650 *i.e.* join these words.
651 ἐστι cod., φησι Weckl.; but the word is a mere sign equivalent to =.
656 περιφρα (only) cod.
657 So schol. Soph. *O.C.* 25 ἐμπόρων· ἀντὶ τοῦ ὁδοιπόρων, δι' ὃ τὸ χ.
658 προσορμῆσαι cod.
661 ὁμοίαις cod., corr. Victorius. πρὸς γυναῖκας should be πρὸς ἄνδρας, but the sense was mistaken, as also by the writer of *gl.*, whose way out of the difficulty instructive.
670 ἢ καὶ cod., corr. Paley (='The name of the *place* is Daulis, like Auli Another form was Δαυλία).
672 The two scholia are written as one by m.
674 For the addition καὶ μαθών cf. schol. to 74, 753.

s. 726 ὁ ξένος] "ξένον" τὸν Ὀρέστην καλεῖ, ἵνα δόξωσιν ἀγνοεῖν τὸ σκαιώρημα. ϕ.

d. τυγχεῖν κακόν] ἀντὶ τοῦ πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας. ϕ.

s. 729 ἄμισθος] κακόμισθος· δάκρυα γὰρ προξενεῖ. Κίλισσαν δέ φησι τὴν Ὀρέστου τροφόν, Πίνδαρος (Π'. 11. 26) δὲ Ἀρσινόην, Στησίχορος Λαοδάμειαν.

d. 730 Αἴγισθον ἡ κρατοῦσα κ.τ.λ.] ἡ τοὺς ξένους κρατοῦσα καὶ ὑποδεξαμένη Αἴγισθον καλεῖν ἐκέλευσεν.

d. 732 τὴν νεάγγελτον] τὴν <ἄρτι> ἀγγελθεῖσαν. ϕ.

d. 736 sq. δίμοις δὲ κ.τ.λ.] ἀντὶ <τοῦ> κακῶς <ὁ> οἶκος διάκειται ὑπὸ τῆς φήμης ἧς ἤγγελλον οἱ ξένοι σαφῶς. ϕ.

gl. 737 τορῶς] σαφῶς.

s. 738 ἡ] ἀντὶ <τοῦ> ὄντως. ϕ.

s. 740 ὡς] λίαν. ϕ.

d. τὰ μὲν παλαιὰ] ἡ κρεουργία τῶν Θυέστου παίδων καὶ ὁ Ἀγαμέμνονος θάνατος.

d. 743 τοιόνδε] οἷον ἐπὶ τῇ τοῦ Ὀρέστου ἀγγελίᾳ νῦν.

s. 744 τλημόνων ψυτλοῦ] καρτερικὸς ὑπέφερον.

d. 745 τῆς ἐμῆς ψυχῆς τριβῷ] τὸν συντρίψαντά μου ταῖς ἐπιμελείαις τὴν ψυχήν.

d. 746 sq. ὃν ἐξέθρεψα κ.τ.λ.] ὃν ἐξέθρεψα οὐ μόνον δι' ἡμέρας, ἀλλὰ καὶ διὰ νυκτῶν.

s. 747 κελευσμάτων] "κελεύουσι" γὰρ τῷ καλεῖν οἱ παῖδες.

d. 748 καὶ πολλὰ κ.τ.λ.] ἀνωφέλητα ἐμοὶ τῇ τλαίσῃ καὶ πολλὰ μοχθηρά. ϕ.

d. 750 τρέφειν ἀνάγκῃ κ.τ.λ.] ἀνάγκη τρέφειν ἐπιμελείᾳ ψυχῆς. πῶς γὰρ οὔ;

s. 751 οὐ γάρ τι φωνεῖ] ἀλλ' ἀνάγκην διὰ δακρύων ἐπέφερεν. ϕ.

d. 753 νέα δὲ νηδὺς κ.τ.λ.] ἡ γὰρ νέα νηδὺς τῶν τέκνων ἑαυτῇ ἀρκεῖν καὶ βοηθεῖν βούλεται· ὅ ἐστιν, ἀνύειν βούλεται τὰς ἐπιθυμίας.

s. 755 φαιδρύντρια] ἀπὸ κοινοῦ τὸ "ἐξέθρεψα."

d. 757 χειρωναξίας: τας διὰ χαρῶν ἐργασίας.

d. 758 ἐξεδεξάμην] ἀντὶ <τοῦ> ἐθρεψα. ϕ.

d. ἐξεδεξάμην] ἀπέσωσα. ϕ.

d. 762 ἐσταλμένον] ἡσκημένον, παρεσκευασμένον.

d. 766 δεσπότου στόγαι] τῷ μισουμένῳ ὑπ' Ἀγαμέμνονος.

s. 770 ἡ] ὄντως. ϕ.

d. φρονεῖς εὖ] χαίρεις. ϕ.

d. 771 τροπαίαν] μεταστροφήν.

s. 773 οὕτω κακόν γε μάντις κ.τ.λ.] τοῦτο ἀκριβοῦς ἐστι μάντεως εἰπεῖν. ϕ.

d. οὕτω κακόν γε κ.τ.λ.] τινὲς στίζουσιν εἰς τὸ "οὕτω," ἵν' ᾖ, οὕτω ἐλπὶς οἴχεται δόμων· ταῦτα δὲ καὶ ὁ τυχὼν μάντις γνοίη.

s. 774 τῶν λελεγμένων δίχα] ἀντὶ <τοῦ> παρὰ τὰ εἰρημένα περὶ Ὀρέστου.

d. 779 παραιτουμένῳ] πλεονάζει ἡ "παρά." ἡ παρὰ σοῦ αἰτουμένη. ϕ.

726 (*s*) σκαιώρημα = 'mischief.'
(*d*) The schol. observes the tense only when treating individual words.

732 <νεωστὶ> Robortello, but the omission is then not easy to explain. I have supplied <ἄρτι>.

736 <ὁ> seems necessary.

738 Lexical. Cf. 770.

740 So Suid. erroneously quotes Soph. for ὡς = λίαν (in θαυμαστὰ γὰρ τὸ τόξον ὡς ἐλισθάνει).

748 Written in cod. at v. 746. An attempt to explain the order, καὶ being epitatic.

751 ἀνάγκειν cod.

758 The two notes appear as one; but they represent two views of ἐξεδεξάμην, the latter referring to the (un-Aeschylean) deliverance of the child from death by the Nurse.

770 (*s*) Cf. 738.
(*d*) Wrongly written in cod. at v. 769.

773 See commentary.

779 πλεονάζει ἡ παρά (with σοῦ deleted by m)· ἡ παρὰ σοῦ αἰτουμένη cod., corr.

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d. 817 *οὐριοστάταν*] οὐρίως σταθέντα.
d. 818 †*γοήτων*] τὸν τῶν γοητῶν· ἢ ὡς ᾄδουσι περιιόντες τὴν πόλιν. ϕ.
d. 820 †*τὰ δ' εὖ κ.τ.λ.*] τὰ καλῶς ἀποβαίνοντα τὸ ἐμὸν κέρδος ἐστίν, τῶν δὲ περὶ Ὀρέστην καὶ Ἠλέκτραν ἀπαλλαγὴ ἄτης.
s. 823 *σύ*] ὦ Ὀρέστα.
d. *σὺ δὲ θαρσῶν κ.τ.λ.*] σὺ δὲ θαρρῶν ἐμοί, τέκνον, θροούσῃ πρός σε πατρὸς αὐδάν, ὅ ἐστιν, ὡσανεὶ πατὴρ συμβουλευούσῃ, ὅταν ἥκῃ καιρὸς ἔργων, ἐπιβαλοῦ, ἐπικαλεσάμενος τὸ εἴδωλον τοῦ πατρός. ϕ.
d. *σὺ δὲ κ.τ.λ.*] πρόσεχε δὲ κἀμοὶ συμβουλευούσῃ σοι οἷα ἂν πατήρ· τὸ δὲ "ἐπαΰσας πατρὸς ἔργῳ" ἀντὶ τοῦ ἐπικαλεσάμενος τὸ εἴδωλον τοῦ πατρός. ϕ.
s. *μέρος ἔργων*] ὁ καιρὸς τοῦ ἔργου.
d. λείπει ἐπιβαλοῦ.
s. 825 ἐπι. ϕ.
d. 828 †*περαίνων ἐπίμομφον ἄταν*] κατεργασάμενος τὴν πολλῶν μέμψεων ἀξίαν ἄτην, ὅ ἐστι, τὸν Αἴγισθον καὶ τὴν Κλυταιμήστραν· Περσίως δὲ ἀντὶ τοῦ πορθητοῦ, ἢ ἐπεὶ ἀπεστραμμένος ἐκαρατόμησε Μέδουσαν· ἀποστραφείς, φησίν, ὡς ἐκεῖνος, μή πως θεώμενος αἰδεσθῇς τὴν μητέρα.
s. 834 *ἔνδοθεν*] ἐν τῇ ψυχῇ.
d. *ἔνδοθεν κ.τ.λ.*] τὴν ἔνδον ἐπὶ τῆς οἰκίας φονίαν ἄτην καταβαλών, ὅ ἐστι, τὴν Κλυταιμήστραν.
s. 835 *τὸν αἴτιον*] τὸν Αἴγισθον.
s. 839 sqq. *οὐδαμῶς ἐφίμερον κ.τ.λ.*] ὑπούλως ταῦτά φησι. ϕ.
d. 841 *δειματοσταγές*] ὡς ἐπὶ μαχαίρας. ϕ.
d. *φόνῳ τῷ πρόσθεν*] τῷ τοῦ Ἀγαμέμνονος.
d. 842 (1) *ἑλκαίνοντι*] οὐ παρακαλυφθέντι ἀλλ' ἀειμνήστῳ. ϕ.
d. (2) *ἑλκαίνοντι καὶ δεδηγμένῳ*] ἐν γὰρ τοῖς θρήνοις ἀμύσσουσιν αὐτῶν τὰ στήθη. ϕ.
d. 845 *θνῄσκοντες μάτην*] οὐκ ἀληθῶς ἀποθανόντες. ϕ.
d. 848 *οὐδὲν ἄγγελων σθένος κ.τ.λ.*] οὐ τοσοῦτον ἰσχύει εἰπεῖν ἄγγελος ὡς ὁ αὐτόπτης.
d. 853 *φρένα...ὠμματωμένην*] τὴν συνετήν μου φρένα.
d. 854 *Ζεῦ Ζεῦ κ.τ.λ.*] ταῦτά φησιν ὁ χορὸς εἰσελθόντος τοῦ Αἰγίσθου.
s. 857 *ἴσον*] τὸ ἀληθές.
d. 859 *πειραὶ κοπάνων*] πειραὶ αἱ ἄκμαὶ τῶν ξιφῶν, παρὰ τὸ πείρειν. κοπάνων δὲ τῶν κοπτικῶν ξιφῶν. ϕ.
gl. *κοπάνων*] τῶν συγκοπῶν.
d. 862 πῦρ: δαΐδων.
d. 869 *ἔα*] φωνῆς ἀκούουσιν ἀναιρουμένου τοῦ Αἰγίσθου.
d. 877 *γυναικείους*] τὰς τῆς Κλυταιμήστρας.
s. 878 *καὶ μάλ' ἡβῶντος κ.τ.λ.*] ἡβῶντος ἀνδρὸς δεῖ εἰς τὸ χαλάσαι τὰς πύλας.
d. 879 *ἀρῆξαι*] τῷ σφαγέντι. ϕ.
s. 885 *τὸν ζῶντα κ.τ.λ.*] ἀντὶ <τοῦ> ὁ τῷ λόγῳ τεθνηκὼς Ὀρέστης ἀπέκτεινε τὸν ζῶντα Αἴγισθον.

818 τὸν τῶν γοήτων, οἳ ὡς ᾄδουσι παριόντες τὴν πόλιν cod., περιιόντες Victorius. But there appear to be two explanations, one from *γοητής*, another from *γόης*. With περιιόντες understand οἱ γόητες. The schol. joined πόλει with the previous words.

823 (*d*) ἐμοὶ is introduced simply to define the person (though wrongly). There is nothing to shew that ἐπικαλεσάμενος τὸ εἴδωλον is more than a statement of the general sense.

825 The copyist began to write ἐπιβαλοῦ.

839 The cod. has this note at v. 840.

841, 842 See Introduction pp. xcvii sq.

842 (2) αὐτῶν cod.

845 ἀποθανόντος Blomf., but the schol. is probably a mere blunder of interpretation.

859 παιραὶ cod. The word is perhaps possible (*παρ-μα), but the accentuation would be παῖραι.

879 See Introd. pp. xcviii sq.

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d. 892 Αἰγίσθου βία] ἀντὶ τοῦ ὦ Αἴγισθε.
d. 897 οὔλοισι(ν): τὸ οὖλον. ϟ.
s. 898 μετεσκευάσατο ὁ ἐξάγγελος εἰς Πυλάδην, ἵνα μὴ δ' λέγωσιν.
d. 900 εὐορκώματα] τὰ ὁρκωμόσια ἃ συνωμόσαμεν.
s. 901 ἅπαντας ἐχθροὺς κ.τ.λ.] πλέον λέγε πάντας ἀνθρώπους ἔχειν τοὺς θεοὺς ἐχθρούς. ϟ.
s. 903 πρὸς αὐτόν] πρὸς αὐτόν τὸν Αἴγισθον. πιθανῶς δέ, ἵνα μὴ ἐν φανερῷ ἡ ἀναίρεσις γένηται.
d. 907 γηράναι: ἀπὸ τοῦ γήρημι.
s. 913 οὐ τοί σ' ἀπέρριψ' κ.τ.λ.] οὐκ ἔστιν ἀπορρῖψαι τὸ δορυξέστους ἐκθεοῦναι πρὸς ἀνατροφήν.
s. 916 τοῦτ'] τὸν Αἰγισθόν φησι.
d. 917 μάτας] ὅτι Κασάνδραν ἐπέγημεν.
d. 918 μὴ λέγχε κ.τ.λ.] ἄνδρα ἐν πολέμοις πονοῦντα μὴ θέλε κρίνειν γυνὴ οὖσα.
d. ἑτέρῳ συγκοιμωμένη. ϟ.
d. 923 κύνας] τὰς Ἐρινύας.
d. 925 ἔοικε θρηνεῖν κ.τ.λ.] ὅτι μέλλω τελευτάν. παροιμίαν εἶναι τοῦτό φασι "πρὸς τύμβον τε κλάειν καὶ πρὸς ἄνδρα νήπιον." ϟ.
d. 930 στένω μὲν κ.τ.λ.] εὐγνωμόνως ἐλεοῦσι τοὺς περὶ Αἴγισθον.
d. 931 ἐπήκρισε] ἐπ' ἄκρον ἦλθε.
d. 937 δικλοῦς λέων] οἱ περὶ Ὀρέστην καὶ Πυλάδην.
d. 938 ἔλασε δ' κ.τ.λ.] ἤλασεν δὲ εἰς τὸ τέλος τοῦ δρόμου, ὅ ἐστιν, ἤνυσε τὸν ἀγῶνα.
d. ἔλασε δ' κ.τ.λ.] ἀφίκετο, φησίν, εἰς τὸ τέλος τοῦ ἀγῶνος.
d. 939 ὁ Πυθοχρήσται] ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης.
d. 942 δόμων ἀναφυγάς κ.τ.λ.] ὡς τῶν οἴκων φυγόντων τὰς συντριβὰς τῶν οἰκείων. ϟ.
d. 944 δυσοίμου: δυσπορεύτου· τὸ δὲ ἑξῆς, τὰς ἀναφυγὰς τῶν κακῶν τὰς ἀπὸ τῆς δυσοίμου τυχῆς.
d. 945 ἔμολε δ' κ.τ.λ.] τῷ Αἰγίσθῳ ἔμολεν ἡ ποινὴ τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα.
d. 947 ἔθιγε δ' κ.τ.λ.] ἡ δὲ Διὸς θυγάτηρ ἡ Δίκη παρίστη ἐν τῇ πρὸς Αἴγισθον μάχῃ καὶ ἐφήψατο τοῦ ξίφους· δικαίως γὰρ Ὀρέστης ἠμύνατο. ϟ.
d. 951 πνέουσα] τὸ ἑξῆς, ἔμολεν ὀλέθριον πνέουσα.
s. 952 τάπερ] ἀντὶ τοῦ καθάπερ.
d. 954 †βλαπτομέναν κ.τ.λ.] τὴν Κλυταιμήστραν, τὴν δολίως βλάπτουσαν καὶ ἐπὶ πολὺν χρόνον τὸν οἶκον, ἐποίχεται ἡ Δίκη.
d. †βλαπτομέναν κ.τ.λ.] ἐπεξῆλθε τὴν δίκην, βλαπτομένην ἐκ πολλοῦ, Ὀρέστης.
d. 956 †κρατεῖται κ.τ.λ.] συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς. ϟ.
d. 958 οὐρανοῦχον ἀρχάν] τοὺς θεούς, ἢ τὸν Δία.
gl. 960 ψάλιον] τὸν χαλινόν.
s. 963 παντελὴς χρόνος κ.τ.λ.] ὁ πάντα τελῶν χρόνος τὰ πρόθυρα τῶν οἴκων ἀλλάξει ἀπὸ κατηφείας εἰς λαμπρότητα.
d. ἀμείψεται] ἀλλαγήσεται· οὐχ ὁμοίως ἔσται τοῖς πρώην ἐν τῷ οἴκῳ ἡμῶν.
d. 966 †ἐλατήριον] τὸ ἐλαύνον τοὺς ἀσεβεῖς· ἢ τὸ ἀπελαθῆναι ὀφεῖλον. ἐλατήριον δὲ τὸ καθαρτικὸν φάρμακον.
s. 967 sq. †τύχα δ' εὐπροσώπῳ κοίτᾳ κ.τ.λ.] ἡ δὲ τύχη νῦν ἐν εὐόπτῳ κοίτῃ, τουτέστιν ἐν ἀγαθῇ καταστάσει πρὸς τὸ ἰδεῖν τὰ νῦν γεγονότα καὶ ἑτέρων λεγόντων ἀκοῦσαι.

[illegible] ἀπὸ ἀναθῶν τῶν τὰ οὖλον, ὡς ἡ εὐθεῖα τὰ οὖλον (to distinguish from other

to mean 'Rather say that
men θεοὺς ἐχθρούς.'
ld read συγκοιμωμένης.
ley. τέμβου cod., corr.

"eckl.).
συμβάλεται cod.

d. 967 sq. †τύχα δ' κ.τ.λ.] λείπει τὸ ἔστιν.
d. 969 μέτοικοι δόμων κ.τ.λ.] οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦντ ἔμπαλιν τῆς πρώτης τύχης. τοῦτο δὲ ἀπὸ τῶν κύβων με τὰ σώματα· ἃ λέγει "διπλῆν τυραννίδα." ϟ.
d. 976 ξυνώμοσάν κ.τ.λ.] ξυνώμοσαν θάνατον τῷ πατρί.
s. μοι] ἡ "μοι" ἀντωνυμία τὴν οἰκειότητα δηλοῖ. ϟ.
d. 979 τὸ μηχάνημα] τὸν πέπλον.
s. 981 ἐκτείνατ'] πρὸς τὸν χορόν.
d. 985 ἐν δίκῃ] ἐν τῇ κρίσει τῶν Ἐρινύων.
s. 987 sqq. Αἰγίσθου γὰρ...ἥτις δ' κ.τ.λ.] Αἰγίσθου γὰρ οὐ λέγω μόρον δέ, ἥτις ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος. ϟ.
d. 990 φίλον τέως] τὸ βάρος φίλον πρώην.
d. 993 σήπειν θιγοῦσ' ἂν κ.τ.λ.] ὑπερβολή, ὅτι καὶ τὸν μὴ δηχθέντ μόνον ἀψάμενον, σήπει.
d. 995 τύχω μάλ' εὐστομῶν] ἀντὶ <τοῦ> ἐπιτύχω εὐθίκτως κακολογήσ
s. 996 ἄγρευμα] δίκτυον.
s. 997 δροίτης κατασκήνωμα] παραπέτασμα σοροῦ. ϟ.
d. 998 ποδιστῆρας] τοὺς πλέον τῶν ποδῶν καθήκοντας.
d. 1000 ἀπαιόλημα] ἀπάτημα.
d. 1007 μιμνοντι δέ κ.τ.λ.] τῷ τοιαῦτα πράξαντι χρόνῳ πάθος ἀνθεῖ.
s. 1010 φόνου] τοῦ αἵματος.
d. 1011 πολλὰς βαφὰς κ.τ.λ.] ὡς πολυτελοῦς ὄντος τοῦ ἱματίου καὶ ἡφαν τῷ αἵματι.
s. 1017 διὰ πάντα κ.τ.λ.] ἡ "διὰ" πρὸς τὸ "ἀμείψεται."
d. †ἄτιμος: ἀτιμώρητος.
d. 1019 ὅπῃ τελεῖ] εἰς τί ἀποβαίνει τὰ κατ' ἐμέ.
d. 1022 δύσαρκτοι] δυσχερῶς ἀρχόμενοι καὶ πειθόμενοι. ϟ.
d. 1026 μίασμα] τὴν μητέρα.
d. 1027 καὶ φίλτρα κ.τ.λ.] κἂν τὰς ἐπιθυμίας τῆς τόλμης φημὶ τὸν Ἀπ χρῆσαί μοι.
gl. πλειστηρίζομαι] καυχῶμαι.
d. 1031 τόξῳ γὰρ κ.τ.λ.] τοσαύτη γάρ ἐστιν ὡς μηδὲ τοξότην ἐφικέσθ μήκους. ϟ.
d. 1035 φέγγος ἄφθιτον] τὸ ἐν Παρνασσῷ.
d. 1062 καιρίοισι συμφοραῖς] εὐκαίροις συντυχίαις.
s. 1065 γονίας: ἄνεμος· ὅταν ἐξ εὐδίας κινηθῇ χαλεπὸν πνεῦμα.

971 ἐγκυκλήματος cod.
976 (*s*) The schol. is wrongly written in cod. *af* v. 985. See commentary.
987 See commentary.
995 A false interpretation.
997 ὅρους cod., corr. Stanley. Cf. schol. *Eum.* 636.
1022 The gender of the gloss has no regard to the context. The word plained *per se* from a lexicon.
1031 τοξότην cod., corr. Victorius.

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II. ENGLISH.

(Grammatical and General.)

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